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Synod on the Amazon to discuss Church's ministry in complex region

BY BARBARA J. FRASER

LIMA, Peru (CNS) — When Pope Francis came face to face with more than 2,000 Amazonian indigenous people in Peru in January 2018, he told them the place where they live is holy ground, and that they and the Amazon region are important to the Catholic Church and the entire world.

For most of October, more than 100 bishops will meet at the Vatican to wrestle with what that means for the Church's ministry in a politically, culturally and ecologically complex region where indigenous people face increasing threats.

The task for the bishops at the Synod of Bishops for the Amazon is to lay out, as the synod's title puts it, "new paths for the church and for an integral ecology." The decisions they make will reverberate not only in the Amazon region, but elsewhere in the world.

Pope Francis is calling for a Church with "an Amazonian face — not a white face, but the face of the indigenous person, the river dweller, the black person, the person of mixed race," said retired Bishop Erwin Krautler of Altamira, Brazil.

The diversity of faces reflects the complexity of issues in the region.

The Amazon region covers an area more than five times the size of Alaska. Although most of it is in Brazil, eight other countries share parts of the region. The national boundaries, which are generally heavily forested and far from capital cities, are often lawless areas where drug traffickers, human traffickers, illegal loggers and illegal miners operate with impunity.

Even away from borders, areas inhabited by indigenous people are coveted by miners, loggers and ranchers eager to expand into the Amazon region. Community leaders who speak out and defend their



CNS photo/Paul Jeffrey

Carrying a child, a woman walks along a raised sidewalk in Islandia, a town in the Peruvian Amazon.

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Faith leaders decry ICE deportations, say action causes anxiety, fear

BY JULIE ASHER

WASHINGTON (CNS) — Many Catholic and other faith leaders noted that the Gospel reading for July 14 — the day U.S. Immigration and Customs Enforcement was to carry out deportation orders for some immigrants — was the parable of the good Samaritan from the Gospel of St. Luke.

The story admonishes people to put aside their differences and "help those who are in need of help," such as the immigrants coming across the U.S.-Mexico border seeking asylum, faith leaders said.

Among leaders criticizing the ICE actions was Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, who said July 13 that her organization strongly opposed "the reported plans of ICE raids this weekend."

"The threats of deportation and family separation are causing anxiety and fear within the vulnerable communities our agencies serve, endangering immigrant rights and safety. Most significant is the lasting psychological damage family separation inflicts upon children," she said. "Such cruel behavior will impact children for the rest of their lives."

"Our Catholic Charities agencies stand committed to providing legal and humanitarian assistance for our immigrant brothers and sisters," she said. "We support the pursuit of legal immigration but recognize that all immigrants, regardless of status, must be treated with basic human dignity and respect."

Sister Markham urged Congress and the Trump administration "to enact comprehensive immigration reform and address the root causes of migration rather than pursue enforcement raids on America's immigrant community."

In Texas, Brownsville Bishop Daniel E. Flores called echoed

the same concerns, saying: "The threat of mass deportation raids is psychologically cruel to families and children. The actual separation of parents from their children without even a chance for a court appearance is simply reprehensible. Laws ought to treat families and children differently than drug lords."

News reports estimated that about 2,000 people were going to be arrested for deportation. ICE actions were taking place in at least nine cities: New York, Baltimore, San Francisco, Los Angeles, Denver, Chicago,

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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin
PAGE DESIGNER: Francie Hogan
BRAND SPECIALIST: Molly Gettinger
NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Jennifer Simerman
BOOKKEEPING/CIRCULATION: Geoff Frank
circulation@diocesefwsb.org

Website: www.todayscatholic.org
260-456-2824

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Defending Amazon against loggers, ranchers, agribusiness can be dangerous

BY BARBARA J. FRASER

ANAPU, Brazil (CNS) — Across a stream and down a dirt road at the edge of this Amazonian town, a carefully tended crypt marks the burial place of Notre Dame de Namur Sister Dorothy Stang.

The missionary from Dayton, Ohio, was shot to death in 2005 in retaliation for her defense of small-scale farmers who resisted land-grabbing by rich loggers and ranchers.

Beside her grave stands an even grimmer memorial: a simple wooden cross, the color of blood, with neat white letters listing the names of 16 local people murdered for the same cause.

One more person has been killed since the cross was painted, and seven other local community leaders are in hiding because of threats.

Antonia Silva Lima, 63, rested her hand on the cross and bowed her head.

"The land was for us, then for our children, then for our grandchildren," she said.

Lima lives in a place called



CNS photo/Paul Jeffrey

Edimilson Ferreira Nascimento, 37, leader of the God and Life Association, an organization of small farmers, speaks to a gathering near Anapu, in Brazil's northern Para state. The area has seen violent conflict between small-scale farmers, who are backed by local Church activists, and ranchers and loggers.

Good Hope — Boa Esperanca, in Portuguese — that was created as part of an agrarian reform program. The idea was that the families who settled there would farm no more than one-fifth of

their land and keep the rest in the forest.

The project angered local loggers, who wanted to take timber from the forest. The parish team, including Sister Stang, helped

the farmers organize and learn about their rights.

Rural farmers in this part of the Brazilian Amazon mainly grow food crops, such as corn, beans and fruit, for their families. Whatever surplus they produce, they sell in local markets.

"Nobody who has land is hungry," said Notre Dame de Namur Sister Jane Dwyer, who has worked in Brazil since 1972. "But they don't get rich."

In various parts of the Amazon, parish teams and the Brazilian bishops' Pastoral Land Commission help communities defend their land against loggers, ranchers and industrial-scale farms. The work can be dangerous, because land conflicts are often violent, especially in the state of Para, where the Notre Dame de Namur Sisters work.

On a rainy morning in April, a small group of community leaders from around Anapu gathered in an open-sided building within sight of Sister Stang's grave. Roads made impassable by the weather had kept some people

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territories risk harassment, death threats and assassination.

At least 300 indigenous groups live in the region. A single parish may include scores of widely scattered villages accessible only by boat, and it could take several weeks to reach the most distant community. The difficulty and expense of travel, and the relatively small number of priests and sisters, makes it virtually impossible to visit communities frequently.

As a result, unless they live in cities or in towns where a parish team lives, Catholics in Amazonia have little access to the sacraments. In some places, a priest visits only once a year, celebrating the Eucharist, marriages and baptisms. Some communities almost never see a priest.

That is likely to be a key point on the synod agenda. The working document contains a proposal for a type of ordination for village elders who are in stable relationships. They would not have all the attributes of priests, but they would be able to preside over eucharistic celebrations.

When the synod document was released, that proposal grabbed headlines worldwide, as some observers saw it as a first step toward allowing married priests. But the pope has said that is not on the table, and the document make clear that the functions of the ministers would be limited to celebrating the Eucharist for Amazonian Catholics.



The bishops are also likely to explore new roles for women in the Church in the Amazon region. The document calls for them to "identify the type of official ministry that can be conferred on women, taking into account the central role that they currently plan in the Amazonian church."

Pope Francis announced the synod in 2017 and launched it with an initial meeting in January 2018, during his visit to the town of Puerto Maldonado, in the Peruvian Amazon. More than 40 assemblies were then held in Church jurisdictions throughout the Amazon, so Catholics in the nine countries could discuss the issues that most affect them.

Those topics — ranging from threats from oil production and

mining to alcohol and drug addiction and domestic violence — were included in the synod working document and are likely to be discussed when the bishops meet.

The document highlights the importance of the Amazon basin as an ecosystem that provides 15 percent of the fresh water on the planet and helps regulate the global climate. By holding the synod in Rome, Pope Francis is stressing the importance of the Amazon for the world, as he did in the encyclical "Laudato Si", on Care for Our Common Home," published in 2015.

As one of the most biologically diverse areas of the earth, the Amazon region has given rise to great cultural diversity. About 3 million of its 31 million inhabitants are indigenous.

Throughout Latin America, indigenous people generally are among the poorest. The lack of jobs and decent schools in their villages spurs steady migration from rural areas to cities, where indigenous people face discrimination and struggle to maintain their traditions.

At the synod, the bishops are also likely to consider new forms of urban ministry, especially ministry among indigenous people who have settled in cities.

Another group of Amazonian people who suffer prejudice are those of African descent. In Brazil, before slavery was abolished in 1888, some slaves escaped and fled into the forest, forming communities called quilombos. Their territorial rights are even more precarious

than those of indigenous people, because the quilombos lack official recognition as traditional communities.

Pope Francis is not the first pontiff to focus the Church's attention on the Amazon. In an encyclical to the bishops of Latin America in June 1912, Pope Pius X decried the slavery and brutality that accompanied the rubber trade, in which tens of thousands of indigenous Amazonians died.

Bishops from Church jurisdictions in the Brazilian Amazon have gathered periodically since 1954, Bishop Krautler said. When they met in 1972 in the Amazonian city of Santarem, Pope Paul VI sent a message of support.

When the bishops from Latin America and the Caribbean met in the Brazilian city of Aparecida in 2007, they discussed environmental issues, and a section on the Amazon was included in the final document of that assembly.

The synod will continue that trend, this time highlighting the importance of the Amazon region for the universal Church, Bishop Krautler said.

"It will be a great event of dialogue, of discussion, of proposals," he said. "We do not hope for pious counsel from the synod. We hope that the synod will be a source of renewed impetus for the Church throughout the world."

Coverage of the Catholic News Service Amazon series was supported in part by the USCCB Collection for the Church in Latin America.

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away. Another group had stayed home to head off logging trucks that were trying to pass through their community.

Those who attended discussed common threats and made plans for an annual awareness-raising pilgrimage for the forest.

The grassroots organizing that the parish staff has done over the years has borne fruit, Sister Dwyer told Catholic News Service.

"The people don't need us" to organize them, she said. "They know what to do. But we stay, because if we leave, they'll be assassinated."

Sister Stang's story has taken on mythic proportions among small-scale farmers around Anapu. Some say it gives them strength to stand up for their rights.

Community leaders live with constant threats and harassment. And the Brazilian priest who worked with Sister Stang for years became a target after her death.

Father Jose Amaro Lopes de Souza, a representative of the Catholic Church's Pastoral Land Commission, was charged last year with conspiracy, extortion, threats, trespassing and money laundering and spent three months in prison. His accuser is a logger and politician.

Father Amaro, as he is known, said his only crime is helping poor people stay on their land. Since leaving prison, he has spent nearly a year under virtual house arrest in the bishop's residence in Altamira.

Prohibited from participating in gatherings of more than five people, he cannot celebrate Mass in a parish, so he celebrates at home, with some sisters.

"My room is my prison," he said, looking around at the sparsely furnished space, its walls adorned with posters of Che Guevara and the movie, "The Motorcycle Diaries," as well as Father Josimo Morais Tavares, a priest whose assassination in 1986 for his defense of the rural poor inspired Father Amaro to become a priest.

A glass jar on one shelf holds a precious relic: soil stained with the blood of Sister Stang, scooped up from the place where she fell.

Father Amaro was targeted because he "was the symbol of the defense of the small farmers," said retired Bishop Erwin Krautler, who headed the Territorial Prelature of Xingu, which includes Anapu, from 1981 to 2015. "All he did was defend them."

In the home he shares with Bishop Krautler and the current prelate of Xingu, Bishop Joao Muniz Alves, Father Amaro also follows the news, which he fears bodes ill for rural small-scale farmers like those among whom he has ministered for most of his life.

