

TODAY'S CATHOLIC

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Bishops OK medical directives, abuse charter revisions at spring meeting



CNS photo/Bob Roller

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, raises the host as he concelebrates Mass June 13 at St. Pius X Catholic Church during the bishops' annual spring assembly in Fort Lauderdale, Fla. At right is Washington Cardinal Donald W. Wuerl.

FORT LAUDERDALE, Fla. (CNS) — New medical directives governing health care partnerships and revisions to the Charter for the Protection of Children and Young People were approved during the U.S. Conference of Catholic Bishops' spring general assembly.

During their June 13-14 meeting, the bishops also approved what is described as a "pastoral response" to Asian and Pacific Island Catholics and, after a long discussion, they decided to supplement their quadrennial document on Catholic participation in public life with a short letter, a video and other supplementary materials.

The meeting opened with a statement decrying Attorney General Jeff Sessions' decision to deny asylum-seekers fleeing domestic or gang violence protection in the United States.

"At its core, asylum is an instrument to preserve the right to life," the bishops' statement said. They urged the nation's policymakers and courts "to respect and enhance, not erode, the potential of our asylum system to preserve and protect the right to life."

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Encuentro representatives refine priorities at Region 7 gathering

BY DENISE FEDOROW

Having their voices heard was a common motivation cited by attendees of the Episcopal Region 7 V Encuentro gathering June 8-10 at the University of Notre Dame, South Bend. The gathering was attended by representatives from dioceses in Illinois, Wisconsin and Indiana, and several bishops were present as well.

The process of the Fifth National Encuentro of Hispanic/Latino Ministry began at the grassroots level, with discussions in parishes about the needs and resources of the Hispanic community in regard to practicing their faith, evangelization and Church

leadership. Representatives from those meetings, which took place in the fall, took their priorities and determined areas of focus first to a diocesan-level Encuentro gathering and now to the regional level. The discussions are building up to the formation of a national document of recommendations for the U.S. Conference of Catholic Bishops regarding vocations, evangelization, family ministries, young adults, immigration status, formation of faith, education and more.

Leadership from 13 of the 16 parishes in the three-state area brainstormed the opportunities and challenges within each ministerial and pastoral area of focus, with the goal of prioritizing them before the national gathering in

September. Frederick Everett, Secretary for Evangelization and Discipleship for the Diocese of Fort Wayne-South Bend, said six or seven of the leaders from each diocese will attend the national gathering.

Bishop Kevin C. Rhoades was the celebrant for the gathering's opening liturgy Friday evening. At the Mass that set the tone for the weekend of discussion, worship and reflection, he credited providence for its opening day having fallen on the solemnity of the Sacred Heart of Jesus.

"The Sacred Heart symbolizes the love of God, His infinite love revealed in the pierced heart of His Son; a love that conquers sin and transcends death," he began, in his homily. "We are called to

give witness to this love. The theme of V Encuentro, as you know, is 'Missionary Disciples: Witnesses to the love of God.' On this feast day we contemplate that love, the love of God revealed in His Son Jesus, who loved us to the extreme, to the end; and after contemplating and experiencing this love, to give testimony and be witnesses to it.

"In this V Encuentro we reflect on our vocation as missionary disciples to be witnesses to the love of God, to be like St. Margaret Mary Alacoque, who received the revelation of the Sacred Heart — disciples of the Sacred Heart of Jesus. I hope that this Encuentro inspires and helps us to spread

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Bishops across U.S. condemn separation, detention of migrant children

BY RHINA GUIDOS

WASHINGTON (CNS) — From Denver to New York City, the country's Catholic bishops have joined a chorus of organizations, institutions and high-profile individuals urging the Trump administration to stop separating children from their parents as they seek respite in the U.S. from dire conditions in their home countries, largely in Central America.

None have been more outspoken, however, than the bishops with dioceses on or near the border between the U.S. and Mexico, where many migrants, adults as well as children, are being held in detention centers in geographic areas where many of the prelates come into contact with families affected.

"Refugee children belong to their parents, not to the government or other institution. To steal children from their parents is a grave sin, immoral (and) evil," said San Antonio's



CNS photo/Jose Luis Gonzalez, Reuters

Relatives embrace as they take part in a brief reunification meeting May 2 on the border between Ciudad Juarez, Mexico, and El Paso, Texas.



Jodi Marlin

Protestors line up June 14 on a roadway near Parkview Field in Fort Wayne, where Attorney General Jeff Sessions was to hold an afternoon press conference on the Trump administration's immigration policies and enforcement.

Archbishop Gustavo Garcia-Siller June 14 via Twitter, the social media platform he has used to daily call attention to the situation.

"Their lives have already been extremely difficult. Why do we (the U.S.) torture them even more, treating them as criminals?" he continued.

In a June 5 interview with CBS News, U.S. Attorney General Jeff Sessions said: "If people don't want to be separated from their children, they should not bring them with them," meaning they shouldn't bring them along when trying to cross the border, which many do as they seek asylum. The furor over the separation of children from a parent or parents had already started in late May, before Sessions used a Bible passage to justify the actions.

Bishop Daniel E. Flores of the Diocese of Brownsville, Texas, said via Twitter May 31 that

"separating immigrant parents and children as a supposed deterrent to immigration is a cruel and reprehensible policy. Children are not instruments of deterrence, they are children. A government that thinks any means is suitable to achieve an end cannot secure justice for anyone."

But the outrage began in earnest after the June 14 speech to law enforcement officers in Fort Wayne, Indiana, when Sessions said the practice of separating families is consistent with the teachings of the Bible because "persons who violate the law of our nation are subject to prosecution. I would cite you to the Apostle Paul and his clear and wise command in Romans 13 to obey the laws of the government because God has ordained them for the purpose of order."

The following day, New York Cardinal Timothy M. Dolan said during CNN's "Cuomo Prime Time with Chris Cuomo" that

while he appreciated Sessions quoting the Bible, the quote he used was not the best.

"For one, St. Paul always says we should obey the law of the government if that law is in conformity with the Lord's law, all right? No pun intended but God's law trumps man's law, all right?" he said.

"And St. Paul himself, who gave the quote that the attorney general used, he wouldn't obey Roman law when it said it was mandatory to worship the emperor," the cardinal continued. "He wouldn't obey that law. I don't think we should obey a law that goes against what God intends — that you would take a baby, a child, from their mom. I mean, that's just unjust. That's unbiblical. That's un-American. There could be no Bible passage that would justify that."

After Sessions' Bible quote, Bishop Mark J. Seitz of El Paso, Texas, also used the Bible to make a point and compared Christ's time as a refugee in the Holy Land to the migrants.

In a June 15 statement, he compared the distance from his diocese to other localities in Guatemala and Mexico, saying that "if Jesus of Nazareth returned, as at that time, from Galilee to Judea, ... we dare say he would not get as far as Sacred Heart Church downtown (in El Paso) before being detained."

He urged Christians to think about the families fleeing and seeking asylum in the U.S., what they're going through and said that what's at stake "is the fundamental question of being Christian today, of being a person of faith today in our country and on the continent that is suffering an hour of Christ's passion."

Bishop Kevin Rhoades of Fort Wayne-South Bend concurred with his brother bishops and stated that *"the separation of children from their parents is immoral, uncompassionate, and harmful to children."*

Bishop Rhoades also expressed strong disagreement with the Attorney General's decision not to allow asylum for those seeking protection from domestic or gang violence, saying that such *"protection has saved many lives and demonstrated our nation's compassion for the vulnerable and persecuted."*

Bishop Seitz announced a public prayerful procession "in solidarity with our sisters and brothers who continue to migrate to our border" planned for the evening of July 20 in El Paso but did not release other details. The U.S. bishops also are talking about the possibility of a delegation of prelates going to the detention centers where many children are being held.

In mid-June, The Associated Press said this year "nearly 2,000 children have been separated from their families at the U.S. border over a six-week period during a crackdown on illegal entries," according to documents from the Department of Homeland Security, which operates Immigration and Customs Enforcement.

Two prelates from Colorado, Denver Archbishop Samuel J. Aquila and Denver Auxiliary Bishop Jorge Rodriguez, repeated what other bishops have said in June 18 statement, saying that while borders must be protected, the policy of separating families is "immoral" and urged that it be terminated immediately, saying those being detained are in need of protection.

"These children and their parents are often fleeing violence and our country should not add to the inhumanity of their situation," they said.

USCCB, from page 1

Sessions' decision "elicits deep concern because it potentially strips asylum from many women who lack adequate protection," the bishops said. "These vulnerable women will now face return to extreme dangers of domestic violence in their home country."

Just after opening prayer, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, read the statement from the dais, and the bishops voiced their support.

In his remarks, Cardinal DiNardo said he joined Bishop Joe S. Vasquez of Austin, Texas, chairman of the bishops' Committee on Migration, "in condemning the continued use of family separation at the U.S.-Mexican border as an implementation of the administration's zero-tolerance policy."

"Our government has the discretion in our laws to ensure that young children are not separated from their parents and exposed to irreparable harm and trauma," the cardinal said. "Families are the foundational element of our society, and they must be able to stay together."

"Separating babies from their mothers is not the answer and is immoral," he added.

The bishops voted 183-2, with two abstentions, to revise ethical and religious directives governing key moral questions when Catholic and non-Catholic institutions are preparing to cooperate or merge.

Under development since 2015, the changes are limited to Part 6 of the "Ethical and Religious Directives for Catholic Health Care Services" developed by the U.S. Conference of Catholic Bishops.

Bishop Robert J. McManus of Worcester, Massachusetts, chairman of the bishops' Committee on Doctrine's Subcommittee on Health Care, told the assembly the new directives will help bishops decide whether a health care partnership can occur under the Church's moral teaching.

The revisions offer more specific guidance to health care administrators confronted with an increasingly complicated business environment and widespread consolidation within the industry.

The bishops also approved changes in language to clarify several articles of the Charter for the Protection of Children and Young People. The changes are the first since 2011, as the work to update the document took several years longer than planned to wind through the review process established by the bishops. The vote was 185-5, with one abstention, to enact the changes.

Bishop Timothy L. Doherty of the Diocese of Lafayette-In-Indiana, chairman of the Committee for the Protection of Children and Young People, presented the changes, saying that they will strengthen protections



CNS photo/Bob Roller

Bishop Kevin C. Rhoades sings during morning prayer June 13 at the U.S. Conference of Catholic Bishops' spring assembly.

for young people.

A provision changing the review of the charter from every two years to seven years was among the approved changes.

The changes generally tighten requirements for all individuals working with children, and add wording to individual articles of the charter or clarify terms used in the document.

In the lead-up to the vote, Francesco Cesareo, chairman of the National Review Board, cautioned the bishops to guard against complacency in carrying out the charter's requirements. He urged them to "never waver" in their commitment to protect minors and vulnerable adults from sexual abuse.

Cesareo said signs of complacency surfaced in some dioceses and eparchies as auditors compiled an annual report on compliance with the charter during the period July 1, 2016-June 30, 2017. While progress is being made as the number of allegations during the period declined from the two previous years, he cautioned the bishops to remain vigilant.

"Despite the progress we have made in the Church and the ongoing efforts of dioceses, many among the faithful and in society at large question the commitment of the Church, and, in particular the bishops, in addressing the sexual abuse of children," he told the assembly.

In another vote, the bishops accepted a new document focused on guiding the American Church in addressing the pastoral needs of Asian and Pacific Island Catholics. Adopted 187-2, with two abstentions, "Encountering Christ in Harmony" is meant to provide support and offer ideas for ministry to the nation's nearly 3 million Asian and Pacific Island Catholics.

Bishop Oscar A. Solis of Salt Lake City, chairman of the bishops' Subcommittee for Asian and Pacific Islander Affairs, told the assembly the document addresses the fastest-growing minority community in the United States Church.

"Asian and Pacific Islanders are ready for pastoral engagement in the Church's mission of evangelization," he said.

"Our approval of this document is indicative of an essential pastoral outreach to the mission of the Church in the United States. It's a response to the call of Pope Francis to go to the peripheries to proclaim the Gospel," he added. The document has been in the works for more than two years.

The bishops engaged in an 85-minute discussion before agreeing to develop new supplementary materials and a video to complement its long-standing document guiding Catholic participation in public life.

The new materials were proposed by a working group that included the chairman of USCCB committees that work on public policy issues. They would supplement the bishops' "Forming Consciences for Faithful Citizenship" and will "apply the teaching of Pope Francis to our day."

The document traditionally has been updated and released about a year before the presidential election every four years, with its last update in 2015. The new materials are expected to be completed in time for the bishops to approve them at their November 2019 general assembly.

The bishops heard that a planned pastoral letter addressing racism is on schedule for a November vote during the bishops' fall meeting in Baltimore.

On the religious freedom front, Archbishop Joseph E. Kurtz of Louisville, Kentucky, chairman of the bishops' Committee for Religious Freedom, said challenges to religious liberty continue to emerge and that the U.S. Catholic Church will remain steadfast in addressing them to serve the common good.

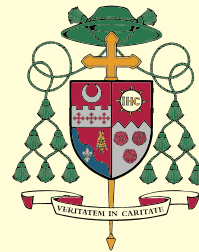
In response, he explained, the committee has developed a plan to change the narrative about what religious freedom truly means.

The effort will include "choosing our language carefully" through the use of "inspiring and relatable language that promotes the 'gift' of religious freedom," he said. He used the example of faith-based agencies that face the threat of government shutdown because of their religious or moral convictions.

A second component will focus on telling stories of people facing questions of conscience, such as a nurse who was forced to assist in carrying out an abortion.

The committee's next action was to focus on Religious Freedom Week, set for June 22-29.

Archbishop Kurtz said a series of eight videos examining various issues related to the free practice of faith were planned to be released for the week. Its theme is "Serving Others in God's Love," and Catholics were being encouraged to pray and act in support of religious freedom in the U.S. and elsewhere during the week.



Public schedule of Bishop Kevin C. Rhoades

Sunday, June 24: 11 a.m. — Mass, Sacred Heart Church, Warsaw
 Monday, June 25: 6:30 p.m. — Diocesan Heritage Pilgrimage Meeting, Archbishop Noll Catholic Center, Fort Wayne
 Tuesday, June 26: 11:30 a.m. — Mass for Catholic Youth Summer Camp, Camp Lutherwald, Howe
 Tuesday, June 26: 6:30 p.m. — Diocesan Heritage Pilgrimage Meeting, St. Therese, Little Flower Church, South Bend
 Thursday, June 28: 6 p.m. — Bocce Tournament Benefiting Redeemer Radio, Home of Vince and Lois Tippmann, New Haven
 Saturday, June 30: 7 p.m. — Keynote Address for Gala de Fe, San Juan Bautista Church, Lancaster, Pennsylvania
 Sunday, July 1: 9 a.m. — Mass, San Juan Bautista Church, Lancaster, Pennsylvania
 Wednesday, July 4: 9 a.m. — Mass, St. Elizabeth Ann Seton Church, Fort Wayne
 Friday, July 6: 6 p.m. — Mass with Perpetual Vows of Diocesan Hermit, St. Mother Theodore Guerin Chapel, Fort Wayne
 Saturday, July 7: 4 p.m. — Mass, Queen of Angels Church, Fort Wayne



Priest appointment

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointment:

Reverend Dominic Dung Nguyen, S.V.D., to Pastor of St. Patrick Parish, Fort Wayne, effective July 2, 2018.

Papal diplomat says U.S.-North Korea summit brings hope for peace

BY CAROL GLATZ

VATICAN CITY (CNS) — Talks between the leaders of the United States and North Korea are "truly historic" and bring hope for the start of a new era of peace, said Pope Francis' ambassador to Korea.

A "very important" new page has been turned, Archbishop Alfred Xuereb, apostolic nuncio to South Korea and Mongolia, told Vatican News June 12.

"It marks the beginning of a still long and arduous journey, but we are hopeful because the start has been very positive, very good," he said.

North Korean leader Kim Jong Un and U.S. President Donald Trump met on Singapore's Sentosa Island for the historic summit June 12. It was the first meeting between a sitting U.S. president and a North Korean leader.

Afterward, Trump said Kim would work to end North Korea's nuclear program. Trump promised to end joint military exercises with South Korea.

After the summit, Cardinal Andrew Yeom Soo-jung of Seoul, South Korea, and apostolic administrator of Pyongyang, North Korea, celebrated Mass in Myeongdong Cathedral to pray for prompt execution of the summit agreement.

"When I heard the news that there was a meaningful agreement between the two summits in their first meeting, I deeply thanked God to remember our prayers for reconciliation and union of the Korean people," Cardinal Yeom said in his homily. "I sincerely wish that the agreement can be promptly executed to achieve the common good not only for Korean people but for all people on the globe."

He also added prayers for the believers in North Korea to have the freedom of religion and be able to lead humane lives as soon as possible.

Archbishop Xuereb told Vatican News the rhetoric has

Was the Church right about contraception?

BY LISA EVERETT

A look at 'Humanae Vitae' 50 years later

FOURTH IN A SERIES ON THE ANNIVERSARY

So far in this series, we have seen how the love-giving and life-giving purposes of sex are intimately linked because they mirror the inner life of God, who is love. We have also considered how contraception attempts to sever the connection between these twin purposes, and in so doing separates what God has joined. If this is the case, we should expect to see serious fallout in society when the practice of contraception becomes commonplace. Let's look now at the consequences that Pope Paul VI warned the world about in "Humanae Vitae."

The Holy Father predicted at the outset that contraception "would open wide the way for marital infidelity." We saw in the first article in this series striking evidence that the diffusion of contraception in American society in the early 1960s facilitated much more adultery than before, and was the biggest factor that led to the doubling of the divorce rate in one decade. Let us think that this was just a "blip" that occurred on our cultural radar screen in the '60s, a 2014 article published by the American Psychological Association reported that rates of adultery in America remain high: "Infidelity is a common occurrence in marriages, and prevalence estimates for extramarital affairs in the United States have ranged from 20 percent to 40 percent." ("Couple and Family Psychology: Research and Practice 2014," Vol. 3, No. 1, 1-12).

Following on the heels of marital infidelity, Pope Paul VI feared a general lowering of moral standards in society. Once we start dismantling sex



as God designed it, where do we draw the line? If sex is no longer linked to procreation, must it really be limited to marriage? And why confine such a pleasurable experience to adults? With sex untethered from adult responsibilities like bearing and raising children, can't teens and even children partake of the fun?

In fact, Pope Paul VI was particularly concerned about the effect this dismantling of God's design for sex would have on young people. "Not much experience is needed," the Holy Father reflected, "to be fully aware of human weakness and to understand that human beings — and especially the young, who are so exposed to temptation — need incentives to keep the moral law, and it is an evil thing to make it easy for them to break that law."

When contraception became socially acceptable and widely available, one of the main disincentives to sex outside of marriage disappeared overnight. The reduction in unplanned pregnancies that the proponents of contraception promised was offset

by the far greater numbers of people lured into sexual relationships by the false sense of security that contraception provided.

More people having sex has inevitably led to higher rates of unplanned pregnancy, abortion and sexually transmitted diseases, especially among young people because, to be highly effective, contraceptives have to be used correctly and consistently. The pill continues to be the most commonly used contraceptive in the United States, and while its perfect use-effectiveness is 98-99 percent, its typical use-effectiveness is only 91-93 percent, according to the Guttmacher Institute, the former research arm of Planned Parenthood. What this means is

that, in practice, increased access to contraceptives such as the pill actually leads to increased rates of pregnancy, STDs and abortion, especially among young people. Recent studies in England have reaffirmed that increased access to contraception for teens leads to higher pregnancy and abortion rates, as well as a dramatic increase in STD rates among 16-19-year-old girls.

While there is no doubt that some people continue to promote contraception, sincerely thinking that it will avert the "need" for abortion, the facts paint a very different picture.

Contraception attempts to sever the link between sex and procreation which, if unsuccessful, can be definitively accomplished through an abortion. Twenty-five years after "Humanae Vitae," St. John Paul II connected the dots between contraception and abortion in his beautiful encyclical "Evangelium Vitae," or "The Gospel of Life": "It may be that many people use contraception with a view to excluding the subsequent temptation to abortion. But the negative values inherent in the 'contraceptive mentality' — which is very different from responsible parenthood, lived in respect for the full truth of the conjugal act — are such that they in fact strengthen this temptation when an unwanted life is conceived. Indeed, the pro-abortion culture is especially strong precisely where the Church's teaching on contraception is rejected."

Just a few years before St. John Paul II penned these words,

a similar cultural connection between contraception and abortion was noted in a striking, even startling, way by the U.S. Supreme Court in its 1992 Casey decision, which reaffirmed Roe v. Wade: "... in some critical respects abortion is of the same character as the decision to use contraception ... for two decades of economic and social developments, people have organized intimate relationships and made choices that define their view of themselves and their places in society, in reliance on the availability of abortion in the event that contraception should fail."

That many people do use abortion as a backup to failed contraception is demonstrated by studies which have found that among women who have abortions, over 80 percent are experienced contraceptive users, and over half say they were using a contraceptive in the month they conceived. In addition, the Guttmacher Institute has published data which clearly show that states like New York and California, which rank highest in access to contraception, also have the highest per capita abortion rates in the country.

Innocent, unborn children are the most obvious victims in abortion, but they are not the only ones. When God's design for sex is dismantled, it is always women and children who bear the brunt. Pope Paul VI feared tremendously how poorly women would fare when contraception became the norm. In the next article, we will see how justified his fear was.

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Gaza students in Catholic-run school defy daily challenges

JERUSALEM (CNS) — Messelem Abu Mutlak, a 15-year-old student at the Rosary Sisters School in Gaza, fantasizes about being a champion goalkeeper and when he is not studying, he dedicates himself to improve his soccer skills.

Abu Mutlak's real dream though, is to study computer science at Massachusetts Institute of Technology in Boston.

However, the reality of his life as a young man living in Gaza is that no matter how much effort he puts into his studies and getting good grades, he has about as much chance of going to MIT as he does of becoming a star goalkeeper.

"I have maybe a 1 percent chance of going there," Abu Mutlak told Catholic News Service in a telephone interview after completing the last of his final exams for the year. "I really want to get there. I want to study. I know MIT is the best college teaching computer programming."

His friend Mahmoud Abu Smara, 15, also wants to study computer science in the United States, although he is not set on any one college yet.

"I think I did well on my exams," Abu Smara said. "My parents want me to study in the USA to better myself. And I want to do something in my future so that I can help the world and my people. But it is hard to study here in Gaza. I am not able to focus all the time."

To keep focused so as not to fall into despair, Abu Smara started training two years ago for triathlon competitions, which are

held once a year in Gaza. This year he finished in the top 10, he said.

Much of his motivation and focus on positive goals despite rampant difficulties and dangers of living in Gaza has come from the education he has received at the Rosary Sisters School.

"They teach me about life and how to have a positive outlook, not just book learning," he explained. "They help me to think things through and realize that not everything that happens to you in life is negative. They help us to think positive and be happy in your life."

On March 30, Palestinians began the Great March of Return, a six-week campaign that included protests demanding to be allowed to return to their homeland in what is now Israel. More than 110 people were killed and thousands injured in the ensuing demonstrations, mainly along the Gaza border as Israeli forces responded with gunfire and tear gas.

Israel maintains that the ruling Hamas party has used the demonstrators for its own political purposes, with its members trying to breach the border fence into Israel.

Gaza has been under an Israeli and Egyptian blockade for more than a decade since Hamas was voted into government. Both countries control the exit routes of the besieged 139-square-mile strip of land sandwiched between them, where about 1,000 Christians live amongst a majority Muslim population of 1.8 million.

Tensions remained high in

Gaza. Three demonstrators were reported killed and hundreds injured along the border on the last Friday of Ramadan, June 8, as Israeli soldiers fired tear gas and live rounds at protesters who threw grenades, other improvised explosives and rocks at the soldiers and burned tires.

Though it can be "devastating" to hear about the situation along the border, the Rosary School students interviewed — all Muslims, as are the majority of the students at the school — said it was clear to them they can help the Palestinian cause by getting an education and contributing to society in the future.

"You can't really focus ... when I know some people are getting killed on the border but I don't go to demonstrations. I don't want to go and my parents don't want me to go. I can give more to my society alive than dead, though I can't be sure of what my future will be. If the border is not open, where can I go?" said Jaafar Abu Cumboz, 15, who wants to be a surgeon.

Of course, it is difficult to maintain hope in Gaza, acknowledged Yassen Alakhras, 16, but he knows he is a good student. He wants to study medicine, probably in Gaza, he said.

"People ask me how I can remain positive, but I will live my life," Alakhras said.

School principal Sister Nabila Saleh, originally from Egypt, said that in addition to providing a strong academic curriculum, the school dedicates itself to imparting students their own importance and value as members of society.



CNS photo/Reuters

North Korea's leader Kim Jong Un and U.S. President Donald Trump shake hands after signing documents during a summit at the Capella Hotel on the resort island of Sentosa in Singapore June 12.

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gone from unleashing "fire and fury" against North Korea to more moderate language "that speaks of peace, of relations based on understanding, therefore, we are truly full of hope and confidence."

"You can imagine how anxiously the Korean people and the church here in Korea are experiencing this truly historic moment," the papal nuncio said.

"The Holy See wants to sup-

port whatever possible initiative that promotes dialogue and reconciliation" while also taking advantage of being able to take the Gospel message to everyone, he said.

Pope Francis led thousands of people in St. Peter's Square in prayer June 10, expressing hopes the summit would lead to lasting peace.

"May the talks," he said, "contribute to the development of a positive path that assures a future of peace for the Korean peninsula and the whole world."

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U.S. officials return stolen Columbus letter to Vatican Library

VATICAN CITY (CNS) — With the help of the U.S. Department of Homeland Security, a 15th-century copy of a letter Christopher Columbus sent to his royal patrons describing the riches of the New World has been returned to its rightful owner — the Vatican. The rare eight-page document, estimated to be worth \$1.2 million, had been secretly replaced with a forgery, while the true document eventually ended up in the hands of a U.S. collector from Atlanta. The late Robert Parsons had purchased the piece for \$875,000 in the United States in 2004 “in good faith,” unaware it had been stolen. Callista Gingrich, U.S. ambassador to the Holy See, and representatives of the Department of Homeland Security and its investigations division presented the original copy during a ceremony June 14 at the Vatican Library. Archbishop Jean-Louis Brugges, head of the Vatican Library and Vatican Secret Archives, and Msgr. Cesare Pasini, the library's prefect, also attended the ceremony. “This is a historic day,” the archbishop said, as an important document that is part of the history of the Americas and Spain “returns home.”

After raid, Ohio bishop says immigration system adds to suffering

WASHINGTON (CNS) — The bishop of Cleveland said a recent immigration raid at an Ohio gardening and landscape company “makes clear that our current immigration system contributes to the human suffering of

Synod working document seeks ‘new paths’ of evangelization in Amazon



CNS photo/Paul Haring

Pope Francis greets a woman during a meeting with people of the Amazon in Puerto Maldonado, Peru, Jan. 19.

A Synod of Bishops on the Amazon region will work to discover new ways to provide the Eucharist and pastoral support to the people the region, where there are few priests for the number of Catholics. The synod gathering in October 2019 will reflect on the theme “Amazonia: New paths for the church and for an integral ecology.” The connection between care for the environment and the pastoral care of the people who live in the region is highlighted throughout a preparatory document released by the Vatican

June 8.

migrants and the separation of families.” In a June 6 statement from the Diocese of Cleveland, Bishop Nelson J. Perez said he felt “a great sadness” for the families affected by the raid and whose lives have been disrupted.

According to news reports, about 200 agents from U.S. Immigration and Customs Enforcement, known as ICE, surrounded two locations of Corso's Flower and Garden Center and arrested more than 100 workers in north-central

Ohio June 5. A *Washington Post* story June 6 said that “families of the arrested workers gathered at St. Paul Catholic Church in Norwalk, Ohio, seeking answers as to the whereabouts of their loved ones.” On Facebook, the

immigrant advocacy group Hola Ohio posted photos June 6 of some of the children who had a parent or both parents taken in the raid and who had gathered at St. Paul. In the Facebook post, Veronica Dahlberg, the organization's executive director, said families were “distracted, crying, frightened, missing loved ones and at a loss for what to do.” Via Twitter, she said some children remained in day care after the raid.