President Jair Bolsonaro, who took office in January, threatens to roll back gains made by small-



CNS photo/Paul Jeffrey

A red cross stands beside the grave of U.S.-born Sister Dorothy Stang in Anapu, Brazil. Sister Stang was assassinated in 2005. The red cross beside her grave bears the names of 16 local rights activists who have been murdered since her killing. Church activists say the killings continue, and they're about to erect a second red cross with even more names.

scale farmers in the past decade. The president is supported by a congressional bloc known as the "ruralistas," who promote the interests of large landholders.

Land disputes affected nearly 1 million people in Brazil in 2018, according to the Pastoral Land Commission. That was an increase of about 35 percent over 2017. Murders in rural areas dropped to 28 in 2018 from 71 in 2017. But the commission recorded 10 in just the first four months of 2019, signaling what could be a deadlier year.

"When a person takes a stand in defense of the poor, or in defense of the land in the Amazon, which should give life to the poor, they are automatically pitted against the profits and the vision of big business," Bishop Krautler said.

Once the Trans-Amazonian Highway was built, cutting a route into Brazil's Amazonian heartland, loggers, ranchers and farmers followed close behind. They built side roads at right angles to the highway and cleared fields, creating a heringbone pattern of deforestation that is visible from outer space.

After a heavy rain, one of those side roads just east of Anapu churns into a muddy track navigable only by a four-wheel-drive pickup truck. The road passes through gently rolling terrain. In the foreground are scattered houses and pastures with scrubby vegetation. Beyond them, within sight but receding from the road, is the edge of the forest. In some places, where pastures lie abandoned, palm trees are reclaiming the landscape.

The road leads to a tract of land called Lot 126, where 33 farming families have settled and formed an organization called the God is Life Association.

On a steamy morning in April,

they gathered in a small, open-sided, wooden structure with a blackboard and several dozen desks, which serves as a one-room school. The residents had to rebuild it recently, after a local logger burned down the former school in retaliation for their efforts to curb illegal logging.

The people here are second-generation settlers whose parents moved to the region in the 1970s, said Edimilson Ferreira Nascimento, 37, president of the association.

A group of them met in 2002 and decided to occupy a forested area outside Anapu. They needed a place where they could work to feed their families, Nascimento said.

"We were the children of farmers and didn't have land," he said.

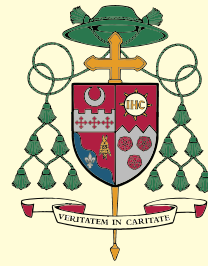
About three years later, a man showed up claiming to be the rightful owner of the land, although he never showed Nascimento or his neighbors a document proving ownership. There have been threats of eviction and other sanctions every few years, but the farmers forge ahead. They have plans for expansion now, perhaps into fish farming.

"We're still here," Nascimento said, "believing first in God and then in justice."

That, said Bishop Krautler, is part of Sister Stang's legacy.

"The struggle hasn't stopped," he said. Her legacy is her "untiring defense of the Amazon, and a vision of the Amazon not as a place to be exploited, but as a place where people are able to live in the forest and make a livelihood there."

Coverage of the Catholic News Service Amazon series was supported in part by Aid to the Church in Need-USA (www.acnu-sa.org) and the USCCB Collection for the Church in Latin America.



Public schedule of Bishop Kevin C. Rhoades

Wednesday, July 24: 3 p.m. — Meeting of Our Sunday Visitor Institute Committee, Homewood Suites Hotel, Fort Wayne
 Thursday, July 25: 8:30 a.m. — Meeting of Board of Directors of Our Sunday Visitor, Our Sunday Visitor, Huntington
 Saturday, July 27: 4:30 p.m. — Mass, St. Gaspar del Bufalo Church, Rome City
 Sunday, July 28: 11:30 a.m. — Mass, St. Joseph Church, LaGrange
 Monday, July 29: 11 a.m. — Mass, Archbishop Noll Memorial Chapel of Saint Anne Community at Victory Noll, Huntington
 Tuesday, July 30: 11 a.m. — Mass with Seminarians, St. Martin de Porres Church, Syracuse
 Thursday, August 1: 11:30 a.m. — Mass for Diocesan Principals, Sacred Heart Church, Warsaw
 Friday, August 2: 9 a.m. — Mass, Our Lady of Good Hope Church, Fort Wayne



Priest appointment

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

Reverend Dermot Gahan, to Parochial Vicar of St. Matthew Cathedral Parish, South Bend, effective September 1, 2019.

First woman religious to lead Catholic Health Association dies at 101

FARMINGTON HILLS, Mich. (CNS) — Mercy Sister Mary Maurita Sengelaub, a nurse who entered religious life and eventually led what is now called the Catholic Health Association of the United States, died July 6 at age 101 at McAuley Life Center, a retirement home run by her order, in the Detroit suburb of Farmington Hills. A funeral Mass was celebrated July 11 at the Mercy Center Chapel in Farmington Hills. She was chosen in 1970 to lead the CHA, then known as the U.S. Catholic Hospital Association. She became the first woman religious — indeed, the first woman — and the first non-cleric to lead the organization. In the early 1970s she conceived of, and, with the help of the CHA staff, implemented, a leadership development program that is credited with helping health care sponsors and executives bring stand-alone hospitals and long-term care facilities together as systems. Sister Sengelaub resigned as CHA president in 1977 for health reasons. After recovering, she was chosen to serve on her religious community's Detroit Provincial Council, a post she had held earlier in her vocation. In 1988, at age 70, she moved to Australia to help the Sisters of St. John of God structure that country's first Catholic health system. She returned to

the United States to work as justice coordinator for the Mercy sisters' Detroit province 1990-95 and entered semiretirement.

Pope mourns death of French patient after doctors withhold care

VATICAN CITY (CNS) — "Every life is valuable, always," Pope Francis tweeted after offering prayers for Vincent Lambert, a 42-year-old French man who died July 11, nine days after doctors stopped providing him with nutrition and hydration. "May God the Father welcome Vincent Lambert in his arms," the pope's tweet said. "Let us not build a civilization that discards persons whose lives we no longer consider to be worthy of living." The Pontifical Academy for Life called the death of Lambert a "defeat for our humanity," and Guinean Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Sacraments, called Lambert a "martyr" in a tweet. Lambert, who suffered serious brain damage more than 10 years ago, died after years of court battles divided his family. Alessandro Gisotti, interim director of the Vatican press office, said in a statement, "With pain we heard the news of the death of Vincent Lambert. We pray that the Lord will welcome him into his home, and we express our closeness to his loved ones and all those who were committed to assisting him with love and dedication to the end."

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Houston, Atlanta and Miami. Some news reports reported that ICE actions also would take place in New Orleans.

Mayors in those cities announced they would not allow their law enforcement agencies to cooperate with ICE agents. Thousands across the country protested the agency's actions.

In New York, Cardinal Timothy M. Dolan July 13 decried a general negative attitude toward refugees and immigrants that he said he sees among many in this country, a nation of immigrants. His remarks were not issued in direct response to the announced ICE deportations but came after he celebrated Mass that day in the chapel at the St. Francis Xavier Cabrini Shrine in New York City.

The saint, also called Mother Cabrini, is the patroness of immigrants and refugees. An Italian American, she founded the Missionary Sisters of the Sacred Heart of Jesus, a religious community that was a major support to the Italian immigrants to the United States.

"I was moved as I recalled her work among Italian immigrants in the United States in the 19th and early 20th century," Cardinal Dolan wrote in a blog post. "This work inspires me today as the church continues to welcome immigrants from so many different countries, particularly in these troublingly uncertain times."

"It saddens me to admit that many, some even in the Church, opposed Mother Cabrini's work. It troubles me that today in too many places hate and malice are directed against immigrants and refugees — in both words and actions," he added.

"As a pastor, I pray that understanding, respect and love might grow in dealing with newcomers to our land. I am proud of the welcoming that our parishes, schools, charitable, and health care ministries have and do provide," Cardinal Dolan said.

In a July 14 interview on Fox



CNS photo/Gregory A. Shemitz

People participate in a procession for immigrant rights July 13 in the streets surrounding St. Francis Xavier Cabrini Shrine in New York City.

News Channel, Matt Albence, acting ICE director, said "using the term 'raid' does everybody a disservice. We are doing targeted enforcement actions against specific individuals who have had their day in immigration court and have been ordered removed by an immigration judge."

"We are merely executing those lawfully issued judges' orders," he said.

Albence said he could not give details of what the agency was calling "Operation Perspective," but said individuals ICE was targeting came "to this country illegally, had the opportunity to make an asylum claim before an immigration judge, and most of them chose not avail themselves of that opportunity and didn't even show up for their first hearing."

Albence added that in February, ICE gave these individuals an opportunity to turn themselves and arrange "processes for leaving the country." Just 3 percent, he said, "actually responded, the rest ignored (the request)."

Ken Cuccinelli, acting director of U.S. Citizenship and Immigration Services, said the weekend action aligned with ICE's priority to remove criminals from the U.S.

"We've got compassionate, loyal ICE agents who are just doing their job," Cuccinelli said in a morning interview July 14 with CNN's Jake Tapper. "It shows you how far we've fallen in that it's become news that they would actually go deport people who have removal orders."

In other faith-based reaction, Katie Adams, domestic policy advocate for the United Church

of Christ and co-chair of the Interfaith Immigration Coalition, said July 12 that having "these raids" take place on a Sunday, "the Christian holy day," is "further proof that these actions are morally bankrupt."

"These raids come from a place of fear, suspicion, and hate; living in that kind of hate is antithetical to the Gospel that teaches love for humanity. Families are sacred, both those we are born with and those we find," Adams said.

The National Council of Churches, also in a July 12 statement, urged the Trump administration to call off the ICE actions,

which it labeled as "unconscionable and immoral."

"This is a moment in which God is calling the church to do all it can to stand with those who have sought refuge within our borders and to resist these measures and show compassion toward persons threatened with deportation," the council said.

Back in June, when the Trump administration indicated it planned enforcement operation in major cities to remove thousands of migrant families with deportation orders, the chairman of the U.S. bishops' migration committee criticized the decision, saying broad enforcement actions "instigate panic in our communities and will not serve as an effective deterrent to irregular migration."

"We recognize the right of nations to control their borders in a just and proportionate manner," said Bishop Joe S. Vasquez of Austin, Texas, in a June 22 statement. ICE deportations were later postponed.

"We should focus on the root causes in Central America that have compelled so many to leave their homes in search of safety and reform our immigration system with a view toward justice and the common good," he said, adding the U.S. bishops were ready to work with the administration and Congress to achieve comprehensive immigration reform.

"During this unsettling time, we offer our prayers and support to our brothers and sisters," Bishop Vasquez said, "regardless of their immigration status, and recognizing their inherent dignity as children of God."



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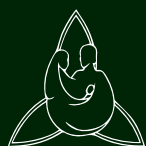
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'Dangerous' bill on seal of confession withdrawn before key hearing

BY PABLO KAY

LOS ANGELES (CNS) — In a last-minute twist, a California bill that would have required priests to break the sacramental seal of confession was shelved by its sponsor amid a remarkable grassroots campaign mounted by the state's Catholics, members of other faith groups, and religious liberty advocates from across the country.

Senate Bill 360 was withdrawn the day before a scheduled July 9 hearing in the California Assembly Public Safety Committee, effectively removing it from any further consideration this year.

"S.B. 360 was a dangerous piece of legislation," said Los Angeles Archbishop Jose H. Gomez, who had led the California bishops in opposing the bill.

"If any legislature can force believers to reveal their innermost thoughts and feelings shared with God in confession, then truly there is no area of human life that is free or safe from government," he added.

The bill's author, state Democratic Sen. Jerry Hill of San Mateo decided to shelve his bill after learning that it did not have enough votes to pass out of the committee.

Hill's decision came on the same day that the Public Safety Committee released a staff report raising serious First Amendment and enforceability concerns about the proposed law, while noting that no other state had taken such an approach to the sacrament.

In its original form, S.B. 360 would have ordered priests to disclose any information they might hear in confession concerning the sexual abuse of minors.

An amended version of the bill — which would deny confidential confessions to priests and church personnel who work with priests — passed the California Senate in a 30-2 vote May 24.

Archbishop Gomez had previously called the proposed legislation "a mortal threat to the religious freedom of every Catholic" in a May 17 column for *Angelus*, and was joined by the rest of the state's Catholic bishops in asking faithful to urge their state representatives to oppose the bill.

The safety committee analysis noted that more than 125,000



Jonathan Acierito

A man is absolved after offering his confession to a priest Feb. 16 at Rekindle the Fire Men's Conference in South Bend. In a last-minute twist, on July 8 a California bill that would have required priests in that state to break the sacramental seal of confession was shelved by Sen. Jerry Hill, a Democrat, amid a grassroots campaign mounted by Catholics, members of other faith groups and religious liberty advocates from across the country.

people had expressed their opposition to the bill to lawmakers.

But Catholic analysts called that number low. The #KeepTheSeal campaign launched in the Archdiocese of Los Angeles resulted in the delivery of more than 140,000 letters to the state Capitol building in Sacramento as of July 8, the day before the scheduled committee vote. Another 16,700 emails were sent to representatives from concerned Catholics in Los Angeles.

Archbishop Gomez had asked that a letter be read in all parishes at every Mass over the June 15-16 weekend.

"We cannot allow the government to enter into our confessions to dictate the terms of our personal relationship with Jesus," the archbishop said in his letter, calling on Catholics to speak out against the bill.

The archdiocese also set up a website, KeepTheSeal.com, as a hub for faithful to write to their representatives and learn more about the sacrament of reconciliation.

Critics pointed out that no evidence was presented in the legislature that would suggest con-

fession is being used to conceal the sexual abuse of minors. At the same time, growing concerns about the legislation were voiced from many Catholics around the country, and from other faith leaders.

The steady drumroll of coverage from national and Catholic media on the debate prompted reactions from Catholic voices

ranging from veteran Vatican journalist John L. Allen Jr. (president of Crux, a partner of *Angelus* news) to the Catholic League's Bill Donahue. The publicity culminated July 1, when the Vatican weighed in by issuing a document from the head of the Holy See's highest court reaffirming the importance and inviolability of the confessional

seal.

In the days leading up to the committee vote, opposition to the bill intensified as hundreds of Catholics around the state made plans to travel to Sacramento to attend the planned July 9 committee hearing.

On July 2, James Sonne, director of Stanford University's Religious Liberty Clinic, wrote to Public Safety Committee Chairman Reginald Byron Jones-Sawyer in opposition to the bill, which he called "constitutionally problematic because it singles out religious exercise for unfavorable treatment."

On July 8, a statement signed by Muslim, Orthodox, Lutheran, Anglican and Baptist faith leaders, as well as representatives from Eastern Catholic Rites and historic Black churches was delivered to committee members declaring that "we are all one with American Roman Catholics in condemning the attack on religious freedom that the current version of California Senate Bill 360 represents."

Andrew Rivas, executive director of the California Catholic Conference, expressed his thanks to the Californians who reached out to their legislators to oppose S.B. 360.

"An amazing number of people spoke to their legislators to explain the sacred nature of the sacrament of reconciliation," said Rivas. "It is important to our spirituality and our relation to God and to others. Our thanks go to all who played a part."

Pablo Kay is editor of Angelus, the news outlet of the Archdiocese of Los Angeles.

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NEWS BRIEFS

'Dad-vocate' for Down syndrome children offers powerful pro-life example

CHARLESTON, S.C. (CNS) — While most of the country was winding down from its Independence Day festivities, another type of celebration was underway at the National Right to Life Convention July 5-6 in Charleston. Pro-life advocates from around the U.S. spent two days celebrating the right to life, an unalienable right first stated in the Declaration of Independence. Participants also focused on learning strategies and best practices to continue defending that right in all its forms. Nationally known speakers and workshops on a wide range of topics were available, including legal developments regarding abortion, euthanasia, pro-life social media, surviving an unplanned pregnancy, special needs adoption and prenatal testing. The latter was the focus of a moving closing ceremony July 6, which included the celebration of Mass by Bishop Robert E. Guglielmone of Charleston. During the closing speeches, it was the words of Kurt Kondrich, father of Chloe Kondrich, his 16-year-old daughter with Down syndrome, that moved conference attendees to tears. Kondrich, who is a former police officer, realized after Chloe was born that God had a new path for him: educating the country on Down syndrome and prenatal testing. "We need to empower people so that they are armed with the knowledge of what to do with the results of their prenatal test, rather than listening to a doctor that tells them just to terminate," he said. Kondrich calls himself a "dad-vocate" for Down syndrome children.

Auto executive Iacocca recalled for love of family during funeral Mass

BLOOMFIELD HILLS, Mich. (CNS) — Though he achieved fame as an automobile executive and leader of a private initiative to renovate the Statue of Liberty, Lee Iacocca valued family above all else in life, said a priest who eulogized him during his funeral Mass July 10. "For decades, Lee's feet and hands moved mountains," Msgr. Howard Lincoln told mourners who gathered for the Mass at St. Hugo of the Hills Church in suburban Detroit, where Iacocca was a member before retiring to California. "Lee always seemed to me to never really be down. Somehow, even at the darkest hours, I think he knew somehow even Chrysler would work out." Msgr. Lincoln, pastor of Sacred Heart Church in Palm Desert, California, Iacocca's parish in his retirement years, said the business leader "knew that this life was his once in a lifetime oppor-

Presentation of review on persecution of Christians



CNS photo/Paul Haring

Amal Mussa Hussain Al-Rubaye, Iraqi ambassador to the Holy See, speaks during the presentation of the UK Independent Review on Persecution of Christians, in Rome July 15. The Pew Research Center's annual report on restrictions on religion worldwide showed the United States had the worst scores in the Americas in three of the eight categories Pew surveyed, and U.S. scores in five of the eight categories examined by Pew were worse than they were in 2007. "We've seen a gradual increase in the U.S. social hostility score overall," said Pew research associate Samirah Majumdar, the primary researcher for the report. "And in 2017 there was a particular increase."

tunity and he wanted his life to matter." "He was an elevating influence for our parish. I think he saw the importance of being kind and courteous to everybody. ... 'Yes,' he said, 'I've had a wonderful and successful career but next to my family, it doesn't matter at all.'" Msgr. Lincoln recalled. Msgr. Anthony Tocco, pastor of St. Hugo of the Hills, presided at the funeral Mass. Iacocca died July 2 at his home in Bel Air, California, at age 94 of complications from Parkinson's disease. He was buried in Troy, Michigan, following the funeral Mass.

Bishop Murry's leukemia returns; he's at Cleveland Clinic for treatment

YOUNGSTOWN, Ohio (CNS) — The leukemia that Bishop George

V. Murry of Youngstown suffered from last year has returned. It is not as intense as last year, but it needs attention, according to an announcement from the diocese. Bishop Murry entered the Cleveland Clinic July 3 for a 28-day program of chemotherapy. "The goal will be to prepare him for a bone marrow transplant in September, which his doctors believe is the best way to prevent another occurrence of the cancer," the diocese said. During his time in the hospital, diocesan officials are meeting with him weekly to discuss diocesan matters, including Msgr. Robert J. Siffrin, vicar general and moderator of the curia; Msgr. Peter Polando, judicial vicar and director of canonical services; Msgr. John A. Zuraw, chancellor and vicar for pastoral education and services; and Father John Jerek, vicar for clergy. "The bishop humbly asks that the people of the diocese pray for him and promises his

prayers in return," the diocesan announcement said. Those wishing to submit a message or offer up a prayer request for Bishop Murry can submit them via email to prayerrequests@youngstown-diocese.org and "the diocese will collect them all and deliver them to Bishop Murry."

Conference celebrates African American Catholics' gifts to liturgy, ministry

NATIONAL HARBOR, Md. (CNS) — Just before the July 6 closing Mass for the Archbishop Lyke Conference that seeks to enrich liturgies and ministries and promote evangelization at parishes serving Black Catholics, Andrew Lyke reflected on the legacy of his late uncle for whom the conference was named. Archbishop

James P. Lyke, who was a Franciscan, served as a parish priest in Memphis, Tennessee, as an auxiliary bishop in Cleveland and as the archbishop of Atlanta before he died of cancer in 1992. Eight years earlier, he had coordinated the writing of "What We Have Seen and Heard," a pastoral letter of the nation's black bishops, and he also coordinated the African American Catholic hymnal "Lead Me, Guide Me," published in 1987. "He was one that loved the liturgy," Andrew Lyke said in an interview with the *Catholic Standard* newspaper of the Archdiocese of Washington. "He believed very strongly that when we bring the drama of the Roman liturgy with the passion of black spirituality, it's just a powerful experience." The Archbishop Lyke Conference began in 2004. This year's conference was held July 2-6 near Washington, in National Harbor. The gathering's theme was "Every Knee Shall Bend: Reconciliation, Black and Catholic." Workshops tied that theme into a variety of topics, including Black spirituality and Negro spirituals. Some programs were offered for young adults, music ministers and liturgical dancers.

All hymns, all the time: 'Great Catholic Music' makes streaming debut

WASHINGTON (CNS) — Catholics hear hymns in church, but hardly ever on the radio. Now they can augment their weekly diet of hymnody through a new audio web streaming service called Great Catholic Music. The service launched March 1, just before Lent, and plays a mix of pre- and post-Vatican II hymns and liturgical music all day, every day. "The response so far has been absolutely amazing," said program director Michael Roberts in an interview with Catholic News Service July 11. "The first night that we launched we received an email from someone in Santa Barbara, California, saying, 'Thank you so much.'" Great Catholic Music is a project of the Living Bread Radio Network, a group of Catholic radio stations in northeast Ohio. Anybody who remembers listening to hit-music formats regardless of genre will recall how the most popular songs of that moment seemed to be played every couple of hours. Great Catholic Music plays favorites, too, but not nearly that obsessively. What constitutes "heavy rotation" is 100 or so "songs we've been singing for decades: 'You Are Mine,' 'Blest Are They,' Michael Joncas stuff, the St. Louis Jesuits. We Googled 'top Catholic songs,' and we found several lists compiled by several organizations," Roberts said. Great Catholic Radio — www.greatcatholicmusic.com — also takes breaks for psalms, Scripture readings and prayers.

Forever Learning Institute 45th anniversary celebration planned

SOUTH BEND — Much has changed in South Bend since 1974, but a love of learning is timeless, as well as ageless.