600 Catholic institutions declare support for Paris climate agreement

WASHINGTON (CNS) — Caring for creation goes hand in hand with the mission of helping retreat-goers connect with God at the Jesuit Retreat House in Parma, Ohio. The center's tree-enshrouded grounds that filter the sound of nearby traffic in the middle of Cleveland's largest suburb offer a home for wildlife and a respite for those seeking a quiet place to pray and reflect about God in their life. “The beauty of these grounds and the care of these grounds is our responsibility,” Rick Krivanka, executive director at the retreat house, told Catholic News Service June 18, the third anniversary of the release of Pope Francis' encyclical on care of the earth, “Laudato Si’,” on Care for Our Common Home. “I believe every act we take in terms of care for the earth, even countless acts that are never seen, make a difference,” he said, in explaining the retreat house's support for the newly released Catholic Climate Declaration. Made public on the encyclical's anniversary, the declaration serves as a moral call to action on the environment and urges President Donald Trump to return the United States to the Paris climate change agreement.

Robert Kennedy's Catholicism was part of his life and politics

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — Recollections and tributes to Robert F. Kennedy on the 50th anniversary of his assassination have mainly highlighted his charisma and determined advocacy for social and racial justice.

But underlying these tributes to the former attorney general, U.S. senator, Democratic presidential candidate and father of 11, also is an unmistakable connection to his Catholic faith.

Inevitable references to Kennedy's faith come up when mentioning his Irish Catholic family or his funeral at St. Patrick's Cathedral in New York, but there also are plenty of anecdotes in biographies mentioning that he was an altar server or wore a St. Christopher medal. And then there are his speeches, which often echo Catholic social teaching without coming right out and saying it.

A *Newsweek* tribute to

Kennedy describes one of his speeches as “typically peppered with erudition and an almost ecclesiastic, Catholic compassion.”

That particular speech asked what reason people have for existing “unless we've made some other contribution to somebody else to improve their own lives?”

Historians and biographers alike have not shied away from Kennedy's Catholicism, often saying he was the most Catholic of the Kennedy brothers and that he wasn't afraid to express his faith.

Larry Tye, author of “Bobby Kennedy: The Making of a Liberal Icon” in 2016, said Kennedy's faith helped him as he grieved the 1963 assassination of his brother, President John F. Kennedy, noting that he kept a missal beside him in the car and thumbed through it to prayers he found consoling.

And instead of just attending Sunday Mass, Tye said, Kennedy was “in the pew nearly every day. His faith helped him inter-

nalize the assassination in a way that, over time, freed his spirit.”

Peter Edelman, a Georgetown University law professor who was a legislative aide to Kennedy from 1964 until his death, can attest to this.

He described Kennedy as “assiduous in his practice of his Catholicism” and said his “values and work were certainly based significantly in his faith.”

When asked to explain this more, he told Catholic News Service that when he and Kennedy were in New York City, Kennedy often stopped for a few minutes to go into a church to pray. Edelman said he stayed outside because he is Jewish.

“Robert was the Kennedy who took his Catholicism most seriously. He attended Mass regularly, and prayed with his family before meals and bed,” said Jerald Podair, a history and American studies professor at Lawrence University in Appleton, Wisconsin.

Podair, who is currently writ-

ing a book about the politics of the 1960s and its links to the rise of President Donald Trump, said Kennedy always wore a St. Christopher medal too, but he said his Catholicism was not limited to his personal life but also showed up in his politics.

As he put it in an email to CNS, Kennedy viewed his faith “as a summons to heal the world, making it a more equal and just place. An example was his strong support for Cesar Chavez's United Farm Workers movement, one that itself was steeped in Catholic liturgy and morals.”

Podair said Kennedy was drawn to the farmworkers' cause — when few other mainstream politicians were — “largely because of its links to Catholicism.” He noted that when Kennedy sat with Chavez as he took Communion at an outdoor Mass after the end of his March 1968 hunger strike, it was a public expression of Kennedy's firmly believed Catholic view that all people are equal and deserve

equal rights and opportunities.

The historian also said it was no coincidence that when Kennedy lay dying on the floor of the Los Angeles Ambassador Hotel after he was shot, a rosary was placed on him by the Mexican-American busboy who had just shaken his hand.

“It meant that he would die as he had lived,” Podair said.

That hotel is long gone, but today in its place is a school and memorial bearing Kennedy's words, which read in part: “Each time a person stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, it sends out a tiny ripple of hope.”

The book, “Robert Kennedy: His Life,” written by Evan Thomas in 2002, described Kennedy as a “a romantic Catholic who believed that it was possible to create the kingdom of heaven on earth,” and notes that although Kennedy at times may have lost the certainty of his faith, he never lost the hope.

Program to save marriages slated for Indianapolis

INDIANAPOLIS — There are ways that couples can help their marriage. If one or both partners feel alone, frustrated or angry, if they argue or have stopped talking to each other, or wonder if the marriage might end, Retrouvaille (pronounced retro-v) can help.

Retrouvaille is a worldwide program that offers tools needed for hurting couples to rediscover a loving marriage relationship. For more than 30 years, the program has helped hundreds of thousands of couples heal their hurting marriages.

To learn more about the program or to register for the Aug. 3-5 weekend and follow-up post-weekend sessions in Indianapolis, visit the website www.HelpOurMarriage.com or www.retrouvaille.org; email RetrouIndy@gmail.com; or call 317-489-6811 for confidential registration information. The Indianapolis Retrouvaille event is the closest one to many couples in the Diocese of Fort Wayne-South Bend.

Earthworks offers Summer Day Camp

DONALDSON — Earthworks Summer Day Camp is a place for children to disconnect from technology and learn about the interconnectedness with all of creation. Earthworks Summer Day Camps are designed for children ages 6-10. Weekly day camps run Monday through Friday from 9 a.m. until 3 p.m. EDT. July camps will be held July 9-13, 16-20 and 23-27.

Earthworks Summer Day Camps are filled with activities related to nature. These include music, exploring the variety of habitats at The Center at Donaldson, art and nature-related games. Residents from Maria Center, an independent living community at The Center, join the children twice a week for intergenerational activities.

Each week the campers will visit a farm and greenhouse, fish, hike through the woods and prairie, and a favorite — “kids playing with kids” (of the goat variety). An art experience that is inspired by the natural surroundings is included.

Children can attend one or more of the six weeks of day camp. The cost is \$150 per week with a 10 percent discount for additional siblings. Before and after childcare is available upon request. Scholarships are available for up to 50 percent of the cost of camp.

For additional information, visit www.earthworksonline.org, call Earthworks at 574-935-4164 or email Cheri Ringer, coordinator of Earthcare Education at cringer@poorhandmaids.org.

Earthworks is a ministry of the Poor Handmaids of Jesus Christ, located at the Lindenwood Retreat & Conference Center.

AROUND THE DIOCESE

Diocesan seminarians take intramural soccer championship



Provided by Msgr. Michael Heintz

The team from Mount St. Mary's Seminary, Emmitsburg, Maryland, won the Mount St. Mary's University intramural championship this spring. The team was comprised of seminarians from Arlington, Virginia; Baltimore, Maryland; Savannah, Georgia; Norwich, Connecticut; The Pittsburg Oratory; and the Diocese of Fort Wayne-South Bend. The team was managed by seminarian Jacob Schneider with the assistance of fellow Diocese of Fort Wayne-South Bend seminarian Jonathan Evangelista.

Parishes join together in Corpus Christi procession



Provided by Michael Ivancsics

A Corpus Christi procession led by Father Christopher Lapp, holding the Body of Christ, wound from St. Joseph Parish, Mishawaka, through downtown to the Mishawaka Riverwalk on June 3, the feast of Corpus Christi. The procession crossed the St. Joseph River via the footbridge. At the halfway point of the bridge Father Jacob Meyer assumed leadership of the procession, which finished at St. Monica Parish with adoration.

Religious freedom in US, world, focus of June 22-29 observance

WASHINGTON (CNS) — The U.S. Catholic Church's 2018 religious freedom observance begins June 22, the feast of two English martyrs who fought religious persecution — Sts. John Fisher and St. Thomas More — and ends June 29, the feast of two apostles martyred in Rome — Sts. Peter and Paul.

“Serving Others in God's Love” is the theme of this year's Religious Freedom Week. U.S. Catholics are encouraged to pray and take action in support of religious liberty at home and abroad.

“Religious freedom allows the space for people of faith to serve others in God's love in ministries like education, adoption and foster care, health care, and migration and refugee services,” said the chairman of the U.S. Conference of Catholic Bishops' Committee for Religious Liberty,

“We encourage people of faith to reflect on the importance of religious freedom so that we might have the space to carry out our mission of service and mercy,” Archbishop Joseph E. Kurtz of Louisville, Kentucky, said in a statement.

He also invited “everyone to pray for our brothers and sisters who face intense persecution in other parts of the world.”

Two USCCB websites, www.usccb.org/ReligiousFreedomWeek and www.usccb.org/freedom, have resources for observing the week and learning about current and ongoing threats to religious liberty.

For example, for each day of the special week there is a prayer and reflection in English and Spanish, plus an action item, such as a question reflecting on a religious freedom issue and then a suggestion that reflection be shared on Twitter using #ReligiousFreedomWeek.

There are also graphics and social media downloads, promotional bulletin inserts, “homily helps” and a variety of resources that address domestic religious freedom and others about international religious freedom.

A USCCB news release on the observance quotes Pope Francis from his 2015 visit to the United States. In remarks to president Barack Obama Sept. 23, 2015, the pontiff said that religious freedom “remains one of America's most precious possessions.”

“And, as my brothers, the United States bishops, have reminded us, all are called to be vigilant, precisely as good citizens, to preserve and defend that freedom from everything that would threaten or compromise it,” Pope Francis said.

Women sought better life for children in US

BY DENISE FEDOROW

Hours spent fending for themselves, hard manual labor, going to school on empty stomachs, not having anything to eat throughout the school day and receiving a substandard education — that was the experience of sisters-in-law Angela Telez and Valeria Tochimani as young children in the city of Cholula, Puebla, Mexico. It was a future they didn't want for their children, and the motivation for their emigration to the United States.

"I came because there were not a lot of opportunities to study," Telez said. She shared that back in her hometown it was normal to get married at 16 or 17, have kids and work too hard. She didn't want that same cycle for her kids. The jobs the women had as children — making bricks — were not the most stable and were very labor-intensive. They also cultivated their own corn, but without the aid of animals or machinery.

"That work was just too difficult," she said.

Many children in Cholula went to work at the age of 7, and the education they did get was much different than in America. Telez said if her mom had time to feed her kids breakfast they'd eat, but if not, the children could go more than six hours without any food. If Mom couldn't leave work to bring them lunch, they wouldn't get any.

She said the food they had was simple: eggs or beans, cooked over an open fire with sticks. There was rarely gas available for the stove, and even when it was it was too expensive. Not buying it was a way to save money.

Tochimani's experience was similar. She had six siblings, and by the time she was 5 she and her other siblings were being left home from 5 a.m. to 5 p.m. because her mother worked. Although there was food in the home there was no one to fix it, so they'd go to school without anything to eat. Other times, they'd eat a tortilla with salt. As she got older, around 10 years old, she'd come home from school while Mom still was at work and eat a churrito — a tube-shaped pastry — inside bread, something she and her sister still do.

Tochimani said her parents didn't go to school to sign her report cards because they were working. She also recalled a time when her younger sister was spoken to by the teacher because she was wearing "inappropriate clothes. They were dirty, and the teacher wanted to know why. Why wasn't there anyone at home taking care of the kids?"

Tears well up in Tochimani's eyes as she recalls such things. "I don't blame my mother for the things we struggled with," she



Denise Fedorow

Sisters-in-law Angela Telez, left, and Valeria Tochimani attend St. Michael Church in Plymouth, where they stand next to a grotto right outside the church. The women and their husbands, brothers Jesus and Juventino Cuatlacuatl, came to the United States from Mexico to give their children a better life than the one they had growing up. They are active in many ministries at St. Michael.

said. "I understand, but it's still hard to think about and I get emotional about it."

According to Tochimani, things in her home country haven't changed. Children are still left alone for long hours while parents work. Because of the local brick-making industry, homes in Cholula are at least better built than some in other parts of the country, the women said, but Telez said the roofs were often made from aluminum or asbestos, making them uncomfortably hot or cold.

Coming to America

Tochimani came to the U.S. first, in 1993, at the age of 19. She immigrated to New York, where she met her husband, Juventino Cuatlacuatl. They had a baby girl, and Tochimani worked from 7 a.m. to 8 p.m. The busy lifestyle was too much for her, and she returned to Mexico for a couple of years.

In the meantime, her husband stayed in the U.S. and moved to Indiana, where his brother had immigrated.

The brother, Jesus, worked to

raise money to bring his family here. His wife, Telez, joined him after a year later, leaving their two sons with an aunt for three years. The children were only 5 and 7 years old at the time.

Although it was difficult, Telez said she took advantage of the time away from her children to work two jobs so they could get ahead and pay for the children to come. The family was reunited in 1999, when David was 10 and Federico was 8. They are now 29 and 27, and their daughter, Jessica, is 17. Tochimani and her husband also had more children, two more daughters.

The women said life was still hard when they first came. Language was a barrier, and they came with nothing but had to find jobs, a place to rent and transportation. They also had to pay back a loan to the person who brought them to the U.S.

Because Tochimani remembers going to school with an empty stomach, she made sure her daughters always had breakfast before going to school — even if she had to go to work. And as time went on

life became easier for the two families. Tochimani said there is more access to food in the U.S., and they get paid more money and more promptly for the work that they do. Telez and her husband struggled a little when her two sons were in college at the same time, though, because as immigrants they were not eligible for any scholarships or grants.

Relying on their faith

Telez and her family have been parishioners at St. Michael Parish in Plymouth for close to 20 years, Tochimani and family about 16. Both cantor at the Spanish Masses, and both are in charge of quinceñera preparation. Telez is also in charge of the lectors and the eucharistic ministers.

The sisters-in-law rely heavily on their faith. Telez said she's gone through a lot of tests, trials and difficult times in her life.

"Through those times, God was the only one who could help. I held onto that — especially when I was separated from my sons. I was always thinking of them and worrying about them, I worried when they crossed over (to the U.S.). Every day, I asked for my faith to sustain me." Even now there is an every-day fear just driving, because they're undocumented, so she prays for God to protect them while they are out.

Tears begin to flow as Telez is overcome with emotion, and she struggles to continue speaking. "It feels like God always listens. My children were able to meet their goals. Even though I'm going through a difficult time now, my faith gives me strength to live every day."