In May of 1974, Father Louis J. Putz, CSC, a retired professor from the University of Notre Dame, saw his vision become reality when classes were offered for the first time at Forever Learning Institute. The school he founded continues to thrive, serving third-graders in the Michiana community and offering many citizens a home to continue full and engaging lives, well into their 80s and beyond.

In celebration of the longevity of Forever Learning Institute and the many lives enriched through learning, a 45th anniversary celebration will take place Thursday, Aug. 22, at The Armory in South Bend.

When Father Putz founded Forever Learning Institute, he understood the desire for so many to continue active lives: not retiring from community engagement, but finally having the time to participate even more fully. Forever Learning Institute was more than a place for continuing education, and it continues to be a place of spiritual and social connections for an increasingly isolated and ignored population. Little did Father Putz realize the extent that need for learning and social interaction would grow over the years as the largest segment of the U.S. population reaches retirement.

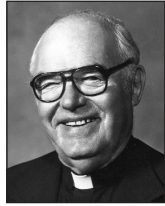
Currently, an all-volunteer faculty attracts almost 1,000 students to Forever Learning Institute each 10-week semester. Class topics include health and fitness, creative arts, voice and instrumental music, history and politics, language, literature and technology. The only requirement for teachers is a passion for sharing their many gifts with students eager to learn.

The anniversary celebration event will begin with a reception at 6 p.m. dinner, followed at 7 p.m. by dancing and a silent auction. Tickets start at \$45 and are available online or in the Forever Learning Institute office, 54191 Ironwood Road, South Bend. See ForeverLearningInstitute.org or call 574-282-1901 for more information.

St. Joseph Community Health Foundation awards grant

FORT WAYNE — Amani Family Services has been awarded a grant in the amount of \$45,000 from the St. Joseph Community Health Foundation.

The grant will be used to support Amani's Community Support programs, which provide men-



FATHER LOUIS J. PUTZ, CSC

AROUND THE DIOCESE

'All in the (faith) Family'



During the 175th anniversary celebration of the founding of SS. Peter and Paul Parish, Huntington, June 29, parishioner Vera Johnson presented the offertory gift of wine to celebrant Bishop Kevin C. Rhoades. Johnson turned 100 years old just days after the celebration; she grew up at St. Joseph - Hessen Cassel Parish and is a member of the extended family of SS. Peter and Paul pastor Father Tony Steinacker, at far right speaking during the anniversary Mass. Johnson's grandfather, Nicholas Wyss, was the brother of Father Steinacker's great-grandfather, William Wyss.



Cindy Klepper

tal health assessments, counseling, youth bicultural adjustment groups and substance use support services to immigrants and refugees in Allen County.

"We are grateful for the continued support of the St. Joseph Community Health Foundation. This grant enables Amani to provide critically needed services, including mental health assessments and counseling, to immigrant and refugee members of our community. Amani is uniquely qualified to provide these services and we depend on strong partnerships with funders who understand the community needs, such as St. Joseph Community Health Foundation," said Irene Paxia, executive director at Amani.

Amani Family Services is a private nonprofit organization serving over 1,000 families and individuals from around the world who have made Allen County their home. It is one of the largest nonprofit agencies serving immigrants and refugees in the area, offering five programs, and employing approximately 45 multilingual staff members and contractors. Its services include child abuse and neglect intervention and prevention, victim care, support for human trafficking victims and counseling.

Lindenwood to host contemplative prayer retreat

DONALDSON — Lindenwood Retreat and Conference Center will host a day retreat of contemplative prayer, led by Sister Coletta Wrasman, PHJC, on Tuesday, Sept. 10. The day opens with registration at 8:30 a.m. and concludes at 3 p.m. EST.

Throughout the day, Sister Coletta will lead participants into the silence through the ancient practice of Christian contemplative prayer. Short presentations before each session will guide participants into contemplative prayer, where the breath of the Spirit is discerned and the support of the group is received. Several guided sessions plus time on their own with God will be provided to participants, and an opportunity to attend Mass at 11:15 a.m. is also part of the retreat.

The retreat cost is \$35. A soup-and-salad luncheon and refreshments will be included. Reserve a space at Lindenwood.org or by calling Lindenwood at (574) 935-1780 by Sept. 3.

Franciscans offer soccer footwork



Provided by Betsy Magner

Franciscan Brothers Alphonsus, left center, and Felice, right center, finish a pickup game of soccer July 3 at the Fort Wayne Sport Club with Erik Magner, left, of St. Elizabeth Ann Seton, Fort Wayne; and Giuseppe Ceravolo, right, of SS. Peter and Paul, Huntington. The club offers adult recreational soccer on Mondays and Wednesdays from 6:30-8 p.m. through October. The brothers were invited to play the match.

Seminar on suicide understanding offered

INDIANAPOLIS — Father Ronald Rolheiser, OMI, Ph.D., S.T.D., a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, president of the Oblate School of Theology in San Antonio, Texas, and award-winning author, will present "Bruised and Wounded: Struggling to Understand Suicide" at The Atrium Banquet & Conference Center inside Carson Plus Shopping Center, 3143 Thompson Road, Indianapolis, on Tuesday, Sept. 10. Doors open at 8:30 a.m. and the day ends at 4 p.m.

This seminar is for pastoral ministers, parish consolation and bereavement teams, chaplains, clergy, school administrators, counselors, funeral home personnel, social workers and nurses. It is sponsored by the Ministry of Consolation of the Archdiocese of Indianapolis. Registration is \$30 and includes lunch. A certificate of attendance will be available for continuing education. Deadline to register is Sept. 2. Registration is available online at www.archindy.org/consolation.

Many people who have been touched by suicide know there can be a stigma, in both the Christian and secular worlds. Father Rolheiser will lead participants through the spiritual approach to understanding suicide, which appeals to Catholics and non-Catholics alike and provides hope, consolation and empathy to anyone who supports those who have experienced suicide.

For information contact Gabriela Ross, at 317-592-4007 or gross@archindy.org.

Cor Jesu ministry connects young adults spiritually, socially

BY KEVIN KILBANE

Young people have many options to connect with each other. However, sometimes it's difficult to meet Catholic young adults who share a deep sense of faith.

"I like that this is based around adoration," Alice Runion, 25, said of Cor Jesu, a weekly gathering for Catholic young adults that includes an hour of adoration, plus Mass and social time Wednesday nights at St. John the Baptist Parish in Fort Wayne.

"I think it gives a good sense of community," said Runion, who helps coordinate the prayerful music played during adoration.

Started in January as an outreach to Catholic young adults in the Fort Wayne area, Cor Jesu, which is pronounced (pronounced Core Yay-soo) and is Latin for "the heart of Jesus," is open to people of all ages, said Anne Therese Stephens, 34, the ministry's founder and a canon lawyer in the marriage Tribunal of the Diocese of Fort Wayne-South Bend.

Stephens based the ministry on a successful one of the same name in her hometown of Milwaukee, Wisconsin.

"It started with college students and then young adults, and then spread to all ages," she said of the Milwaukee ministry. That ministry reportedly has resulted in many conversions to the Catholic faith and many for-

mer Catholics returning to active practice of the faith.

"My friends there said it's their favorite young-adult, spiritual thing to do," said Stephens, who lived in South Bend for about a year before moving to Fort Wayne two years ago.

Devotion to the Sacred Heart of Jesus goes back to St. John the Evangelist, who laid his head on Jesus' heart at the Last Supper and heard it beating.

"We want to help people have that physical experience with God," she said. Those attending Cor Jesu can experience that connection through exposition of the Blessed Sacrament, confession and receiving the Eucharist at Mass.

Each week, adoration begins at 6:30 p.m., followed by Mass at 7:30 p.m. Social time takes place after Mass and, since spring, usually has involved a bonfire. People are free to attend any portion of the evening they can.

About 20 to 25 people have gathered each Wednesday, said Stephens, who expressed appreciation for the support the ministry has received from Father Andrew Budzinski, St. John's pastor.

"It's a small beginning, but Jesus started with 12," she noted. She hopes attendance continues to grow, as it did in Milwaukee.

Fort Wayne has many pockets of Catholic young adults, but they aren't well-connected, Stephens said. She hopes Cor Jesu gives them a place to connect and to grow in faith and



Kevin Kilbane

Father Patrick Hake, right, parochial vicar at St. John the Baptist Parish, Fort Wayne, distributes the Eucharist during Mass at a recent Cor Jesu evening at the church. The weekly Wednesday evening gathering for Fort Wayne-area Catholic young adults includes adoration, Mass and a social time.

friendship.

Cor Jesu regulars Ava Lalor, 23, and Sam Martinez, 26, both serve on the ministry's music team.

Lalor began attending St. John the Baptist after moving to the city about a year ago. She said

that a person has to put themselves out there to meet other young adults in Fort Wayne, and that Cor Jesu is very accessible because it takes place on a week-night after work.

Martinez, who attends St. Charles Borromeo Parish, Fort

Wayne, began attending after he heard about Cor Jesu from a few of his friends.

"It's been great to spend an hour in adoration and then have Mass," he said.

Sisters of Providence celebrate jubilees

Four Sisters of Providence with ties to the Diocese of Fort Wayne-South Bend celebrate jubilees this year.

60-year jubilarian

Sister Ellen Cunningham is a native of Chicago. Currently she ministers as a volunteer in the Institutional Advancement Office at Saint Mary-of-the-Woods College.

Sister Ellen, formerly Sister Michael Aquinas, entered the congregation on July 22, 1959, from St. Luke Parish, River Forest, Illinois. She professed perpetual vows on Aug. 15, 1967.

She graduated from Saint Mary-of-the-Woods with a bachelor's degree in mathematics. She also earned a master's degree in mathematics from The Catholic University of America, and her Ph.D. in mathematics from the University of Maryland.



SISTER ELLEN CUNNINGHAM

Sister Ellen also has a Master of Science in computing science education from the University of Evansville.

Her Diocese of Fort-Wayne-South Bend ministries included teaching at Central Catholic High School, Fort Wayne, from 1964-66. She also ministered in Washington, D.C., and Illinois.

70-year jubilarians

Sister Joann Quinkert is a native of New Albany. Currently, she ministers as a volunteer at Saint Mary-of-the-Woods.

Sister Joann, formerly Sister Joan Margaret, entered the congregation on Jan. 6, 1949, from Holy Trinity Parish, New Albany. She professed perpetual vows on Aug. 15, 1956.

She graduated from Saint Mary-of-the-Woods with a bachelor's degree in education, and also has a master's degree in



SISTER JOANN QUINKERT

education from Indiana State University.

Her Diocese of Fort Wayne-South Bend ministries included teaching at St. Jude School, Fort Wayne, from 1951-56 and St. Patrick School, Fort Wayne, in 1970. She also ministered in North Carolina, Iowa, Kentucky and Alabama.

Sister Charles Van Hoy is a native of Bloomington. Currently, she ministers in prayer at Saint Mary-of-the-Woods.

Sister Charles entered the congregation on Feb. 2, 1949, from St. Charles Borromeo Parish, Bloomington. She professed perpetual vows on Aug. 15, 1956.

She graduated from Saint Mary-of-the-Woods with a bachelor's degree in education, and also has a master's degree in library science from Spalding University, Louisville, Kentucky.