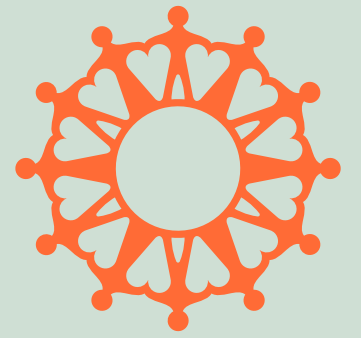
Tochimani said she's had difficult times too; in particular, difficulties between her and her husband were what brought them back to the Church.

"My husband and I, through our faith, understand that as a family we're tied together. That makes it easier to encourage one another," she said. "And as Angela said, always hold on to your faith."

Telez said she realizes as time goes on it will bring more difficulties but with her faith she gets the strength she needs. "As long as I have my health, work and life, I'm thankful for that."

Tochimani said she's also afraid because of political decisions in the country right now but said, "I'm thankful for all the opportunities this country has given us — and that my children have had all these opportunities." She said she asks God to protect them and to protect their jobs, because she realizes that without their jobs, "we would not be able to have a life here."

Note: This interview was conducted with the aid of interpreters.



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— Lv. 19:33-34

— Catholic Relief Services' www.ShareTheJourney.org

The U.S. Conference of Catholic Bishops' Catholic Social Teaching on Immigration and the Movement of People espouses three basic principles.

1. People have the right to migrate to sustain their lives and the lives of their families. (Which includes) every person has an equal right to receive from the earth what is necessary for life — food, clothing and shelter.

2. A country has the right to regulate its borders and to control immigration. "As Americans we should cherish and celebrate the contributions of immigrants and their cultures; however, we should work to make it unnecessary for people to leave their own land."

3. A country must regulate its borders with justice and mercy. "A country's regulation of borders and control of immigration must be governed by concern for all people and by mercy and justice. A nation may not simply decide that it wants to provide for its own people and no others. A sincere commitment to the needs of all must prevail."

For the full document see <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/catholic-teaching-on-immigration-and-movement-of-peoples.cfm>

Catholic Charities awarded grant to ensure college completion

FORT WAYNE — Catholic Charities of the Diocese of Fort Wayne-South Bend has been awarded the first-ever replication site designation for Stay the Course, a program designed to help low-income community college students graduate and thereby increase their earnings potential. CCFWSB will collaborate with the University of Notre Dame, which will monitor the new program in Fort Wayne. This opportunity was awarded by Catholic Charities Fort Worth, Texas, which, along with Notre Dame, created Stay the Course to provide high-level case management to improve the graduation rates for low-income community college students.

"We are thrilled that we have been chosen to participate in this project and will be staffing up right away to implement it," says Catholic Charities of Fort Wayne-South Bend CEO Gloria Whitcraft. "We have been operating a similar program for more than 20 years, so we know the great value that Stay the Course will add to our community."

The agency is now offering the opportunity for qualified professionals to be a part of this new project in Allen County. By Aug. 1, it will hire a Stay the Course program manager, three navigators to provide the intensive case management to eligible students, and one program specialist to assist the entire team.

"By boosting the potential

for participating students, we believe the success of Stay the Course will have a positive impact on economic development in our area," said Whitcraft.

Four years ago, Catholic Charities Fort Worth partnered with the Wilson Sheehan Lab for Economic Opportunities at the University of Notre Dame to create Stay the Course.

"All this work means more evidence for the interventions, more influence with policymakers, and a sustainable path out of poverty for so many individuals and families," said Heather Reynolds, president/CEO of Catholic Charities Fort Worth.

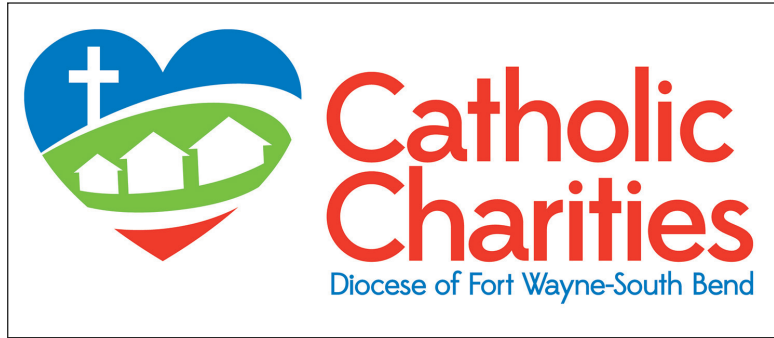
Early results

Early results from Fort Worth are very encouraging.

After three years, Stay the Course students were two times more likely to stay in school, and female Stay the Course students were almost four times more likely to stay in school.

Also, 25 percent of female Stay the Course students completed a degree or certificate after three years compared to almost no one in the relevant comparison group; and after completing one year in the program, the second cohort of students were two times less likely to drop out of school than the relevant comparison group.

According to Lisa, a recent graduate of the Fort Worth program, "[Those at Stay the



Course] may not realize it, but they may be one of the few people in a person's life who are investing in them, who are encouraging them and who are believing in them by taking a chance ... Today, I'm at the University of North Texas and I'm looking really good for the future."

The graduation rate for community college students is generally poor. Stay the Course has proven to make a significant impact on improving graduation rates in Texas. Because of these positive results, Stay the Course is now ready for replication across the nation.

"We will continue to rigorously evaluate the program at the new site in Fort Wayne as it impacts student persistence and completion at Ivy Tech Community College," said a statement from James Sullivan, Rev. Thomas J. McDonagh, C.S.C., Associate Professor of Economics at Notre Dame. "This important work will inform service providers and policymakers about how best to improve outcomes for low-income students

at community colleges."

How the program works

Stay the Course addresses two of the most common barriers to completion of college: personal obstacles as well as social and institutional barriers.

A Stay the Course navigator works one-on-one to understand each student's situation, build rapport and identify goals. Navigators have a maximum

caseload of 40 students, so they are able to work with each person to create a customized path to success.

Students create their own goals and navigators work with them to design the action steps needed to achieve them. Action steps are frequently revisited to evaluate progress and make changes as needed.

Because research shows unexpected financial shocks, (e.g. a broken-down car or large medical expense) can contribute to high dropout rates, Stay the Course students can apply to receive up to \$500 per semester (capped at a total of \$1,500) to address these issues.

The navigator-student relationship is based on mutual expectations to stay in frequent contact. Navigators will serve as a resource for students and are embedded on campus. They work closely with campus staff on issues including enrollment, attendance and financial aid.

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A twin, a saint and grace lead young adult to Catholic faith

BY NATALIE HOEFER

Nearly 1,500 years ago, St. Benedict and St. Scholastica were more than just twins. They were best friends. They shared their devout Catholic faith, and are believed to have spent long hours discussing religion and spirituality.

How apt, then, that Jenna Knepper, 27, chose St. Scholastica as her patron saint when she completed her initiation into the Church during the Easter Vigil Mass this year at St. Joan of Arc Parish in Indianapolis. The reason becomes clear as she shares her story.

"We were baptized Catholic," said Knepper of her and her three siblings, including her twin brother Joseph. "But growing up, Mom didn't take us to Mass much. She was a single mom. ... We grew up not knowing much about Catholicism, or Christianity for that matter."

When Knepper was a freshman at Indiana University-Purdue University in Indianapolis, she became involved in Protestant ministries, Scripture studies and worship. So later in college when Joseph, who attended Indiana University-Purdue University, Fort Wayne, told her he was joining the Rite of Christian Initiation for Adults, she was dubious.

"To me that wasn't compatible with what I was learning in the Protestant church," she said. "I thought he was wrong. Faith alone, grace alone and Scripture



Provided by The Criterion

Jenna Knepper, who was received into full communion with the Church during the Easter Vigil Mass on March 31 at St. Joan of Arc Church in Indianapolis, smiles with her twin brother, Joseph Knepper, a seminarian for the Diocese of Fort Wayne-South Bend, Ind., after the Easter Mass on April 1 at St. Vincent De Paul Church in Fort Wayne.

alone — I was all in on that. I started praying for my brother out of concern for him entering RCIA."

Yet she witnessed a "clear transformation in his life." By the spring of 2016, he was accepted as a seminarian of the Diocese of Fort Wayne-South Bend.

"I know my brother. I love my brother. He's my best friend. And something curious was going on," said Knepper. "He had a successful career. To see him discern the priesthood was incredible to witness."

Like St. Benedict and St. Scholastica, the Knepper twins had "hundreds of conversations" about God and the Catholic faith. Through such discussions and through the witness of her brother and some Catholic friends, and "by grace," said Knepper, "God slowly started to reveal to me the beauty of the sacraments, the Real Presence of the body and blood."

She started worshipping at St. Joan of Arc Parish in 2016. But it was a trip a year ago to visit Joseph at Mount St. Mary's Seminary in Emmitsburg, Maryland, that propelled her faith forward.

"To see these [seminarians] and God using them to witness to me, [the faith] became very real to me through my brother's life and their lives," said Knepper. "After that I discerned and kept praying about RCIA. I knew for a few months before RCIA that this was the journey for me."

That journey was enhanced

not by choosing St. Scholastica as her confirmation saint, but rather by St. Scholastica pursuing her, she said.

"It was St. Scholastica's feast day [on Feb. 10]," Knepper recalled. "My brother sent me a reading about her feast day without realizing she was a twin. He said she reminded him of me."

Shortly afterward, Melinda Rivelli, a pastoral associate at St. Joan of Arc Parish, mentioned the saint to Knepper as a possible patron saint.

"I was like, 'Oh my gosh!'" she said. "St. Scholastica was clearly pursuing me. Knowing her story — her brother was a monk, her love and devotion for her brother. The one thing known is she loved him so much. ... [It's] that sibling love that's been so foundational to my faith calling."

"Grace" is a word Knepper uses time and again when speaking of her faith journey.

"The things I questioned the most [about Catholicism] have been the most filled with grace," she said of the sacrament of reconciliation and calling upon the Blessed Mother's intercession.

"And then you have two twins growing up without a faith, but through God's grace and his pursuit of us, leading each of us to the Church in our own unique way — it's just grace."

Natalie Hoefler is a reporter for *The Criterion*, newspaper of the Archdiocese of Indianapolis. Article reprinted from *The Criterion*, with permission.

Father Solanus Casey Vocation Society names life member

BY DEB WAGNER

The Father Solanus Casey Vocation Society is an organization whose purpose is to promote vocations within the Diocese of Fort Wayne-South Bend and provide support for the vocations director. Members of the organization can be found providing the labor behind the annual Andrew Dinners for men who are discerning a call to the seminary, summer picnic and Christmas dinner for diocesan seminarians and dinner for religious sisters. The Father Solanus Casey Vocation Society also sponsors an hour of prayer for vocations, the Little Flower Holy Hour at St. Mother Theodore Guerin Chapel in Fort Wayne.

The society used to be known as the Serra Club. The Serra Club in South Bend remains, but three years ago Fort Wayne's Serra Club changed its name to the Father Solanus Casey Vocation Society. The name of Father Solanus Casey was chosen because the Capuchin priest, now beatified, was the epitome of

what the organization embraced; and he had been assigned to Huntington from 1946-56.

One man has dedicated so many hours to the organization that they have rolled into years. Ernest Evans II, 84, has been a member of the organization since 1988. A few months ago, members honored his dedication by making him a life member. Dr. Michael Mastrangelo is only other living life member of the organization.

In early 1988, Evans said, *Today's Catholic* ran an ad for people wanting to work for the diocese in fostering vocations. He answered the ad, met with a representative from the then-Serra Club and quickly learned he knew many people who were already involved. He joined the club, served at the club's Mass the first Friday of that month and was hooked.

Evans kept his commitment to vocations through the years, even when his son became ill and he withdrew from all else. While he might have put a few activities back on his plate now, he joked that "Someday, I just

might die serving Mass."

Evans currently serves the society as one of two people who schedule servers for the St. Mother Theodore Guerin Chapel. He said he has served in all offices of the organization over the years. When complimented on his versatility in answering the call to serve in any needed capacity, the former attorney humorously replied that he had done so "because when there was a vacancy in an office, I wasn't quick enough or smart enough to say 'No.'"

In addition to the Little Flower Holy Hour Masses that the society supports, in the early years, the club's own Masses were celebrated at the Cathedral of the Immaculate Conception. Today they are said at St. Joseph Hospital in Fort Wayne on the first Friday of every month at 11:30 a.m. A luncheon is provided after Mass, with a presentation given by a priest, deacon or other member of the Catholic community. All are welcome to attend.



Provided by Ernest Evans

The Father Solanus Casey Vocation Society of Fort Wayne recently named Ernest Evans II a life member of the organization, in honor of his many years of service to the society and to supporting vocations to the priesthood.

CONGRATULATIONS TO THE JUBILARIANS

Father Barry England: A life of gratitude and generosity

BY JEANNIE EWING

"Priesthood is a gift," said Father Barry C. England, who celebrates his 50th jubilee of priestly ordination this summer. Indeed, when one listens to Father England, it's evident that his life has been filled with gratitude and generosity: gratitude because of the immense appreciation he has for everyone who has been part of his journey, and generosity because of his willingness to serve God and His people wherever he was called to go.

Father England was ordained to the priesthood in 1968 after attending Mount St. Mary's Seminary in Cincinnati, Ohio. His parents were from Fort Wayne, which was the deciding factor for Father England to become a diocesan priest. His first assignment was at St. Mary Church in Huntington, which surprised him. "At the time, I had no idea where Huntington was," joked Father England. His time there, which included teaching at Huntington Catholic High School, was what he called "a learning experience and challenging."

Much like the rest of his assignments following the first, Father England paid attention to what he was supposed to learn from the other, seasoned pastors who mentored and guided him. One of the most formative for his priesthood, he said, was the late Msgr. Edward I. Hession, at St. Charles Catholic Church in Fort Wayne. "I learned a lot from him about priesthood," explained Father England. "He was very kind. It was obvious that he was truly a man of prayer, because I always observed him praying the rosary or Divine Office. He was just a good example of a priest."

It was during his assignment as associate pastor at St. Charles that Father England became involved with the building committee. It started as a conversation with Msgr. Hession and turned into a very beneficial field of knowledge for Father England. At nearly every subsequent assignment, Father England had to tackle some very challenging structural issues pertaining to the parishes or parish schools: at Queen of Angels, Fort Wayne, renovations to the roof and school building; at St. Anthony



FATHER BARRY ENGLAND

de Padua, South Bend, construction in the sanctuary and school.