Her Diocese of Fort Wayne-South Bend ministry was as a



SISTER CHARLES VAN HOY

teacher at St. John the Baptist School, Fort Wayne, from 1962-64. She also ministered in Oklahoma, Washington, D.C., Illinois, North Carolina and Maryland.

75-year jubilarian

Sister Rita Clare Gerardot is a native of New Haven. Currently, she ministers as a volunteer at Saint Mary-of-the-Woods.

Sister Rita Clare entered the congregation on July 21, 1944, from St. Louis Besancon Parish, New Haven. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods with a bachelor's degree in English. She also has a master's degree in education from Indiana State University.

Her Diocese of Fort Wayne-South Bend ministries include teaching at St. John the Baptist



SISTER RITA CLARE GERARDOT

School, Fort Wayne, 1965-67 and 1977-79; and as pastoral minister at St. Martin de Porres Parish, 1981. She also ministered in Illinois.

The Sisters of Providence, a congregation of nearly 300 women religious, with more than 200 Providence Associates, collaborate with others to create a more just and hope-filled world through prayer, education, service and advocacy. The Sisters of Providence have their motherhouse at Saint Mary-of-the-Woods, located just northwest of downtown Terre Haute, which is now listed in the National Register of Historic Places. St. Mother Theodore Guerin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 17 states, the District of Columbia and Asia, through works of love, mercy and justice. More information about the Sisters of Providence and their ministries may be found at SistersofProvidence.org.

Polish immigrants laid foundation of faith at St. Casimir, St. Adalbert

BY JILL A. BOUGHTON

Have you ever walked into a church so beautiful it made your heart soar, inviting you into worship? Children sometimes have that reaction when they crane their necks to take in the second balcony of St. Adalbert Church, which former pastor Father Leonard Chrobot called the “cathedral of the west side.” It was built, he said, “by poor people who believed in their families’ church and their community.”

That’s also how Ann Marie Sommers feels about St. Casimir Parish, which shares staff with St. Adalbert. Sommers’ “dziadzia,” or great-grandfather, John Markiewicz, used to hurry home from his job at the Studebaker Corporation to continue digging the basement for the original St. Casimir. He was one of the founding members of that Polish parish, so no wonder his great-granddaughter was happy to serve on two committees to renovate the church: the first to accommodate the changes ushered in by Vatican II, the second choosing “snickerdoodle” as the basic color.

Vicki Kruszka is delighted that several newly ordained Holy Cross priests have come back to the quiet elegance of St. Casimir to celebrate their first Mass. Among them is Father Michael Thomas, who wanted to say Mass there on Divine Mercy Sunday before returning this summer to his assignment in Santiago, Chile.

Kruszka describes what she sees at the front of the church: “I love the way our sanctuary is so Christ-centered. In the blue spot on the top there is the Eye of God the Father; (it) goes down to God the Son. Down a little more, right in the middle of the 12 Apostles is an image of God the Holy Spirit: Continue downward to Christ on the cross, down more to the Tabernacle and then to the altar. It’s a wonderful visual when reciting the Creed. I miss it when I attend Mass at other churches.”

When she pointed out these features to Bishop Kevin C. Rhoades, he spent a long time gazing at the image, she said.

Only blocks apart, the two churches were built by Polish immigrants: but they came from different regions of Poland, a land that itself was often divided among neighboring countries, not unlike how their tightknit neighborhoods on the west side of South Bend were separated from each other and from St. Hedwig, the original Polish parish in South Bend, by railroad tracks.

Occasionally, parishioners from these different churches married each other. Organist Elaine Witucki grew up two blocks from St. Adalbert, but husband Ralph belonged to St.



Photos from Facebook

St. Adalbert, above, and St. Casimir, below right, are parishes that were founded around the turn of the century by immigrants from distinct parts of Poland. Today they share resources and serve a large Hispanic faith community.

Casimir.

Hispanic Catholics who formerly belonged to St. Stephen Parish were incorporated into St. Adalbert and St. Casimir parishes when their parish closed; a transition that was challenging, but doable. Today, as Witucki puts it, “Our liturgies are enriched as we blend Polish and Spanish customs. Some people think we are unique or different. To me we are Church in the real sense of the word.”

With such deep roots, it’s not unusual for parishioners like Kruszka to attend St. Casimir regularly even though she now lives in Lakeville. She doesn’t think her family was especially pious, but their church was still the center of social life in the neighborhood.

That was also the case for Sommer. Her aunt was a nun and one of Sommer’s teachers at St. Casimir School. Family members were involved in “every group there has ever been in the parish,” she said. Her father, Bob Audenarg, ran the six-day parish festival. She remembers waving to her grandfather, Peter Audenarg, on her way to church; she could see him in the sun room of the rectory counting the collection from an earlier Mass. Her great-uncle chaired the committee for the 50th anniversary of the parish, so she had no hesitation about chairing the 1998 centennial celebration.

During the planning for that occasion, Sommers learned that



Christopher Lushis

Pope John Paul II was about to visit Cuba. She wrote to him, describing the parish and inviting him to stop by. Of course that didn’t fit into the Holy Father’s schedule, but it was clear that he had personally read her letter. His response assured her of his prayers for the parish that was as humble as its patron, St. Casimir.

Although religious practices buttress faith, they can’t substitute for it. At some point, faith must become personal. For Kruszka, that began to hap-

pen when she started listening to Relevant Radio and then EWTN. “I started hearing these Protestant preachers who were formerly very anti-Catholic but became Catholic, and they’re talking about all these aspects of the faith and I’m thinking, ‘Why don’t I know that?’”

That got her exploring the reasons for her faith. She loves helping with the preparation classes for adult catechumens and candidates, in which people ask fascinating questions, she said.

Sommers added that St. Casimir has always been her spiritual home, but she credits Father Howard Kuhns, CSC, with influencing her spiritual development and helping her come to terms with her faith in a personal way.

“When I walk into St. Casimir,” said Sommers, “I feel enveloped by the Holy Spirit. I can still picture myself sitting in the pew with my grandmother. This is where I belong and where I should be.”

Distinct vocations discerned by local families

BY JOSHUA SCHIPPER

It may seem like many people today have forgotten the sacramental origins of marriage. Concurrently, the priesthood suffers regular attacks from modern culture and the media.

Despite these hardships, however, the children of two Fort Wayne families stand firm — defiant of a society hostile to both vocations.

This year, the Koehl and Parrish families will witness two of their adult children, Joshua Koehl and Karena Parrish, give themselves to each other in marriage. In the coming years, both also hope to see sons Daniel Koehl and Logan Parrish ordained to the priesthood.

“Having two sons prepare for sacraments at the same time is keeping us busy,” said Andrea Koehl, mother to Joshua and Daniel. “But we are looking forward to the celebrations. For Josh and Karena’s wedding, we are so fortunate to have friendship and comradery with Bill and Mary Jo [Parrish]. And since our son Dan has recently been ordained a deacon, he will be able to officiate the sacrament of matrimony for Josh and Karena.”

Patrick Koehl, patriarch of the family, continued. “The way all three of them have approached their vocation has been impressive and has taught me a lot. With Dan going to seminary, I have learned a great deal about my own faith, learning things I probably should have learned many decades ago. It’s never too late to learn.” Patrick also mentioned that the youngest of the three Koehl siblings, Thomas, will assume the role of “best man” for his older brother at the wedding in August.

With Deacon Daniel and Joshua discerning their vocations, the Catholic values of the Koehl household sit a little more publicly than usual.

“The really great thing about our family dynamic is that we are close-knit,” said Andrea. “When the boys were young, we tried to have dinner together every night and let the conversation unfold. I just remember enjoying this time with them



LOGAN PARRISH

very much and I can’t express how important it is to listen to what your children have to say.”

Similar values reside in the Parrish household.

“I talk a great deal to all our kids about their prayer life, and the two things I tell them to pray for are their future spouse and their future vocation,” said Mary Jo Parrish, mother of Karena and Logan. “Our Lord will never lead us to anything except that which brings us the greatest peace and joy. So, when raising children, it’s important to teach them to listen to God’s call. This means we must pray with them and for them.”

She continued with a striking metaphor. “My husband and I envision our children with us



Nate Proulx

Andrea and Patrick Koehl of Fort Wayne celebrate with their son, Deacon Daniel Koehl, his ordination to the diaconate May 18 at the Cathedral of the Immaculate Conception, Fort Wayne. Daniel’s brother Joshua, and his fiancée Karena Parrish, both at left, will enter into the sacrament of marriage in August. At right is Andrea and Patrick’s youngest son, Thomas.

within a castle. The enemy is trying to get to our kids. We work on keeping our walls strong: checking phones, putting passwords on Netflix, calling houses to confirm parent supervision and other efforts to protect them as much as we can. But we know that we can’t prevent every attack. Our castle not only needs strong walls, but a team of archers to prevent the evil from even getting close to the walls.

“Our archery is our prayer for our children. Every Hail Mary is an arrow shot directly into a demon and heaven rejoices in each defeat.”

Both families have prepared their children since birth for their someday vocations to which God would call them: Now, the time has come to fulfill them.

“I especially hope to help Josh and Karena with their children someday,” said Andrea. “I’m looking forward to being a grandma and spoiling them. As for Dan, I plan to keep his room for him so that no matter where Bishop Rhoades assigns him in the diocese, he can always come home, if he chooses, on his day off. And of course I can’t wait to attend a Mass being said by my son. What a blessing that will be!”

“Both of the vocations will involve self-sacrifice, patience and love. They’ll have to give of

themselves to their spouse; Josh to his future wife, Karena, and Dan to his future spouse, the Church,” she continued. “But we do chuckle when we think that with these sacraments, each boy is gaining a ‘parish!’”

“In reality, I would guess that the way we raised them was not much different than many people raise their own kids,” Patrick added. “I do know that we’ve tried to keep them thinking about God and neighbor, and not with a focus on money and worldly success.”

He ended with a touch of gratitude. “My boys are just more gifts from God that I certainly never deserved or earned.”

For now, Andrea said, she and her husband will continue to do what every good parent does: “support them as much as you can, make them a lot of good food and pray for them.”



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Deacon Tardy has vision for strong NBCCC

BY COLLEEN SCHENA

The new president of the National Black Catholic Clergy Caucus calls the Diocese of Fort Wayne-South Bend, and specifically St. Augustine Parish, home. If someone had told a young Melvin Tardy he would not only become a deacon when he grew up, but president of the NBCCC, he never would have believed it, though.

Deacon Tardy said he did not consider a religious vocation until attending the Black Catholic Clergy Conference in Atlanta, hosted in part by the National Black Catholic Clergy Caucus. There, he encountered a man on fire for ministry: a man who, he was surprised to learn, was not a priest, but a deacon. Tardy was inspired to explore his own path to the diaconate, becoming ordained in 2011.

Deacon Tardy joined the Black Deacons Association and found fellowship with African American religious. Through them he reconnected with the NBCCC, where he learned of needs within their pillars of education, evan-

gelization, vocations and organization. He created and proposed a strategic plan of ways in which the NBCCC could better address these needs.

The response he received was all too familiar: "Why don't you do it?"

Upon the implementation of his plan, Deacon Tardy became vice president of the NBCCC. Due to the unexpected death of Father Kenneth Taylor, he found himself in the role of president of the NBCCC in December 2018.

Deacon Tardy has found these first six months to be a humbling experience as he has grown into the role, learning more about the role and the organization.

The NBCCC, he explained, was founded in 1968 after the assassination of Rev. Dr. Martin Luther King Jr. The NBCCC encourages and supports black clergy and seminarians, who then return and nurture the Church in her black communities, spiritually and socially. They also educate the Church about ministry to black communities and engaging them in faith.

The NBCCC established November as National Black



Colleen Schena

A proposal to address several needs of the National Black Catholic Clergy Caucus led to active involvement by Deacon Melvin Tardy in the organization, which supports the education, evangelization and vocations of black Catholic clergy and religious. He is currently president of the NBCCC.

Catholic History Month and re-established the National Black

Catholic Congress that began in the 1800s. The organization has contributed new perspectives to the Church's wealth of theological understanding. It is currently made up of about 300 clergy, religious and seminarian members, and its mission is alive and well today, growing to reach new members and foster fraternity. "That fraternal part of it is a big part of what it means to be a part of the clergy caucus," stated Deacon Tardy.

The NBCCC also works to connect local communities to their resources and support young black priests through their new website and social media presence. Members can connect online through the website's member directory.

One honor of this connectedness and fraternity is the ability to celebrate the transitions of fellow members. Recently, Deacon Tardy found himself participating in the historic installment of African American Archbishop

Wilton D. Gregory.

"I was made aware that typically, when there is an African American bishop being installed, the caucus will do a prayer service the night before. So I booked a flight to Washington D.C."

Deacon Tardy was excited to present the new archbishop with Afrocentric vestments crafted by Father Melvin James. His excitement mingled with surprise when he realized that an apostolic nuncio would also attend, and that, in addition to bishops, there would be a handful of cardinals present. In his words, "that's part of the things I'm getting accustomed to" as president.

He calls this kind of experience "a very special privilege and opportunity" and is continually humbled by his role. Deacon Tardy hopes to expand the familiarity of communities everywhere with the NBCCC, so that the organization might expand while it continues to offer resources, encouragement and knowledge.

'Beauty Will Save the World' workshop



Joshua Schipper

A high school student participates in a summer theology camp, "Beauty Will Save the World," at the University of Saint Francis, Fort Wayne, July 12. During the week-long experience, students learned about the Church's unique relationship with iconography and had the opportunity to paint their own icons.

Rite of Candidacy



Jennifer Kedik

Zane Langenbrunner, a seminarian of the Diocese of Fort Wayne-South Bend, stands as Bishop Kevin C. Rhoades begins the Rite of Candidacy during a July 14 Mass at his home parish of St. Bavo, Mishawaka. Langenbrunner will return to Rome this fall to continue his studies.

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Securing authentic children's rights

Children require extensive support and protection to meet their physical, emotional and spiritual needs. They are uniquely dependent on their parents because they are particularly vulnerable. Often they are unable to speak on their own behalf or effectively defend themselves from various forms of exploitation.

Considerations like these provide the basis for acknowledging the reality of "children's rights." Providing an appropriate family environment, with the presence of both a mother and a father, has long been recognized as one of the paramount examples of fulfilling children's rights. A proper family environment offers essential safeguards for a child, and helps assure the "full and harmonious development of his or her personality" — to borrow a phrase from the 1990 United Nations Convention on the Rights of the Child.

Such "full and harmonious development," however, is becoming more difficult to secure for many children in part due to a growing societal acceptance of powerful new assisted reproductive technologies that can isolate children and deprive them of critical parental and family supports during their childhood. Children brought into existence using anonymous donor sperm and artificial insemination, to consider one example, often struggle with a sense of violation as they end up spending years or even decades searching for information about their biological father in the desperate hope of discovering his identity, meet-

ing him in person, and learning more about their own roots and identity. Katy Faust, founder of the children's rights organization Them Before Us, notes how children born from these techniques are "just like every other human child who longs to be known and loved by the two people responsible for their existence."

Children entering the world through in vitro fertilization similarly struggle with their unnatural circumstances in which the hired services of a third-party contractor, rather than their parents' loving embrace, resulted in their coming into being. As they grow up in these situations, they also may face wrenching questions about how many other embryonic siblings were discarded, frozen or otherwise lost through the complex laboratory manipulations that created them. Surrogate mothering gives rise to yet another approach that can fracture a child's sense of family connection. This technique frequently relies on multiple parental figures: one who provides sperm, another eggs, and a third a womb for hire. An even greater number of parental figures can be involved in the production of so-called "three-parent embryos."

While many of these assisted reproductive technologies chip away at the stabilizing presence of maternal and paternal figures in the life of a child, their growing use by same-sex couples to facilitate same-sex parenting raises further serious concerns about harming children and ignoring their best interests. Nobody denies that two men might each be able to be a good



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

father, but neither can be a mom. It is part of natural biological filiation for children to flourish under the loving care of their own mom and dad. No same-sex couple can provide that. As Faust notes, "Until recently, our culture and laws have recognized that children have an innate right to their mother and father. When this right is violated, children become 'items' to be cut and pasted into any and every adult romantic relationship."

Additional "cutting and pasting" in children's lives occurs through the growing phenomenon of "triple-parenting." Because a same-sex couple (two lesbians for instance) cannot have a child unless someone provides the missing ingredient of donor sperm, they must rope in a male for the project — perhaps an anonymous sperm donor, or a friend who agrees to donate his sperm or an agreeable male friend willing to have sex with one of them. In any of these scenarios, a de facto relationship comes to exist between the same-sex couple and this third-party individual, raising the prospect of triple-parenting. California was one of the first

FATHER TAD, page 13

How far is too far?

How far would you drive for Mass? I don't know if anyone has ever done a study of such a pedestrian topic, but it is a question that will become increasingly relevant.

Once upon a time, driving farther than your local parish was simply a matter of choice. For example, when I was a child, my parents took strong exception to our curmudgeonly pastor.

As kids, we had no idea why so many Sundays were an adventure: We would pack into our VW bus and go anywhere but our home parish: from Our Lady of Malibu to Corpus Christi to St. Monica's. It was a great opportunity to see the diversity of worship spaces, even in the one, holy and Catholic Church. Only years later did I find out the reason for our road trips.

As a parent myself, I fall in the camp of "stick to the parish in whose boundaries you reside."

I know many people decide otherwise, choosing to find a parish that satisfies their taste in music or homilies or even language. To which I respond: Who am I to judge? But if being Catholic means "here comes everybody" (to quote James Joyce), then all the messy diversity of "everybody" is to be found in my parish.

In the future, however, driving long distances for Mass may not be optional when the number of priests available are not enough to staff all the parishes and all the Masses to which people are accustomed.

Some Catholics in rural areas are already experiencing this



AMID THE FRAY

GREG ERLANDSON

shortage, as are folks in the military. There are dioceses now that have almost the same number of priests as parishes. When one gets sick or dies, it isn't just an inconvenience, it means people may go without.

As our priestly population ages and populations shift, this will only get more dramatic. Dioceses like Pittsburgh are already facing this reality, going from 188 parishes to 57. Other dioceses are consolidating priests so that three may serve five parishes or four serve six.

We laity have been pretty spoiled, to tell the truth, believing that whatever our schedule or inclination, the Church will be available to us. For too many years, we've treated parishes as the spiritual equivalent of service stations. We pull in at our convenience. We get the Mass time, the music, the liturgy, even the language we want, and then we sail off into the work week.

In many of our dioceses in the not too distant future, we may soon resemble much of the rest of the world. Masses may take place in shifting locations and larger venues. It may not be a 10-minute drive and a one-hour Mass.

ERLANDSON, page 13

Be open to receiving the Lord's message, His power and His love



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Sixteenth Sunday in Ordinary Time Luke 10:38-42

The Book of Genesis, unfortunately, bears the burden of being remembered, and usually misunderstood, only in terms of its Creation narratives. While the creation of all things and beings in existence by Almighty God is a major revelation, Genesis has much more to say than just about how long it took God to create the world from nothingness.

This weekend's first reading is an example of the fuller message from the Book of Genesis. It tells the story of Abraham.

For the ancient Hebrews, Abraham, who actually lived,

according to scholars and their research, and who was no mythical or imaginary figure, was the great model of faith. He is no less worthy as a model for Christians.

In this weekend's reading, God comes into the presence of Abraham in the persons of three men. Abraham receives them hospitably, offering them drink and food as well as shelter from the hot sun. He tells Sarah, his wife, to prepare the best of foods.

Then, one of the men tells Abraham that within the year Sarah will give birth to a child. In the ancient Hebrew culture, nothing was more important than the arrival of new life. A child continued the life of its parents. God's creation again manifested itself.

For its second reading, the Church gives us a passage from the Epistle to the Colossians. This epistle was written when Paul was facing one of the hardships he often endured in the process of being an Apostle and of preaching the Gospel. Paul is imprisoned. Yet, he still communicated with the Christians of

Colossae.

He still was functioning as an apostle and as a believer, insisting that he was "commissioned" by God to preach the Gospel. He called the Colossians to strong faith. Paul himself exemplified faith as much as he wrote about it.

St. Luke's Gospel furnishes the last reading. It is a very familiar story. Jesus is a guest in the home of Mary and Martha. Mary wants only to listen to Jesus. Martha is concerned about the details of being the Lord's hostess.

Jesus counsels Martha not to worry about these details, but instead to listen — with Mary — to the words of salvation.

Reflection

Often Martha is regarded as being too preoccupied with herself and the trivial, opposite Mary, who is a true disciple. Actually, Martha was of great faith. In another reading, she rushed to Jesus after the death of Lazarus to express her faith in the Lord as the source of life.

This weekend's story simply shows that Martha was human, confined by human concerns and limitations, as are we all.

These three readings altogether teach us that humans have problems, understandable problems. Sarah was unable to conceive when sterility, especially for a woman of her time, was a great source of shame and of personal failure.

Paul was imprisoned by authorities at best ignorant, at worst the enemies of God and true justice. Martha just was caught up in normal, everyday demands of life.

Despite all these problems, God was in the picture and marvelously bettered the situation. Nothing is impossible for God. He is supreme over the constraints of nature and even the power of the proud Roman Empire.

Son of God, Jesus ignored human conventions if salvation was at stake. He went to Martha and Mary to bring the Good News, when the hard and fast rule was that no single man should ever enter the home of

a woman or women, and absolutely never take a meal with a woman.

These readings tell us about our need for God and about God's power — and loving will — to satisfy us despite our needs. We simply must welcome God, as did Abraham, Martha and Mary.

READINGS

Sunday: Gn 18:1-10a Ps 15:2-5 Col 1:24-28 Lk 10:38-42

Monday: Sg 3:1-4a Ps 63:2-6, 8-9 Jn 20:1-2, 11-18

Tuesday: Ex 14:21—15:1 (Ps) Ex 15:8-10, 12, 17 Mt 12:46-50

Wednesday: Ex 16:1-5, 9-15 Ps 78:18-19, 23-28 Mt 13:1-9

Thursday: 2 Cor 4:7-15 Ps 126:1b-6 Mt 20:20-28

Friday: Ex 20:1-17 Ps 19:8-11 Mt 13:18-23

Saturday: Ex 24:3-8 Ps 50:1b-2, 5-6, 14-15 Mt 13:24-30

The summer reading list

Continuing a venerable tradition, I offer the following for your canicular reading pleasure:

John Hay spent decades at the center of American public life as Lincoln's secretary and biographer, a Republican political operative, an accomplished diplomat, and Theodore Roosevelt's secretary of state. And what's not to like about someone who replied to Andrew Carnegie's gift of Scotland's finest in these terms: "I thank you kindly for the 'corpse reviver.' If a man could only drink enough of it, he would either never die, or wouldn't care whether he did or not." John Taliaferro's biography is terrific: "All the Great Prizes: The Life of John Hay, from Lincoln to Roosevelt."