Two weeks after the completed renovations at St. Anthony, Father England was transferred to St. Bavo Parish in Mishawaka – and there were more building projects in the works there, too. "We don't know which direction we're going to be led by God," he shared, "but the different experiences we have in life can build upon another. Whatever we learn always has its purpose for the

plans God has in mind for us."

As he reflected upon the last 50 years of his priestly vocation, Father England summarized his life as one of gratitude. While each parish challenged him as a priest, he said, each was also an incredible gift to him.

"The beauty of being a diocesan priest is that we get to participate where the action is," he said of the first aspect of his thankfulness – for the priesthood itself. "You are with families from birth to death, joyous occasions and sad situations. I'm just grateful to God for the opportunity to serve the many people throughout our diocese."

In addition, Father England is also appreciative of the support he's received from staff and encouragement from parishioners. He said he prays for Bishop Kevin C. Rhoades to get the priests he needs, who will continue to serve the diocese. He also prays for the seminarians who are discerning their vocation.

A refrigerator magnet he kept from his mother reminds him to be grateful. It says, "If the only prayer we ever say in our lives is thank you, that will be enough."

It's certainly enough to keep Father England aware of the needs of other priests, young and old, whom he remembers in both prayer and service.

Despite the fact that Father England has been retired for three years and currently lives at Holy Cross Village in South Bend, he still volunteers to help out priests who need a substitute for Mass. "I recently said Mass and heard confessions at St. Anthony's so that the pastor could attend the diaconate ordination," he said.

He decided on a quiet, more intimate celebration of his 50th jubilee. "I wanted to celebrate with my siblings and extended family," he said. "The Saturday before Mother's Day, we had Mass in the afternoon at the Village chapel and then shared a meal together."

To new priests, Father England shared this wisdom: "Be willing to learn from the wisdom of your pastor. Be open to whatever challenges come your way on a daily basis and be available to the needs of the parishioners. Always put God first, your parishioners next and yourself last."

A priest for a quarter century: Father Tyrell Alles, OSB

BY DEB WAGNER

Father Tyrell Alles, OSB, was born and raised in Sri Lanka, where his parents still reside. He is the oldest sibling to a brother and sister. He said he heard God's call to become a community priest at a very young age. After much prayer and contemplation, he joined the Order of Saint Benedict, hence the OSB behind his name. More specifically, Father Alles belongs to the Sylvestro Benedictine Congregation, which is a branch of the Benedictine Confederation.

Becoming a part of a religious community is a process, he said, just as it is a process to become a diocesan priest. Father Alles completed his college education and later found employment with a private company in order to gain some experience in the world. He joined the OSB in 1987 and served his community as a religious brother while becoming engaged in monastic formation in a Benedictine monastery in Sri Lanka. At the same time, he attended the National Seminary



FATHER TYRELL ALLES, OSB

in Sri Lanka for his philosophical and theological studies. He was ordained to the priesthood on Aug. 28, 1993. Thereafter, he spent his first few months of the priesthood preparing himself for studies in sacred Scripture.

He spent much of his priesthood studying and later teaching sacred Scripture at The National Seminary of Our Lady of Lanka and other theological institu-

tions in Sri Lanka. In addition, he was involved in the academic and spiritual formation of seminarians prior to coming to the Diocese of Fort Wayne-South Bend three years ago. He said that almost all his work in this diocese has been serving as the pastor of St. Peter Parish. It is his first experience as pastor.

Father Alles recalled that teaching and forming seminarians to the priesthood, celebrating the sacraments and being a friend to parishioners of St. Peter are among his favorite parts of being a priest. "Most importantly, every Mass I pray is a memorable event," he said. He added that he feels he has been blessed with other memorable events in his 25 years as a priest as well, including his studies at the Pontifical Biblical Institute in Rome; learning other languages in Germany and France; doctoral studies in sacred Scripture at The Catholic University of America in Washington, D.C.; and meeting St. John Paul II in Rome on three occasions.

ALLES, page 12

Father Robert Van Kempen celebrates 25 years as priest

BY DENISE FEDOROW

Sometimes a person knows early in life what their vocation is. That was the case for Father Robert Van Kempen.

Father Bob, as he is known, said it was probably when he was in second grade that he first thought he might be called to be a priest. He attended Christ the King School in South Bend and said the Holy Cross priests and sisters there were always talking about religious vocations.

"I always had it in the back of my mind that it would be a neat thing to do," Father Van Kempen said.

He was born in South Bend to Henry and Mary Grace Van Kempen. He has two sisters, Linda and Kathy. They were parishioners at Christ the King and he attended the school until eighth grade. He then attended Clay Middle School and graduated from Clay High School. He worked at the local McDonald's for a couple of years before



FATHER ROBERT VAN KEMPEN

entering the seminary.

"It wasn't until 1985 when a priest said, 'If you think you have a calling, you have to give it a try,'" Father Van Kempen remembered.

He attended St. Meinrad

VAN KEMPEN, page 12

VAN KEMPEN, from page 11

Seminary for college and then St. John Seminary in Boston for theology. Other people who helped influence his priestly vocation include a priest who managed a gift shop at the Fatima Retreat Center where Father Van Kempen volunteered.

"He influenced me quite a bit; he had a great love for the poor," he said.

Father Van Kempen's grandmother was also a big influence on him and his vocation. "My grandmother Van Kempen was a very devout Catholic and she instilled that in the family," he shared.

He was ordained in 1993, along with Msgr. Michael Heintz, by Bishop John D'Arcy at St. Matthew Cathedral. His first assignment was at St. Jude Parish in Fort Wayne, and his first assignment as a pastor was at St. Joseph - Hessen Cassel, Fort Wayne. He was then assigned to St. Matthew Cathedral in South Bend with Msgr. Heintz for a couple of years before being assigned to his current parish, St. Mary of the Annunciation in Bristol.

He said what he enjoys most about being a priest is "The people, the sacraments, celebrating Mass, hearing confessions."

He said that as a priest he is there for events like weddings, but also funerals, "You're there for people's celebrations, but also for the sad times, too — and when you've been at a parish a few years you really get to know the people."

When asked what he thought was the most challenging part of being a priest, he responded that finances and accounting, upkeep of the parish, building and grounds top the list. "I don't know that they prepare us very well for those things in the seminary," he said.

His hope for the future of the Church is that it follows the example of Pope Francis. "The Church needs to be like its shepherd, Pope Francis: more in touch with the poor, those less fortunate and the marginalized, and reach out to them. We've done a good job in the past but we need to continue to work on that, and we can always work on vocations for priests and sisters."

Father Van Kempen said the Diocese of Fort Wayne-South Bend has been blessed with vocations, and he is pleased about the newly ordained priests and the seminarians.

His advice to them? "Love what you do and be joyful!"

ALLES, from page 11

As the anniversary of his ordination approaches, Father Alles will not be celebrating with the customary acknowledgements and fanfare, but rather he said he will be "prayerfully thanking God for the gift of my priesthood in a simple eucharistic celebration for all the blessings He has showered upon me during the past 25 years. I plan to reflect on the good, bad and the ugly experiences of life, the lessons I have learned for myself, and how I can become a good and holy priest, pleasing to God."

"I thank God for my parents and family members who journeyed with me during the past 25 years," he said gratefully. "I thank God for the gift of my priesthood and for all who have enriched my priestly life and who pray for me. I thank all my formators both academic and spiritual. I thank the Sylvestro Benedictine Congregation for the monastic formation I received. I thank the bishop and the Diocese of Fort Wayne-South Bend for inviting me and for trusting me with my first experience of being a pastor, at St. Peter's Parish. I thank the staff and parishioners for accepting me, a foreign priest, as their pastor, and for their love, concern and treasured friendship."

Parochial vicar at Cathedral of the Immaculate Conception celebrates 25th jubilee

BY BONNIE ELBERSON

Father Silvino Ndayambaje, parochial vicar at the Cathedral of the Immaculate Conception in Fort Wayne, is celebrating the silver jubilee of his priesthood.

He was born and raised in Uganda, Africa. Father Ndayambaje had visited the United States but did not begin serving here until October 2016, when he was first assigned to SS. Peter and Paul Parish in Huntington. Then last year, Bishop Kevin C. Rhoades called him to his present assignment at the cathedral. "I am thankful to Bishop Rhoades from the bottom of my heart for accepting me to serve in his diocese," he said.

Father Ndayambaje recounted his early childhood and the strong influence of devout parents who shared their faith with him and his four siblings through home prayer, good example and attendance at Mass and the sacraments. He recalled,



FATHER SILVINO NDAYAMBAJE

as an 8-year-old, being awed by the holiness of a missionary priest and by the throngs of parishioners that lined up for confessions. But he credits the influence of the same kindly missionary priest who visited his village church and shared his tea with the children there for opening his mind to the possibility of a religious vocation.

At the age of 14, that discernment prompted him, along with two of his close friends, to apply for seminary training.

The aspiring priest attended St. Mary's Minor Seminary in Fort Portal, Uganda, for six years. He then attended Kitigondo National Major Seminary, where he received

a bachelor's degree in philosophy, and Ggaba National Major Seminary, where he got a theology degree. He was ordained a priest by Bishop Robert Muiirwa of the Diocese of Fort Portal, Uganda, on Aug. 22, 1993.

Like many others from his country, Father Ndayambaje said he greatly admires and prays to the Ugandan martyrs, "men who gave up their lives and died for their faith." They remain an inspiration to himself and millions of others. He noted the recent June 3 commemorative date which was observed at the Ugandan Martyrs Shrine Namugongo in his home country.

As he reflected on his 25-year-jubilee, Father Ndayambaje said that if he were to give advice to the current seminarians, it would be that prayer should be the first tool in their ministry, then devotion to our Mother, Mary. He would advise them to listen to the promptings of the Holy Spirit, to stay "focused" and to remember why they decided on a vocation.

"A priest's mission is to help people know and love God," he said. "Having walked this journey, I promise them my prayers ... I know it's not easy."

As for himself, Father Ndayambaje said he simply wants to be a good priest and to carry out his priestly ministry the best he can in the years to come.

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Congratulations! To all the jubilarians in the diocese

Felician sisters say they will miss St. Adalbert Parish

BY WILLIAM SCHMITT

Mexican pierogis — products of an adapted Polish dumpling recipe—are just one sample of the connections of faith and culture made by the Felician sisters who have been based at St. Adalbert Parish in South Bend since 1911.

But in the middle of July, the diverse members of St. Adalbert, where they serve, and nearby St. Casimir Parish, where they are in residence, must disconnect from relationships of prayer, service, formation, friendship and food with the two remaining Felicians, pastoral minister Sister Anthony and school business manager Sister Catherine. New assignments announced by the Congregation of the Sisters of St. Felix of Cantalice, more commonly known as the Felician-Franciscan Sisters, will end the order's century-long presence in the Diocese of Fort Wayne-South Bend. Sister Mary Anthony Kubat, CSSF, and Sister Mary Catherine Ryzewicz, CSSF, will leave for new duties at the Felician-run Maryville Retreat Center in Holly, Michigan.

Sister Anthony and Sister Catherine said they look forward to new forms of service and new expansion prospects at Maryville, but they will miss the unifying ties they have built with many parishioners in South Bend.

Sister Anthony described her 21 years of ministry at the parish as an outreach that included bringing the holy Eucharist to the homebound and hospitalized; plus accompanying local families, many of whom embody the neighborhood's Polish history.

"We've been with these people

through everything," she reflected. "They know they were loved and cared for, and they know they're going to continue to be." She added that those unable to attend Mass in person still find joy through the Church. They ask the sisters about the news going on among parishioners of all backgrounds, she said.

Sister Catherine, who has been at the parish since 2009, said change can be difficult, but trust in God's will is a Felician watchword. "As we're preparing for this move," she said, "I keep hearing the Scripture [in which Jesus said], 'I have to go so the Holy Spirit may come.' We have to depart so that something new can be born here."

The two sisters live in the former rectory at St. Casimir Parish. A building on the St. Adalbert grounds, now the parish offices, was a convent for more than a dozen Felicians after their arrival early in the 1900s.

When Sister Anthony arrived in 1997, the number of Felicians in residence had already dwindled, although they remained a strong resource.

Members of the vibrant international congregation had started coming to the United States in the late 1800s to provide teaching and other acts of discipleship, especially to those in need. Blessed Mary Angela Truszkowska founded the Felician-Franciscan congregation in Poland in 1855.

The chapel in the former convent at St. Adalbert is still used regularly and has seen a rebound in weekly eucharistic adoration, the sisters said. They're inspired by the love for the Eucharist shown among the young and the old and among the two parishes'



Today's Catholic archives

August 23, 1954, marked the arrival of the first teaching Felician sisters for Holy Family School, South Bend. They were, from left, Sister Firmina, Sister M. Adonia, superior, Sister M. Marietta, Sister M. Bernice and Sister M. Francesca.

robust Hispanic population, as well as groups with other histories.

Broad support for the eucharistic procession for the feast of Corpus Christi — the Solemnity of the Most Holy Body and Blood of Christ — "just gives me chills," Sister Anthony said. She recalled observing many seeds of faith planted and growing in profound ways during her South Bend years.

The transition to largely Spanish-speaking assemblies is just one of the local changes the Felician sisters have seen. Others include social and economic shifts, as well as the closing of the nearby St. Stephen Parish in 2003, the merging of administration with St. Casimir and the

switch from diocesan priests to Congregation of Holy Cross pastoral leadership.

"I like to think that our presence has helped the people through those things because we have remained constant during some of those changes," Sister Catherine said. They still offer widespread words of comfort and understanding, "or just a smile."

Amid any changes or uncertainties, Sister Anthony said, "love is the thing that holds together."

The sisters, while not bilingual themselves, lauded the growth and energy of the Spanish-language gatherings, as well as adult engagement in the strengthening of St. Adalbert School.

They have helped guide various programs of English-language prayer and faith formation at St. Casimir, part of the dynamics giving the parishes and various groups or generations additional common ground. They assist with liturgical ministries, scheduled group activities and everyday encounters with people — such as cooking.

"It's a lot of work, but it's a lot of fun, too," Sister Anthony said of their kitchen volunteerism, whether it be for fish fries, or bingo lunches or corn-and-sausage roasts.

A few years ago, they accepted the challenge of producing a food for the St. Casimir corn-and-sausage festival to symbolize cultures coming together. They said they made many dozens of Hispanic-style pierogis in addition to traditional Polish flavors. Their new recipe contained chorizo sausage, refried beans and chihuahua-style melting cheese.