Two distinguished Notre Dame historians shed light on U.S. Catholic history with two fine books. Father Wilson Miscamble's "American Priest: The Ambitious Life and Conflicted Legacy of Notre Dame's Father Ted Hesburgh" is a fair-minded portrait of a good but complex man too often turned by propaganda into a superhero. In "A Saint of Our Own: How the Quest for a Holy Hero Helped Catholics Become American," Kathleen Sprows Cummings explores how the changing fortunes of the canonization causes of Elizabeth Ann Seton, Frances Xavier Cabrini and John Neumann illustrate the shifting tides of U.S. Catholic self-understanding — and the quirks of the Roman saint-making process before John Paul II's reforms.

"The Jungle Grows Back: America and Our Imperiled World," by Robert Kagan: I've got my quarrels with my friend Kagan's understanding of the Enlightenment and its role in shaping political modernity (and thus America), but his dissection of various forms of isolationism, and his analysis of contemporary threats to a decent world order,

are required reading for serious citizens.

Bob Kagan and many others should spend some time this summer with Robert Louis Wilken's new masterpiece, "Liberty in the Things of God: The Christian Origins of Religious Freedom," which demonstrates from primary sources (including a second-century African theologian and a feisty, 16th-century German nun) that what we know as religious freedom has far, far deeper roots than Enlightenment skepticism.

The late Justice Antonin Scalia, perhaps the most influential American jurist of the past half-century, was also a reflective Catholic who wrestled thoughtfully with life at the crossroads of an ancient creed and a post-modern world, as you'll discover in "On Faith: Lessons from an American Believer," by Scalia, edited by Christopher J. Scalia and Edward Whelan.

The 50th anniversary of Neil Armstrong's "one small step" is a good time to relive the extraordinary achievement that took Americans to the moon. The canonical text remains "A Man on the Moon: The Voyages of the Apollo Astronauts," by Andrew Chaikin. A vividly personal account of the U.S. space program's first decade can be found in "Moonshot: The Inside Story of America's Race to the Moon," by Alan Shepard, Deke Slayton, and Jay Barbree.

"K: A History of Baseball in Ten Pitches," by Tyler Kepner: "K," for the culturally deprived, is the baseball scoring symbol for a strikeout. The pitches in question are the slider, fastball, curveball, knuckleball, splitter, screwball, sinker, changeup, spitball and cutter — and the book is the perfect gift for those poor souls who think little or nothing "happens" in a baseball game.

Apologetics — explaining the faith in a sub-pagan cul-



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

ture — is making a comeback in Catholic publishing. David Bonagura's "Steadfast in Faith: Catholicism and the Challenges of Secularism" is a welcome addition to the genre.

It's gratifying to see arguments one has been making for years — that any development of religious freedom in the Islamic world must proceed from Islamic sources, and that Catholicism's path to the affirmation of religious freedom at Vatican II might provide a template for Muslims to consider — reaffirmed by others. My former student Daniel Philpott is a bit more sanguine about the evolution of an Islamic theory of religious freedom than I am, but his painstaking analysis of contemporary Islamic societies, their diversity and their challenges, should be required reading in the Department of State and the National Security Council; you'll find it engaging, too: "Religious Freedom in Islam: The Fate of a Universal Human Right in the Muslim World Today."

And for the youngsters, the young of heart, and all who'd like to expand their moral imaginations and their vocabularies, there's Matthew Mehan's "Mr. Mehan's Mildly Amusing Mythical Mammals," with wonderful illustrations by John Folley.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

ERLANDSON, from page 12

It may mean a time commitment we readily accept for travel soccer or 18 holes of golf.

How far would you drive to receive the Eucharist, go to confession, baptize your child? Would you go 30 miles away? Would you go to the next county? Would you do the readings with your family on those weeks

when no Mass may be available?

I've heard stories already of parishioners shouting at parish staff because they can't get the funeral date they want or the wedding time they want. A priest simply isn't available. How many people will simply wander away, not a "none," but a "not worth the bother"?

Some dioceses are already calculating the sliding scale: Closing parishes to save money means X

FATHER TAD, from page 12

states that tried to pass a law allowing children to have three legal parents. In some cases the lesbians will entirely avoid interaction with any father/donor. In others, they will want their child to have an ongoing relationship with him. Some men may not care; others may be eager, and push to get involved with their biological kids. The growing acceptance of same-sex parenting has created momentum for these kinds of triple-parenting

situations to arise, bringing additional complications into the lives of the children caught in the middle and subjecting them to further ambiguity regarding their own identity and their relationship to their parents.

Notwithstanding rapidly changing social mores, a truly civilized society will never prioritize the desires of adults ahead of the innate rights of vulnerable children. As Jennifer Roback Morse, a tireless advocate of marriage and family

number of Catholics will simply stop going, which means a further drop in revenue.

The calculation we laity may have to make is how far we will drive for the Eucharist.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

concludes, "We are replacing the natural pre-political concept of biological parenthood with an artificial, government-created concept of parenthood that is entirely socially constructed ... Triple-parenting and genderless marriage are destructive policies. They must be stopped."

Father Tadeusz Pacholczyk, Ph.D. serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

SCRIPTURE SEARCH®

Gospel for July 21, 2019

Luke 10:38-42

Following is a word search based on the Gospel reading for the 16th Sunday in Ordinary Time, Cycle C: Jesus at the house of Martha with Mary. The words can be found in all directions in the puzzle.

JESUS	VILLAGE	BETHANY
A WOMAN	MARTHA	WELCOMED HIM
NAMED	MARY	WHO SAT
AT HIS FEET	LISTENED	BURDENED
SERVING	LORD	MYSELF
ANXIOUS	WORRIED	MANY THINGS
THING	CHOSEN	BETTER

TELL HER

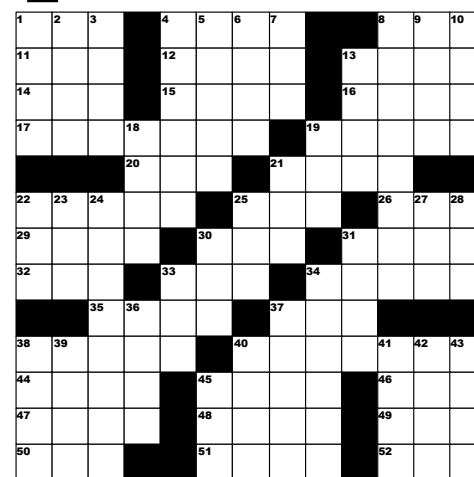
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W O R R I E D A Y R A M
S E R V I N G L I H C A
L F L E S Y M D T H E N
W D B C H O D R O L G Y
K D E J O X A S A N A T
S T T N A M E D N I L H
U A T D E N E T S I L I
O S E D A D H D U T I N
I O R M F D R J H H V G
X H O O J E S U S I D S
N W Y N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

July 21 and 28, 2019



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Readings: Gn 18:1-10; Col 1:24-28; Lk 10:38-42 and Gn 19:20-32; Col 2:12-14; Lk 11:1-13

ACROSS

- 1 MD
- 4 Stair
- 8 Extra solar planet
- 11 Wing
- 12 Equal
- 13 Tiny insect
- 14 Delaware
- 15 Depend
- 16 Volcano
- 17 Weakens
- 19 Martha distracted by many
- 20 ___! (call attention)
- 21 Israeli circle dance
- 22 He entered a village

- 25 Food & Ag. group
- 26 Fishermen use
- 29 Possesses
- 30 Affirmative
- 31 Crusaders' chief port
- 32 Honey maker
- 33 Surface to air missile
- 34 ___ of Sheba
- 35 Particle
- 37 Solar system light
- 38 "It shall not be _ from her"
- 40 Depot
- 44 Against
- 45 "Unless a grain of wheat _"

- 46 Genetic code
- 47 Montana (abbr.)
- 48 Location
- 49 Shade tree
- 50 Not a scorpion
- 51 "Mister" (German)
- 52 Sailor's "yes"

DOWN

- 1 Pops
- 2 Margarine
- 3 Baby steer
- 4 Bouts
- 5 Wee
- 6 Snaky fish
- 7 Force open
- 8 In the ___ of his tent
- 9 Rational
- 10 Parent/teacher groups
- 13 Camping equipment
- 18 Because of this
- 19 Dove's cry
- 21 In possession of
- 22 Pitiful man in Old Testament
- 23 Ram's mate
- 24 Creeping
- 25 Feminine (abr.)
- 27 Before, poetically
- 28 # of commandments
- 30 Root vegetable
- 31 Relative
- 33 God promised Sarah a ___
- 34 Black hole holder
- 36 Abraham lived in one
- 37 A tender, choice ___
- 38 Docile
- 39 Excited
- 40 Father
- 41 Belief
- 42 "___ begotten"
- 43 Hallowed be thy ___
- 45 Morse code dash

Poor Clare marks silver jubilee; she traded hoops for life of prayer

BY ELIZABETH A. ELLIOTT

ALEXANDRIA, Va. (CNS) — The last time Poor Clare Sister Rose Marie of the Queen of Angels hugged her mom or other family members was in 1994 when she made her solemn profession of vows to her religious order.

In June, when she renewed her solemn vows, more than 120 friends and family gathered to greet her at the Poor Clare Monastery of Mary, Mother of the Church in Alexandria. It was the first time she hugged many of her nieces and nephews.

"It was such a joy for all of us to celebrate this milestone in our sister's life. For someone to persevere for 25 years in a hidden life of prayer and penance is a proof of God's grace," said Abbess Mother Miriam Love.

"It helps confirm all of us in our vocation to serve the Church with our prayer and with our lives," she told the *Arlington Catholic Herald*, newspaper of the Diocese of Arlington.

Before entering the convent, Sister Rose Marie, known as Shelly Pennefather, was a basketball star — in Catholic high school and during her college career at Villanova University in Pennsylvania. She played three seasons of professional basketball for the Nippon Express in Japan after graduating from Villanova.

Her skills on the court got a

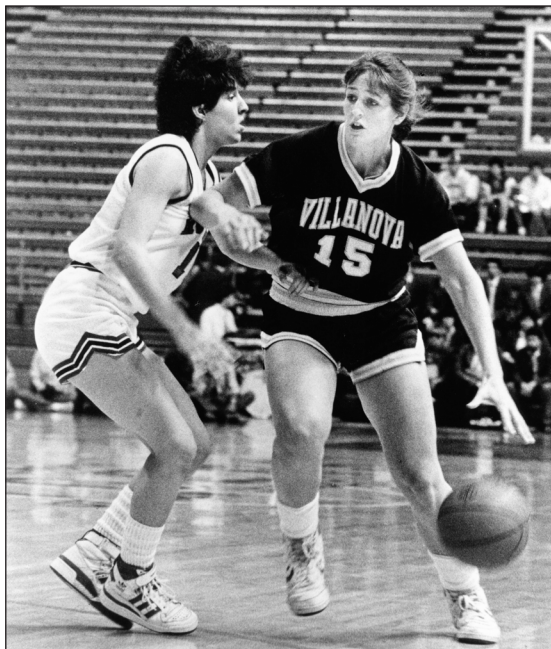
mention from Arlington Bishop Michael F. Burbidge during his homily at the Mass he celebrated on Pentecost, June 9, when Sister Rose Marie celebrated her silver jubilee and renewed her vows.

"Having so many opportunities in front of her for a successful and professional career in basketball and to cling to what the world deems necessary for happiness, the Spirit of God proved to be more powerful than such allurements," Bishop Burbidge said.

"(This) allowed Sister Rose Marie to hear and to respond to God's voice inviting her to a radical new way of living in his presence within a community of sisters devoted entirely to the Lord and dedicated to prayer for his Church and his people," he said.

Sister Rose Marie "asks for the grace to be strengthened in faith, hope and love and to persevere faithfully in her consecration," Bishop Burbidge said in his homily. "Together, we ask God 'to send the fire of the Holy Spirit into the heart of his daughter that she may always be one with him in loving fidelity to Christ, her bridegroom.'"

He added: "How blessed we are as her sisters, family members and friends to participate in this sacred liturgy and to thank God for the gift that Sister Rose Marie has been and remains to the Church and to each one of us. I am sure that at the conclu-



CNS photo/courtesy Villanova Athletics

Shelly Pennefather, who later became Sister Rose Marie, a member of the Poor Clare order, is seen during her time as a member of the women's basketball team at Villanova University in Pennsylvania. She celebrated her 25th jubilee at the Poor Clare convent in Alexandria, Va., June 9.

year of high school was at Notre Dame High School in Utica, New York. She led Notre Dame to a 26-0 record, making for a no loss record for her entire high school career.

Pennefather was named to the Parade All-American High School Basketball Team. She was a U.S. Olympic Festival selection in 1981 and 1983. She turned out for the USA Women's R. William Jones Cup Team in 1982 where she earned a silver medal.

Records she set at Villanova University (1983-87) include becoming the school's all-time leading scorer for both men and women with 2,408 career points; and the program's all-time leading rebounder with 1,171 rebounds. She received the Wade Trophy in 1987, given to the top player in NCAA Division One women's basketball, and is one of six Villanova women's basketball players to have her jersey retired.

During her off-seasons as a professional player with the Nippon Express, she volunteered at St. Teresa of Kolkata's Missionaries of Charity mission in Norristown, Pennsylvania. She retired from basketball and entered the Poor Clare convent in 1991.

Elizabeth A. Elliott is a staff writer at the Arlington Catholic Herald, newspaper of the Diocese of Arlington.

sion of this ceremony, we will all be able to say, 'There was no doubt that the Holy Spirit was here today.'"

After the homily, Sister Rose Marie came to the open communion doors to the right of the altar and renewed her vows.

After Bishop Burbidge asked her what she asks of God and the Church, she replied, "I ask for the grace to renew my solemn vows, to be strengthened in faith, hope and love, and to persevere faithfully in my consecration."

After a prayer offered by Bishop Burbidge, Sister Rose Marie knelt before Abbess

Miriam and placed her hands in the hands of the abbess and renewed her vows. Bishop Burbidge extended his hands over Sister Rose Marie in blessing and embraced her with the sign of peace.

Then, one by one, 40 to 50 members of her family extended the sign of peace.

As Shelly Pennefather, her basketball career took shape during three years at Bishop Machebeuf Catholic High School in Denver. She led Machebeuf to three consecutive state championships and a 70-0 record. When her family she moved, her final

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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.

Healing night at St. Vincent de Paul Church
FORT WAYNE — A healing night will be held Thursday, July 25, at 6:30 p.m. at St. Vincent de Paul Church, 1502 E Wallen Rd. Led by Father Drew Curry, Father Ben Muhlenkamp, Deacon Huberto Vazquez and others the evening will begin with a Scripture meditation/reflection on healing, the obstacles to healing, and prayerful meditation. The night will include praise music. This evening will not include the opportunity for the sacrament of anointing of the sick.

'Adoration Under the Stars'
FORT WAYNE — Our Lady of Good Hope Parish, 7215 Saint Joe Rd., will offer "Adoration Under the Stars" Saturday, July 27, at 8:30 p.m. Enjoy sacred singing, Scripture, supplication and silence. Bring blankets, chairs and spend time with Jesus Christ in the monstrance under the night sky of God's creation on the lawn in front of the church. The evening will close with benediction. Visit olghfw.com for information.

Blessed Solanus Casey feast day open house
HUNTINGTON — In celebration of Blessed Solanus Casey's feast day an open house will take place Tuesday, July 30, at St. Felix Catholic Center, 1280 Hitzfield St., from 1-5 p.m. Mass

at SS. Peter and Paul Church, 860 Cherry St., will conclude the day at 5 p.m. After the Mass there will be a special blessing with a relic of Blessed Solanus Casey. The day includes a tour of St. Felix, a Divine Mercy Chaplet, a patriotic rosary and a video "The Heroic Journey." The event sponsor is the Father Solanus Guild-Huntington Extension.

Rummage sale planned
KENDALLVILLE — A rummage sale will be Friday, Aug. 2, from 9 a.m. to 5 p.m. and Saturday, Aug. 3 from 9 a.m. to 11:30 a.m. at Immaculate Conception Church, 319 E Diamond St. Bag sale begins Saturday at 9 a.m. for \$2.50 per bag.

'Rose Amid the Thorn': A concert of sacred music
FORT WAYNE — On Sunday, Aug. 4, from 7-9 p.m., a choir of 10 young adults from Fort Wayne and Northwest Ohio will sing of the beauty, faith and joy that can be found even amid the "thorns" experienced in this life. The concert will take place at Saint Francis Chapel, 2701 Spring St. From Biebl's seven-part Ave Maria, to Tchaikovsky's Crown of Roses, to the hauntingly beautiful Psalm 23, this a cappella concert will remind listeners that in Christ, there is always hope. Contact Jessica Schuster jessica.schuster.155@gmail.com for information.

The CrossWord

July 21 and 28, 2019



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Visit www.todayscatholic.org/event for the complete events calendar



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Leave a Legacy of Love and Faith.



Detroit Catholics help save iconic Ontario church

BY DAN MELOY

WINDSOR, Ontario (CNS) — Detroiters might soon notice a bronze glow on the horizon as they stare south across the Detroit River.

Across the river from historic Ste. Anne de Detroit in southwest Detroit stands her sister parish: Our Lady of the Assumption in Windsor. The two historic French-established parishes stand a mile apart from each other, separated by the international border that divides Canada from the United States.

Since its founding as a mission of Ste. Anne Oct. 3, 1767, Assumption has been the cultural home of Catholicism in Windsor and western Ontario. Just about every parish west of Montreal can trace its history to the church.

But all that history is in need of some maintenance, as damage to the roof and interior plaster has forced the parish to stop holding Mass in the current church, finished in 1845. Sunday Mass is currently celebrated at its cluster partner, Holy Name of Mary Church, and weekday Masses are in the 1907-built Rosary Chapel on Assumption's grounds.

Now, a group of dedicated volunteers is looking to raise a grand total of \$20 million for a complete restoration of Assumption Church, the Rosary Chapel and rebuilding of the sacristy.

Led by Windsor lawyer and Assumption parishioner Paul Mullins, the parish community has begun a fundraising campaign to raise \$2.25 million for the first phase of the project, which will replace the leaky roof with an all new copper-shingle roof that will maintain the historic nature of Windsor's oldest church.

"We are close to raising the



Father Maurice Restivo stands near Our Lady of the Assumption Church in Windsor, Ontario, June 14. Founded in 1767, the Canadian church needs \$20 million in repairs.

money to complete the first phase," Mullins told Detroit Catholic, the online news platform of the Archdiocese of Detroit. "We are working on a 'pay as we go' strategy, because we don't want to leave the parish with debt. The first phase is going to be \$2.25 million, and we have just under \$2 million on hand, with \$1 million coming from the Diocese of London, who has committed to the plan."

Mullins prepared a comprehensive report on the state of Our Lady of the Assumption to give to the Ontario Diocese of London, the city of Windsor and the Ontario Heritage Trust on the current needs and vision for the parish. In early June, the Ontario Heritage Trust approved the project.

Right now, the parish has begun the first phase of the

project, which will involve replacement of the roof, asbestos remediation and a water heating system through the church.

Using \$500,000 from a previous campaign and money from the Diocese of London, the parish has begun work on the project that should be completed by the fall, said Basilian Father Maurice Restivo, pastor of Assumption Parish.

"We have met the recommendations from the Windsor Heritage Board and have taken our plan through the City Council," Father Restivo said. "The roof was seen as the first priority because of the asbestos in the roof, and the asphalt shingles are in really bad shape. The shingles are peeling off, and the roof is in rough shape. Because of the heating system, we had to close the building in the winter.

We installed an electric heating system, but it was inadequate for a church of this size."

To help raise money for the roof and for further restorations, the parish is selling copper shingles for donors to sponsor. For \$250 a shingle, donors can put their name or the name of their family on a shingle to go on the roof.

It will take an estimated 3,500 shingles to cover the roof, meaning the parish could raise a potential \$875,000 from the shingle sales. Father Restivo said the parish has sold almost 2,000 shingles to date.

Work is expected to be done on the roof by the fall; the next phase would be a total restoration of the interior plaster coating and ceiling paint restoration, which is projected to cost an estimated \$2.25 million and could

start in the summer of 2020.

Founded as a mission of Ste. Anne de Detroit, Our Lady of the Assumption Among the Hurons was first a mission to the Huron Indians who lived northwest of the Detroit River.

Assumption was established as a parish in its own right Oct. 3, 1767, 100 years before July 1, 1867, when the British Parliament in Westminster passed the British North American Act of 1867, which united the three British colonies of Canada into a single dominion within the British Empire.

When Assumption was a mission and later a separate parish, locals didn't make too much out of crossing over the strait to get from Ste. Anne to Assumption, as both parishes were in the Province of Quebec.

"The history of this parish is really amazing," Mullins said. "The people who have a direct connection to Assumption Parish is what I find the most intriguing. It is the mother church for many of the churches in the area. Just about every parish between here and London was an offshoot of this original parish. Many families in the area have ancestors who were buried at Assumption Church, were married here or in some other direct connection."

Mullins adds Assumption's reach extends across the border. Assumption University in Windsor is run by the Basilian Fathers, who used to staff Ste. Anne Parish and continue to administer Detroit Catholic Central High School in Novi, Michigan.

As Windsor fell on hard times — much like in Detroit — the church was part of a series of reorganizations. The church has been closed since November 2014, when the parish merged with nearby historic Holy Name of Mary.

"There is no question about the historical significance Assumption has in our community," Mullins said. "I'm amazed by how we have received major contributions from people who are not Catholic, but really cherish Assumption because of its place in the community. It's really encouraging to know and see how strongly people really celebrate fact the restoration project is being undertaken. There is a genuine excitement over the idea of the copper shingle roof coming up."

Father Restivo said the commitment of \$1 million from the Diocese of London coupled with funds from other contributors shows a real interest in keeping Assumption open as a beacon of faith in Windsor.

Dan Meloy is a staff writer for Detroit Catholic, the online news platform of the Archdiocese of Detroit.

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