After the community around and beyond St. Adalbert and St. Casimir parishes says goodbye to Sister Anthony and Sister Catherine on July 14, the sisters' outreach of making connections, planting new possibilities and optimizing change will adopt a new flavor, too — at Maryville.

But they said they expect the basics to hold true at the new location, envisioning a Michigan lakeside retreat center that can build bridges between the Diocese of Lansing and the Archdiocese of Detroit and allow people from many backgrounds to find more fertile time and space for prayer.

"If there's one thing we know," Sister Catherine said, "people hunger for the Lord."



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Eleven to be ordained to the diaconate

BY JODI MARLIN

Eleven men, most of Hispanic ethnicity, will be ordained to the diaconate at a Mass celebrated by Bishop Kevin C. Rhoades at 11 a.m., June 23, at St. Matthew Cathedral, South Bend.

The candidates have been preparing for their ordination for four years, and represent the inaugural group of candidates in the Diocese of Fort Wayne-South Bend to be comprised entirely of Spanish-speaking men who received their formation in that language. Their Mass of ordination will also be celebrated in Spanish.

The candidates are:

Juan Manuel Campos of Ligonier. His wife is Martha Diaz de Leon. They are members of St. Patrick Parish and have four children: Esteban, 24; Alondia, 21; Isaac, 14; and Simon, 4.

Marco Castillo Gómez of Warsaw. His wife is María de Jesús

Romero Martinez. They are members of Our Lady of Guadalupe Parish and have one child, Flor de Maria, 18.

Frederick Everett of South Bend. His wife is Lisa Everett. They are members of Corpus Christi Parish and have three children: Joseph 20; Michael, 18; and Maria, 15.

Ricardo García Ramos of Goshen. His wife is Christina Gomez. They are members of St. Patrick Parish, Ligonier, and have four children: Tayriz, 15; Joshua, 14; Isaac, 10; and Elias, 6.

Alejandro M. García García of Mishawaka. His wife is Juana García. They are members of Our Lady of Hungary Parish, South Bend, and have four children: Jorge, 37; Narina, 34; Jario, 29; and Jazmin, 27.

Giovani Muñoz Reyes of Goshen. His wife is Virginia Muñoz. They are members of St. John the Evangelist Parish and have four children: Camila, 9; Xochitl, 7; Carim, 6; Gianni, 6 months.

Christian E. Nieves Figueroa of Goshen. His wife is Hilda Nieves. They are members of St. John

the Evangelist Parish and have four children: Mariel, 8; Elias, 6; Christian Jr., 4; and Grace, 2.

Blas Olayo of Goshen. His wife is María Olayo. They are members of St. John the Evangelist Parish and have four children: Lidia, 20; Sarah, 13; Patrick, 10; and Constantino, 8 months.

José Ruvalcaba Sánchez of South Bend. His wife is Rebecca Ruvalcaba. They are members of St. Adalbert Parish.

Victor Sandoval Ceja of Fort Wayne. His wife is Elvia Sandoval. They are members of St. Patrick Parish and have two children: Victor, 20; and Johanna, 18.

Hubert Vasquez Osorio of Fort Wayne. His wife is Virervia Vasquez. They are members of St. Patrick Parish and have four children: Urian, 15; Abiel, 13; Christian, 11; and Emanuel, 3.

Subsequent to their ordination, the deacons will be assigned to serve at parishes within the diocese. All are welcome and invited to attend the Mass.



**Join
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May the Lord bless your ministry and make it fruitful!*



Woo helps move Church into the energy future

BY JILL A. BOUGHTON

Shortly after Carolyn Woo, Ph.D., retired as president and CEO of Catholic Relief Services in 2016, she began working on a major project that utilized her many talents, contacts and passions: a dialogue on "Energy Transition and Care for Our Common Home."

As Dean of Notre Dame's Mendoza College of Business from 1997 to 2011, she had both knowledge and contacts with leaders in the energy field. At CRS, she observed firsthand the plight of the world's energy-deprived and materially poor. So it was no surprise that she was an invited speaker when Pope Francis launched discussions surrounding his 2015 encyclical, "Laudato Si'" or "On Care for Our Common Home."

June 8-9, the Vatican's Dicastery for Promoting Integral Human Development hosted 17 CEOs and board chairmen representing the world's major oil and gas companies, renewable energy companies and major investors. The event was sponsored by Notre Dame's Mendoza College of Business and carried the same name as the dialog, Energy Transition and Care for Our Common Home. Besides Woo, planning was masterminded by emeritus professor Leo Burke and current Mendoza Dean Roger Huang.

According to Father John Jenkins, president of the University of Notre Dame, "They managed to assemble for the first time in one place those people best positioned to respond to Francis' environmental challenges as articulated in Laudato Si'. They also made real Mendoza's mission of making business a force for good in the world. Global warming is not only a technological or business problem, but a moral challenge."

Pope Francis addressed the delegates during Saturday's audience. "Civilization requires energy, but energy use must not destroy civilization ... Environmental and energy problems now have a global impact and extent," he said. "Consequently, they call for global responses, to be sought with



Provided by Carolyn Woo

Dr. Carolyn Woo, center, distinguished president's fellow for global development at Purdue University and retired president and CEO of Catholic Relief Services and dean of Notre Dame's Mendoza College of Business, was an invited speaker at a recent Vatican conference for energy leaders on Pope Francis' 2015 encyclical, "Laudato Si'" June 8-9. Justin Bartkus, Woo's son, provided logistical support for the gathering. They are pictured with Pope Francis at the start of the conference.

patience and dialogue and to be pursued rationally and perseveringly," as in this meeting.

"It is my hope that, having demonstrated your aptitude for innovation and for improving the lives of many people by your creativeness and professional expertise, you will use those skills in the service of two great

needs in today's world: the care of the poor and the environment ..." he continued, applauding and encouraging their "resolve and courage to work together to serve our common home."

Carbon-based fossil fuels now account for 82 percent of the world's energy, and yet there are 1.2 billion people whose devel-

opment is blocked because they have access to no power at all. In the next 30 years that percentage should drop to 42 percent, but oil and gas companies, with their reserves, infrastructure, industries and jobs, will continue to play a major role. Whatever technologies and regulations govern the energy transition, the Holy Father and Woo are keenly aware of the moral imperative to avoid making progress at the expense of the world's poorest citizens.

Delegates to the meeting strongly agreed on the urgent need for transition to a low-emissions economy that simultaneously provides energy to those who currently do not have access. Although sometimes portrayed as narrowly focused on the bottom line, the CEOs took a long-term view that involves a drastic change in priorities. A closing news release said, "Above all, the energy transition must be governed by care for people and their wellbeing, especially the poor, and including future generations."

During the gathering, there was a good spirit of collaboration and engagement and an honest exchange concerning the challenges change entails, including: How rapidly can change occur, and at what cost? How can companies be more forthright about their strategic plans without misleading investors? As elders in the human family, how can we

give proper weight to the moral dimension of our actions?

During two full days of meetings, there were no lectures or committees. Instead, the full group met for intense dialogue in five sessions. Each session began with a brief reflection from one energy executive and one investor, then proceeded to consider the moral as well as the practical dimensions of a complex transition.

As part of the ongoing dialogue, the group will distill the points that emerged from their conversation and send them back to the Holy Father. Cardinal Peter Turkson, prefect of the dicastery, supports ongoing dialogue, which must expand to include other sectors.

Helping facilitate this dialogue "warmed my heart," said Woo, whose understanding of retirement has nothing to do with rest and everything to do with freedom to pursue her passions. A member of St. Matthew Cathedral, South Bend, she was happy her son Justin Bartkus was able to provide logistical support for the gathering. Bartkus holds theology degrees from Notre Dame and has been living in Rome as rector of Notre Dame's Rome Villa. Observing the interactions among these world leaders was "a most unusual experience for a 30-year-old," in his mother's words.

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Sowing the wind and reaping the whirlwind:

A reflection on the Irish referendum

I will confess that as a person of Irish heritage on both sides of my family, I found the events in Ireland last week particularly dispiriting. Not only did the nation vote, by a two-to-one margin, for the legal prerogative to kill their children in the womb, but they also welcomed and celebrated the vote with a frankly sickening note of gleeful triumph. Will I ever forget the unnerving looks and sounds of the frenzied crowd gathered to cheer their victory in the courtyard of Dublin Castle? As the right to abortion now sweeps thoroughly across the Western world, I am put in mind of Gloria Steinem's mocking remark from many years ago to the effect that if men could get pregnant, abortion would be a sacrament. I say this because abortion has indeed become a sacrament for radical feminism, the one, absolutely sacred, nonnegotiable value for so-called progressive women.

One of the features of the lead-up to the vote — and this has become absolutely commonplace — was the almost total lack of moral argument on the part of the advocates of abortion. There was a lot of political talk about "rights," though the rights of the unborn were never mentioned; and there were appeals to "health care," though the lethal threat to the health of the child in the womb was a nonissue. There was, above all, an attempt to manipulate people's feelings by bringing up rare and extreme cases. But what one hardly ever heard was a real engagement

of the moral argument that a direct attack on a human life is intrinsically evil and as such can never be permitted or legally sanctioned.

Accompanying the entire process, of course, was the subtext of the Catholic Church's cultural impotence, even irrelevance. Every single story that I read in advance of the vote and subsequent to it mentioned the fact that overwhelmingly Catholic Ireland had shaken off the baleful influence of the Church and had moved, finally, into the modern world. How sad, of course, that being up to date is apparently a function of our capacity to murder the innocent. But at the same time I must admit — and I say it to my shame as a Catholic bishop — that, at least to a degree, I understand this reaction. The sexual abuse of children on the part of some Irish priests and brothers, not to mention the physical and psychological abuse of young people perpetrated by some Irish nuns, as well as the pathetic handling of the situation by far too many Irish bishops and provincials produced a tsunami of suffering and deep injustice.

And we must remember a principle enunciated by my colleague, Father Stephen Grunow — namely, that the abuse of children in any society, but especially in one as insular and tight-knit as Irish society, has a tremendously powerful ripple effect. When a young person is sexually abused, particularly by a figure as trusted as a priest, that



WORD ON FIRE

BISHOP ROBERT BARRON

child is massively and permanently hurt; but once the abuse becomes known, so are his siblings, his parents, his friends, his extended family, his parish. Now multiply this process a dozen times, a hundred times, a thousand times — again, especially in a country as small as Ireland — and you will find that, in very short order, the entire nation is filled with anger, indignation, and a legitimate thirst for setting things right. I do believe that what we witnessed last week was a powerfully emotional reaction to the great crimes of the last several decades. The deeply sad truth is that the abuse of young men and women has given rise to an even more dramatic abuse of unborn children. When you sow the wind, you reap the whirlwind.

Is there a way forward for Ireland? I think a significant sign of hope is the considerable number of people who took the extremely unpopular stance against this legislative innovation. Knowing full well that they would likely lose and that they would be subject to

BARRON, page 17

Of wedding cakes and our tenuous freedoms

On June 4, in *Masterpiece Cakeshop v. Colorado Civil Rights Commission*, the U.S. Supreme Court delivered a limited victory for religious freedom.

Jack Phillips, a devoutly Christian baker, declined to use his artistry to create a custom wedding cake for two men, because his faith holds that marriage is only between one man and one woman. The men sued, and he was found guilty of violating Colorado's law against discrimination on the basis of sexual orientation.

The Supreme Court decided 7-2 that Colorado's civil rights commission violated Phillips' First Amendment right to free exercise of religion.

Seven justices agreed that one or both of the following facts, which may or may not apply in future cases, were decisive. First, the commission exhibited hostility toward Phillips' faith, with some members suggesting that religion is often an excuse for injustice.

Second, the same commission had rejected claims against bakers who refused (apparently on secular grounds) to bake cakes with messages against gay marriage. So, the commission went after Phillips because he is a man of faith, and/or because his particular religious beliefs offend them. Justice Anthony Kennedy's majority opinion found that his religious objection "was not considered with the neutrality that the free exercise clause requires."

Here the consensus ends.



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

Justices Elena Kagan and Stephen Breyer discounted the second prong of the court's argument. They said the bakers who refused to decorate cakes with anti-gay messages objected to the message itself, whereas Phillips refused to produce the same kind of cake for same-sex couples that he would have made for any opposite-sex couple. These cases are different.

In rebuttal, Justices Clarence Thomas and Neil Gorsuch observed that whatever else a wedding cake may say, it communicates the basic fact that "this is a wedding." And that is exactly the claim that Phillips' faith could not endorse.

Justices Samuel Alito, Gorsuch and Thomas favored a more ringing defense of Phillips' religious freedom — and the last two would decide in his favor on free speech grounds as well, as he was being compelled to redefine marriage in a way contradictory to his faith. (As the late Justice Antonin Scalia said in dissenting from the court's landmark 2015 decision on same-sex marriage, Phillips' view of marriage was,

DOERFLINGER, page 17

God wants us to experience eternal life with Him



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

The Nativity of St. John the Baptist Luke 1:57-66, 80

The mere scheduling of celebrating a saint's feast day on any Sunday sends a message. The Church long has preferred to observe Sundays in their proper sequence in Ordinary Time, Lent, Advent and so forth. When a saint's feast pre-empts this pattern, the Church is saying that the saint, and the saint's life, have extraordinary lessons for us.

This weekend, instead of noting the Twelfth Sunday in Ordinary Time, the Church calls us to reflect upon St. John

the Baptist. Prominent in the Gospels, he is a kinsman of Jesus and Mary, and highly revered among Christians since the time of the Lord on earth.

The series of readings for this feast all enable us to think about John the Baptist's special place in Christian minds and hearts all through the centuries, and about the reasons for this ancient devotion.

In the first reading, the Book of Isaiah sets the stage. Typically eloquent, this book fairly soars in its expectation and joy, revealing feelings for the Redeemer. Their trust endures. God will rescue them.

They have brought the worst upon themselves. Their enemies have been mighty, but God is almighty, and God forgives.

For the second reading, the Church presents a lesson from the Acts of the Apostles. St. Paul speaks in this reading, telling his audience that God always has intended for humans to possess eternal life, that Jesus made this life available and that John the Baptist boldly gave the criteria

by which eternal life could be realized. John called for rejection of sin.

Again, this reading asserts the majesty of God and proclaims that God forever is merciful and life-giving.

St. Luke's Gospel, the site for so much detail concerning the conception, birth and childhood of the Lord, supplies the final reading.

It is about the birth of John the Baptist, the son of Zechariah and Elizabeth.

A noteworthy moment is when Zechariah, the father of John the Baptist, loses his ability to speak. It is not a cruel act of a harsh god. Instead, it reveals that John the Baptist has been created by God and he will be sent by God, for that in that time and place salvation will come in the person of Jesus.

This special role of John the Baptist, and of its origin even in his conception and birth, is emphasized in the fact that God names him. Naming of persons, as of things, for the ancient Jews had a proprietary quality.

Parents asserted this, and still assert it in this culture, when they name their children — one of the most cherished privileges of being parents.

John the Baptist belonged to God.

In turn, this aspect of John the Baptist's life and mission reflects the fact that God wills that people be saved. He wills that they have eternal life. God sent John.

Of course, we may circumvent, or negate altogether God's will.

Reflection

The Church offers John the Baptist as the great model of discipleship; as a figure, human in every respect as are we, who fully understood the purpose of life — namely, to be with God. He devoted everything in his life, and finally his life itself, to serving this purpose.

John's life calls us to imitation, to see nothing as more important than to be with God.

The readings remind us that God wills that we experience

eternal life. He never impedes us in our way to salvation. The exact opposite is true. He even gave us Jesus, the Son of God, as our savior.

The choice remains with us, Paul would insist. We must accept the fact that eternal life is everything. We must want to be with God.

READINGS

Sunday: Is 49:1-6 Ps 139:1-3, 13-15 Acts 13:22-26 Lk 1:57-66, 80

Monday: 2 Kgs 17:5-8, 13-15a, 18 Ps 60:3-5, 12-13 Mt 7:1-5

Tuesday: 2 Kgs 19:9b-11, 14-21, 31-35a, 36 Ps 48:2-4, 10-11 Mt 7:6, 12-14

Wednesday: 2 Kgs 22:8-13; 23:1-3 Ps 119:33-37, 40 Mt 7:15-20

Thursday: 2 Kgs 24:8-17 Ps 79:1b-5, 8-9 Mt 7:21-29

Friday: Acts 12:1-11 Ps 34:2-9 2 Tm 4:6-8, 17-18 Mt 16:13-19

Saturday: Lam 2:2, 10-14, 18-19 Ps 74:1-7, 20-21 Mt 8:5-17

Finding refreshment

Many Catholic women try very hard to be Proverbs 31 wives and mothers. It's an excellent goal, but frankly sometimes it can be exhausting. Are we doing enough? Are our efforts going to pay off? If we are doing what we are supposed to be doing, why is life still so hard?

These thoughts were swirling in my head recently, and I wanted to offer a few ideas.

Doing the right things are important: Being the right person is equally so. We are not machines. We are human beings, who need connection, interaction, encouragement and rest.

Taking a planned vacation is good and healthy. So too is planning a night out with your spouse. But we also need to find moments each and every day that refresh and renew our spirits so we can be channels of grace to our families. It's okay to rest.

It's okay to rest.

It's okay to rest!

(Get the picture?)

As I write this, I am sitting near an open screened door. A gentle cool breeze is wafting in and I hear a stop-and-start melody of various birds, chirping their songs. I homeschool my youngest, and she just asked me if she could take her handwriting outside and do it on the patio table. Of course, I said! I am taking my moment, or one of them, that I will have throughout today. Enjoying a cup of hot coffee, pondering as I stood near the window this morning, was another moment. A lingering hug with my husband before he walked out the door this morning for work was another. Other moments to refresh were: a hot shower, where the water pours over and cares melt away. A break at lunchtime for a brisk walk, sans makeup — I got to absorb that vitamin D — with my daughter, mostly just asking

questions and getting into her teenage mind. Later, praying my rosary and other prayers while I walk, lingering over thoughts of the meditations and mysteries and also the people for whom I am praying. Stretch. Take a deep breath. Make yourself some tea. Fix your hair and straighten your clothes so you feel pretty. These are all breaks we need while we are striving to become the women God calls us to be.

This afternoon is going to be crazy busy, driving-wise. I have commitments, so at noon; 3 p.m.; 5:30 p.m.; 7:15 p.m.; and possibly, depending on my husband's schedule, 9 p.m. But so far I'm not feeling at all pressured. That's just what today is going to be. I'm not going to get any closets cleaned, schedules organized or laundry done. But the time driving can be quality time with the child with whom I am driving. On the way back from dropping her off I can roll down the windows and just think, or turn on the radio. It's part of my job of wife and mother to transport these children, to watch their recitals or classes or other things when invited. It is sometimes more important to be than to do.

The trick to not burning out, or to being refreshing after feeling overwhelmed, is to pull back and find something that you personally find fulfilling. Prayer. Exercise. Quiet. Music. Gardening. Picking a bouquet for your table. Spontaneously splurging on an ice cream for the crew in the van. Cleaning out a drawer because, darn it — it bugs you every time you open it.

Carve out time and space for these things. And don't be afraid to just find a little, quiet corner to think. Meditate. Contemplate. Conjure up an image of one of the mysteries of the rosary and ask God to show you how it is relevant in your life at this

cake is not speech, they cite past decisions sacred to the most liberal judges: It is at least as much "speech" as nude dancing, cross burning by white supremacists and flag burning.

And in answer to those who say Phillips' views are too offensive to protect, they cite a past court decision declaring that other people's finding a view offensive "is a reason for according it constitutional protection." The court said that in defense of the free speech of *Hustler* magazine.

For now, Christians who accept the millennia-old definition of marriage have as much constitutional protection as racists and pornographers. And some justices disagree even with that.

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



EVERYDAY CATHOLIC

Theresa A. Thomas

very moment. For example, if the mystery you choose is the Annunciation, when the angel Gabriel came to Mary and asked her to be the mother of Jesus, you may just want to sit on that a moment. Surely she was like other girls, with hopes and daydreams about her life. However, she immediately gave her fiat, her "yes." In doing so, she exemplified complete trust in God for her future. How can I, you may ask, demonstrate similar trust in my life? What might God be asking me to do in this very moment?

Another way to contemplate is to open the Bible and meditate on a short scripture verse. Soak it in. Memorize it. That way you can pull it out whenever you need it. Try these verses for starters: Luke 12:27-40, Mark 4:30-34, Psalm 147:11, Joshua 1:9.

The point is, to be the women we are called to be — and this is also relevant for men — we must take time to refresh. We must allow God to pour His grace into us, so we can offer that to others. Peace.

Theresa Thomas is the wife of David and the mother of nine children.

BARRON, from page 16

ridicule and perhaps even the loss of their professional positions, they courageously argued for life. On that foundation, much of value can be built. But what Ireland most needs at this moment—and indeed for the next hundred years—are saints and mystics. Moral arguments can and should be made, but if the Church wants to recover its standing as a shaper of the Irish culture, it has to produce men and women who give themselves radically to the Gospel. It needs figures in the mold of Teresa of Calcutta, Oscar Romero, Francis of Assisi, Dorothy Day — indeed of St. Patrick, St. Brendan, St. Columbanus and St. Brigid. And it requires men and women of prayer, like the founders of the great Benedictine, Franciscan, Dominican, Cistercian and Trappist houses that still dot the Irish countryside — and like the strange denizens of Skellig Michael, who for six centuries clung to the edges of the world off the coast of Ireland and lived in total dependence upon God.

Finally, only prayer, witness, radical trust in divine providence, honest preaching, and the living of the radical Gospel will undo the damage done last month.

SCRIPTURE SEARCH®

Gospel for June 24, 2018

Luke 1:57-66, 80

Following is a word search based on the Gospel reading for the feast of the Nativity of St. John the Baptist. The words can be found in all directions in the puzzle.

THE TIME	ELIZABETH	BIRTH
A SON	NEIGHBORS	THE LORD
GREAT MERCY	EIGHTH DAY	HIS FATHER
CALLED JOHN	TABLET	AMAZED
HIS MOUTH	OPENED	TONGUE
FREED	FEAR	CAME OVER
HAND	STRONG	DESERT

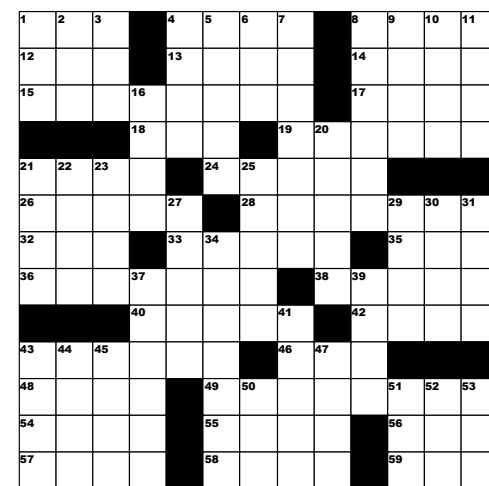
CALLED JOHN

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

June 17 and 24, 2018



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Readings: Ez 17:22-24 2Cor 5:6-10; Mk 4: 26-34 and Is 49:1-6, Acts 13:22-26 and Lk 1:57-66, 80

ACROSS

- 1 Recede
- 4 Lids
- 8 St. Thomas was one
- 12 Abraham's nephew
- 13 Major (Big Dipper)
- 14 Military officer
- 15 God will plant cedar here
- 17 Island
- 18 Spider home
- 19 Dunked into
- 21 "Called from birth, from my mother's"
- 24 Birds shall dwell in
- 26 Declares

- 28 Kind of circular shape
- 32 Rent
- 33 Take away
- 35 Commandments
- 36 Bread maker
- 38 Medicated
- 40 "We walk by"
- 42 Chances of winning
- 43 Should run on time
- 46 Tool
- 48 Deceit
- 49 Being noticeable
- 54 Opaque gem
- 55 Consumer
- 56 Environmental protection agency (abbr)

- 57 Mail
- 58 Otherwise
- 59 Sticky black stuff

DOWN

- 1 Shade tree
- 2 Ghost's greeting
- 3 British thermal unit
- 4 Attractive
- 5 Mid-Eastern dwellers
- 6 Pressure unit
- 7 John would not fasten these
- 8 Capital of Nationalist China
- 9 Thin strand
- 10 Not working
- 11 Require
- 16 Northwest by west
- 20 Left out of gear
- 21 Cloister
- 22 Baker's need
- 23 Particle
- 25 David was a man God's own
- 27 Four-door
- 29 Post-traumatic stress disorder
- 30 A sower scattered
- 31 Stops
- 34 Remake
- 37 Away from home
- 39 Slime
- 41 Calls to
- 43 Animals went in ark by
- 44 Sickle used when seed is
- 45 St. de la Roche
- 47 Desperate
- 50 Sign language
- 51 Fishermen used
- 52 Certified public accountant
- 53 Holds the grain

DOERFLINGER, from page 16

"until 15 years ago, the unanimous judgment of all generations and all societies.")

Ironies abound in the justices' opinions.

Kennedy's opinion is ironic because the prejudice against religious views of marriage that he criticizes in Colorado officials can be found in his own 2015 opinion on same-sex marriage. While he gave lip service to the idea that "reasonable and sincere people" may disagree with the court, he also suggested that such people are guilty of bigotry and ignorance. So, Kennedy's rhetoric helped create the problem in Colorado. Either he has mellowed since or he is not very self-aware.

There is also irony, perhaps deliberate, in conservative justices' argument for Phillips' freedom of speech. To those who say decorating a custom wedding

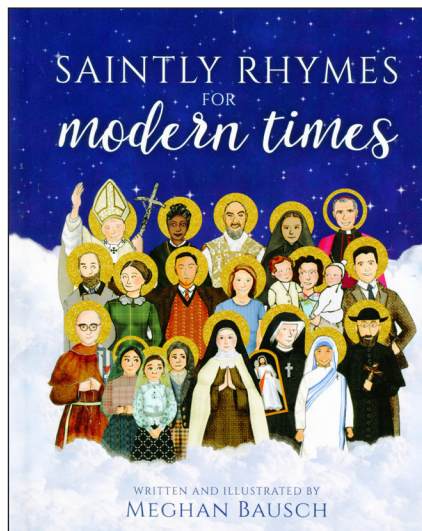
Books on saints, secrets, Mary for children's summer reading

BY REGINA LORDAN

YARDLEY, Pa. (CNS) — The following books are suitable for summer reading:

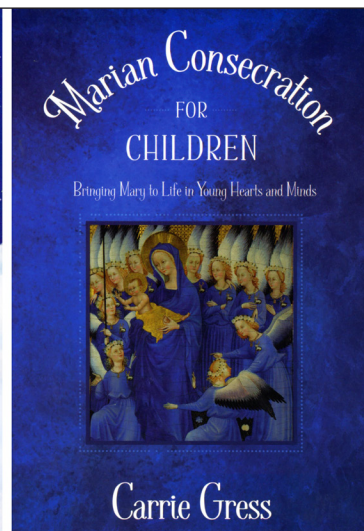
"The Miracle of the Bread, the Fish and the Boy" by Anthony DeStefano, illustrated by Richard Cowdrey. Harvest House Publishers (Eugene, Oregon, 2018). 31 pp., \$14.99.

"The Miracle of the Bread, the Fish and the Boy" retells the famous story from the Gospel of John in which Jesus miraculously multiplied enough bread and fish to feed a crowd of thousands. It is told from the viewpoint of that little boy, spotted by Andrew in the crowd, who had just five small loaves and two small fish to share. In this adaptation, we learn that the little boy had intended to use that food as a gift to his mother, who desperately needed a break from hardship. And yet his generous gift of sacrificing for and trusting Jesus



These are the covers of "Sainly Rhymes for Modern Times" by Meghan Bausch and "Marian Consecration for Children: Bringing Mary to Life in Young Hearts and Minds" by Carrie Gress. They are reviewed by Regina Lordan.

not only became a miracle for the thousands, it also created a special miracle just for his family. The illustrations are bright enough to grab the attention of



CNS

younger listeners while the text is appropriate for a broader age range of readers. Enjoy reading the story aloud first without revealing its title, and see how your children discover the familiar miracle unfolding as told through their perspective. Ages 4-8.

"Sainly Rhymes for Modern Times" by Meghan Bausch. Our Sunday Visitor. (Huntington, Indiana, 2018). 28 pp., \$16.95.

Resist the temptation to wince at the possibility of yet another children's book on saints. This one is different and will be a special keepsake for little ones. "Sainly Rhymes for Modern Times" is a compilation of poems featuring 18 holy men and women. The poems are short, sweet and meaningful: They include all the information a child needs to know about that particular saint in a few short few rhyming lines. The saints are paired with beautifully unique illustrations made with overlaying photographs. Ages 2 and up.

"The Pope's Cat" by Jon M. Sweeney, illustrated by Roy DeLeon. Paraclete Press (Brewster, Massachusetts, 2018). 62 pp., \$9.99.

Young lovers of Pope Francis and cats beware: You'll be hooked by this new series that displays the tenderness of an already beloved pope. True to his form of loving all of God's creation, Pope Francis adopts a stray cat who needs a little tender loving care (and a bath) before becoming more comfortable in the papal quarters. This first novel in a series (to be followed by "Margaret's Night in St. Peter's") introduces us to Margaret, a sweet stray cat in need of a warm home and food. We learn just a little bit about her and a little bit about the pope's daily life, making readers eager for more. Ages 4-8.

"God Knows It's My Birthday" by Angela M. Burrin, illustrated by Andrew Everitt-Stewart. Word Among Us Press (Frederick, Maryland, 2017). 29 pp., \$14.95.

This sweet book will give your child (or godchild) all they need to know at a young age: He or she is special because he or she was created by a loving and all-knowing God, Jesus is our gift from God, and Mary is Jesus' mother. Within these pages, author Angela M. Burrin speaks directly to children letting them know these simple, yet profound truths that will set them up for a foundation of faith. The book is a journal, and children are encouraged to draw pictures and write about special memories and milestones. Parents can guide younger children, making it appropriate for a broader range of ages. Ages 4-9.

"Hidden City: Poems of Urban Wildlife" by Sarah Grace Tuttle, illustrated by Amy Schimmler-Safford. Eerdmans Books for Young Readers (Grand Rapids, Michigan, 2018). 48 pp., \$17.

Each year one collection of poetry stands out among the others, and "Hidden City" wins the prize. The beautifully illustrated poems will appeal to the city-dwelling or city-exploring child who may not notice or appreciate God's beauty in nature amid the concrete wilderness that is urban life. Creeping through the bricks, crouching in the bushes and hunting in the night are wildlife: moss and birds, feral cats and raccoons. The collage illustrations add to the feelings of a busy city alive with life; the poems rhythmically coincide with the changing seasons. Ages 4-8.

"Marian Consecration for Children: Bringing Mary to Life in Young Hearts and Minds." by Carrie Gress. Tan Books (Charlotte, North Carolina, 2018). 170 pp., \$14.95.

Following the universal Church's first celebration of the feast of Mary, Mother of the Church, a book just for children on Marian consecration seems quite timely and fills a needed void on bookshelves. As the author describes, "Marian consecration is making a gift of ourselves to the Queen of Heaven so that she may better be able to direct us, mother us, and love us in a way most pleasing to God." It contains 33 days of preparation with a short reflection, discussion points, trivia and prayers. Similar to adult Marian consecrations, the days lead up to a Marian feast day that will become special to your children as they prepare and potentially throughout their lifetime. Simple, practical and fun, the book is full of meaningful anecdotes, special prayers, facts about saints and interesting revelations about the Church.

"Molly McBride and the Party Invitation: A Story About the Virtue of Charity" by Jean Schoonover-Egolf. Gracewatch Media (Winona, Minnesota, 2018). 31 pp., \$11.

Molly McBride and her friends easily teach your school-aged children (and without them even knowing!) about how to be charitable to others in their daily lives. One in a series, "Molly McBride and the Party Invitation" is the story of young Molly facing a familiar conflict: Who should she invite to her party? She wants to leave out the mean kid, but needs some prodding to understand that Christian charity demands more from us. The best part about this book and the Molly McBride series is that it naturally integrates normal interactions between children, laity and men and women religious. Molly herself is a big fan of nuns and wants to be one when she grows up. Her best bud Dominic wants to be a priest one day, too. And how could they not? The men and women religious depicted in this series are welcoming, wise and gentle. Ages 5-9.



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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.

VdeP: St. Vincent de Paul's music festival
FORT WAYNE — The St. Vincent de Paul music festival, VdeP, will be June 25 and 26, from 7-9 p.m. each evening. Enjoy local Christian singers Alanna Boudreau and Mike Mangione on Monday, June 25, and Maude-Jo+MA and Father Kevin Mcgoldrick on Tuesday, June 26 on the parking lot, 1502 E Wallen Rd. Admission is \$5 or one toiletry item. Funds and items will go to the St. Vincent de Paul Society.

nity for professionals to network in an informal setting. For \$20 enjoy cocktails, appetizers, door prizes and a view of the Tin Caps baseball game. Proceeds benefit scholarships and tuition assistance. For information contact Tess Steffen at 260- 456-1261 or tsteffen@bishoplusers.org.

Patriotic concert planned at cathedral
FORT WAYNE — A free concert of traditional choral and instrumental music will be presented by the Immaculate Conception Cathedral Choir, Wednesday, June 27, at 7 p.m. Free parking, free admission, free ice cream!.

The CrossWord

June 17 and 24 2018



Bishop Luers networking 'Knight'
FORT WAYNE — A fundraising event for Bishop Luers High School will provide an opportu-



Monte Freeze

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Marguerite C. Meyers, 88, St. Joseph Hessen Cassel

William Wunderlin, 81, St. Jude

Mary Grace Fish, 70, St. Jude

Ernest Guevara, 87, Our Lady of Good Hope

Granger
 Shirley Ann Sonneborn, 81, St. Pius X

Carolyn A. Raab, 74, St. Pius X

Mishawaka
 Anthony Zappla, 92, St. Monica

New Haven
 Rosemary K. Ebetino, 93, St. John the Baptist

Notre Dame
 Delphine Halloran, 80, Basilica of the Sacred Heart

Plymouth
 James L. Shorter, 76, St. Michael

South Bend
 Daniel E. Mitchell, 36, Holy Cross

Mary Jane Nowak, 85, Holy Family

Bernard J. Ferro, 84, St. Hedwig

Florence D. Wrobel, 97, St. John the Baptist

Victoria Krizmanich, 97, Corpus Christi

Maxine V. Stachowiak, 83, Holy Family

Louis A. Ciesielski, 93, St. Adalbert

Michael Mennucci, 61, St. Therese, Little Flower

Evelyn Jane Bolin, 90, St. Joseph

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Parishioners of St. Vincent de Paul

V ENCUESTRO, from page 1

the love Christ throughout our region, our country and our world. This is our mission, the mission of the Church.”

Experiences

Ernesto Benetiz and Yareli Nopal of St. John the Evangelist Parish in Goshen shared their thoughts about the Encuentro. Benetiz said he felt the process gave “hope for everyone. Most people don’t feel like they can talk. This is an opportunity to raise our voice,” he said. “We are the voice for everyone who is not close to the Catholic Church. It is also a great opportunity to feel we are all together in community in the United States — we are one Church.”

Nopal said she hopes the outcome will be “Everyone getting united — especially the Anglo and Hispanic communities. ”There is still much work to be done, she added, as “sometimes there is even a barrier between even the bilingual and Spanish-speaking-only communities in parishes.”

Benetiz said he believes the Encuentro process can help the diocese as a whole, because the participants are discovering “weaknesses and strengths, and what we need to influence spiritual growth.”

“Also, when we share our thoughts and feelings we make our voices count,” he added. “It helps the diocese grow more and lets the bishop know we are open and willing to work to make our faith, our diocese and our Church grow.”

Jose Ruiz, also from St. John the Evangelist, agreed. “The Encuentro is a great opportunity to express our thoughts and issues in the community and especially in the family, and the family is very important for the community and for the Church.”

Ruiz chose to participate primarily in the small-group discussions about family ministry. He said he hopes one of the end results of the Encuentro process will be to promote unity among immigrants. “We are in the middle of two cultures, because we can understand the Anglo culture and they (immigrants) can understand us. We are the same Church — one God, and one nation under God.”

Mirna Rodriguez from St. Patrick Parish in Ligonier said she learned at the regional gathering about the different aspects of Church life and the needs that people in different churches have. She felt the biggest concerns voiced were the need for support for catechists and the problem of keeping young people in the Church. Rodriguez said she realized that different churches share these and other issues, and was encouraged that at the regional gathering participants shared several different ideas to resolve them.



Photos by Jodi Marlin

Bishop Kevin C. Rhoades speaks to representatives of 13 Indiana, Illinois and Wisconsin dioceses during the opening Mass of the Region 7 V Encuentro gathering at the University of Notre Dame June 8.



Octaviano Ulloa of the Diocese of Green Bay, Wisconsin, shares a point made by his discussion group with a plenary session of V Encuentro Region 7 representatives at the University of Notre Dame, South Bend, on Saturday, June 9.

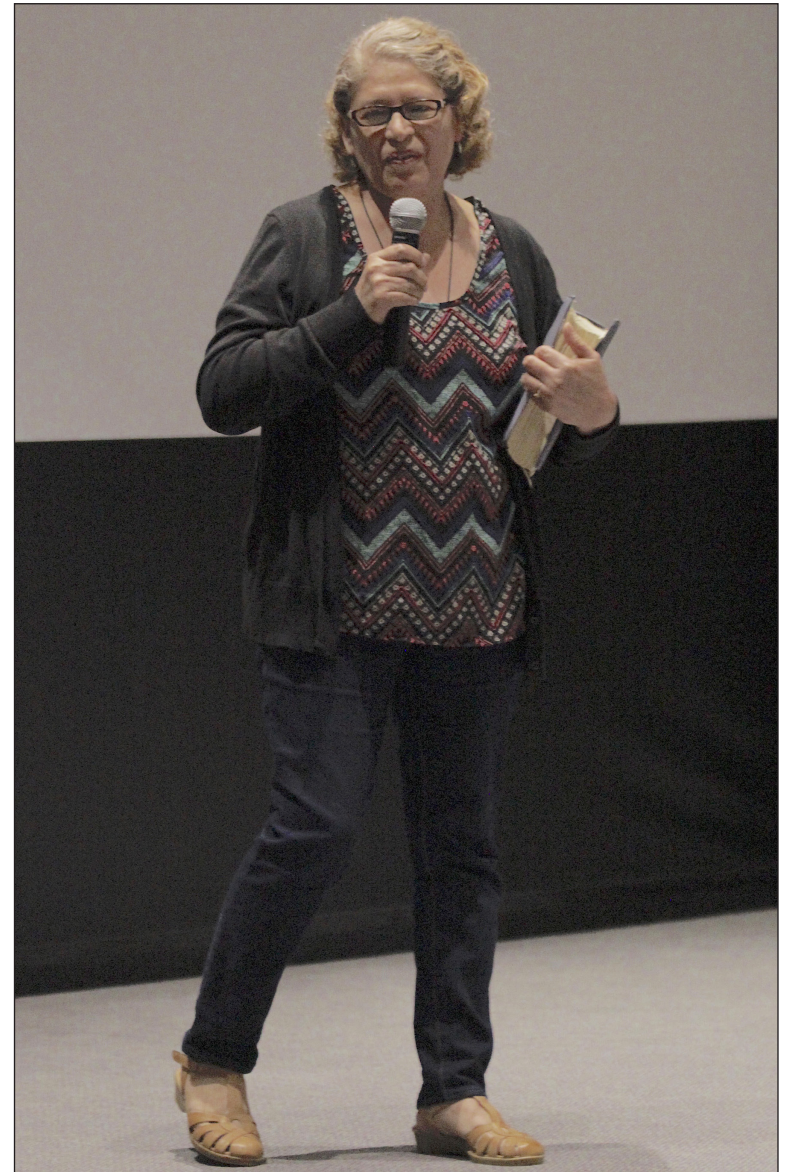
Work sessions

Attendees met in small groups to discuss specific issues and priorities. After lunch in the Morris Inn on Saturday, they then discussed jointly the areas of positive growth in Hispanic ministry within their parishes, as well as problems and opportunities within each area of focus.

Regarding vocations, for example, they said encouragement was needed for all their parishioners to spend time in prayer for vocations and promote vocations to young adults, and for the Church to provide bilingual priests. Opportunities mentioned included a rising tide of

new Hispanic leadership to help individuals discern vocations, and the teaching of seminarians about other cultures; problems included a lack of general and Spanish-language information about vocations and lack of support within Hispanic families for vocations.

During a discussion about evangelization, the suggestions included developing new programs for young adults and children, bringing in both ecclesial and lay leadership in order to help parishes determine how to encourage Hispanic parishioners to evangelize. Among the obstacles noted was that some Hispanics see the parish as a



Alicia Carrillo of St. Patrick Parish, Ligonier, gave a personal testimony at the gathering about how the Holy Spirit worked through her as she overcame shyness and began going door to door to share God’s Word and invite Hispanic residents of her community to become involved with the Church and attend Mass.

government-type entity, rather than a place to increase their faith. Some also do not have an immigration status that would allow them to evangelize at will — for example, in prisons, which require identification to enter.

Alicia Carrillo, also from St. Patrick Parish in Ligonier, gave a moving personal testimony about how the Holy Spirit worked through her as she stepped out of her comfort zone and began going door to door to share God’s Word and invite Hispanic residents of her community to become involved with the Church and attend Mass. She learned, she said, that “This is not the time to be inside, but rather to be outside — there are millions of people waiting for help.”

She said when people are addicts, for example, others tend to be critical — but that’s not what the addict needs. He or she needs someone to be close to them, to accompany them. She cited a quote from Pope Francis about being willing to take on the odor of the sheep and explained that it meant being willing to give a person a hug even if they’re dirty — in other words, meeting them where they are.

The Church evolves

Everett said what has come out of V Encuentro so far is an

awareness of the need for more formation and more partnership between the clergy and the lay people. He said as the Hispanic population continues to grow in the U.S. it is a large part of the Church, and there are several different issues that must be addressed.

He said young people are questioning where they stand in the Church, and that the Church can no longer justify its action or inaction by saying ‘this is just what we do’ — and relying on those who leave as teens or young adults to come back when they have children.

“That’s shown to be false,” Everett said. “If they are not experiencing Christ first and foremost the traditions and things they see as obligations will be seen as irrelevant.”

As to how the V Encuentro process is specifically going to help the Diocese of Fort Wayne-South Bend, Everett said, “Now we can help keep the focus on what needs to be done and to motivate people on all levels. This is not a time to be apathetic or even discouraged — it’s a time to take stock of where we are and make changes.”

Rodriguez said she felt like through this process, “Even the pope is connected to our voice and our faces.”