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Marriage redefinition: An anthropological regression



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

Upon hearing the news on June 26th of the Supreme Court decisions in the two Same-Sex "Marriage" Cases, I issued a public statement expressing my great disappointment on the decisions. I stated the importance of our ensuring that the state of Indiana continues to recognize and uphold the unique meaning of marriage as the union of one man and one woman. We must continue, and even redouble, our efforts to teach and advocate the truth about marriage for the good of children and of society.

The Supreme Court found the exclusion of same-sex couples legally married under *state law* from federal benefits (in DOMA Section 3) impermissible largely because it read DOMA as manifesting "animus" against gay people and targeting them for special disfavor. This argumentation is profoundly disturbing, suggesting that those who defend the immemorial understanding of marriage as the union of people of different sexes, ordered toward procreation, are anti-homosexual bigots. To suggest that people who support authentic marriage are prejudiced against people with same-sex attraction is disingenuous and shows a lack of tolerance and civility in this national debate. The Church affirms the dignity of all human persons and explicitly affirms that homosexual persons "must be accepted with respect, compassion, and sensitivity" (CCC 2358).

In the Proposition 8 case, the Court found that the official proponents of Proposition 8 lacked standing to defend the law from constitutional challenge on appeal. The Court did not rule on the merits of the constitutionality of Proposition 8. Unfortunately, this ruling appears to leave in place the trial court opinion which struck down Proposition 8. As a result, same-sex "marriage" will be the law in California.

We can expect that these decisions will likely trigger additional action within the three branches of federal government to expand same-sex "marriage" in our nation. I am also deeply concerned about how these decisions will affect the Church and our religious liberty.

A few years ago, Cardinal Jorge Bergoglio, the Archbishop of Buenos Aires, now Pope Francis, advocated for the authentic meaning of marriage in his native Argentina. With a marriage redefinition bill on the horizon before the Argentine legislature, the Argentinian bishops, under the leadership of Cardinal Bergoglio, issued a statement teaching that "the union of people of the same sex lacks the biological and anthropological elements that are proper to marriage and family."

Being accused, like us here in the United States, of discrimination, the Argentine bishops pointed out that "the recognition



CNS PHOTO/NANCY PHELAN WIECHEC

People demonstrate outside the Supreme Court building in Washington in this photo from late March, when the court heard oral arguments in two same-sex marriage cases. The court ruled as unconstitutional the federal Defense of Marriage Act, or DOMA, in a 5-4 decision issued June 26. In a separate case, the court sent back to lower courts a challenge to California's Proposition 8, the voter-approved initiative barring same-sex marriage.

of a real difference is not discrimination." They wrote: "Nature does not discriminate when it makes us a man or a woman. Our Civil Code does not discriminate when it demands the requirement of being a man and a woman to contract marriage; it only recognizes a natural reality."

During the national debate in Argentina, Cardinal Bergoglio boldly defended marriage, the natural family, and the right of children to have a father and a mother. He wrote: "At stake is the identity and survival of the family: father, mother and children. At stake are the lives of many children who will be discriminated against in advance, and deprived of their human development given by a father and a mother and willed by God. At stake is the total rejection of God's law engraved in our hearts."

I've been reading the book *On Heaven and Earth*, a very interesting book of conversations between Cardinal Bergoglio and Rabbi Abraham Skorka of Argentina on a variety of theological and social issues. In their discussion of same-sex "marriage," Cardinal Bergoglio said that he considers it an "anti-value and an anthropological regression." He explains that this is an issue that transcends religion. He sees same-sex "marriage" as a regression, that is, "a weakening of the institution that is thousands of years old and that was forged according to

nature and anthropology."

Despite the efforts of the future Pope and the Church in Argentina, the marriage redefinition bill passed in the Senate, making Argentina the first country in Latin America to redefine marriage to include two persons of the same sex.

In Argentina, Pope Francis had to engage with a hostile culture in confronting this issue and others, just as we are doing here in the United States. Pope Francis never made derogatory comments about people with same-sex attraction. Neither do we. We have a lot of work to do to evangelize our culture on the meaning of human love, sexuality, and marriage. Our message may not be popular, but we must preach the Gospel "in season and out of season," as Saint Paul reminds us.

We have a long journey ahead of us in today's cultural arena to persuade people about the truth and beauty of the Church's teaching in these areas, teachings rooted in the natural law. We must work tirelessly on the new evangelization, which includes the promotion and defense of the truth and beauty of authentic marriage and the family, the first and vital cell of society, essential to the common good.

Through the intercession of Blessed Virgin Mary and Saint Joseph, may our efforts bear good fruit in this uphill battle!

Bishop Rhoades closes fortnight with Mass at St. Matthew Cathedral

BY TRISH LINNER

SOUTH BEND — Bishop Kevin C. Rhoades concluded diocesan activities of the nationwide celebration of Fortnight for Freedom with a special Mass on July 4 at St. Matthew Cathedral in South Bend. The two-week long Fortnight for Freedom is a national and local effort to educate Americans on the challenges facing religious liberties, not only in the United States, but worldwide as well.

Hundreds of faithful joined Bishop Rhoades and concelebrant Msgr. Michael Heintz for the July 4 Mass. Bishop Rhoades spoke about the nation's history and what the Fourth of July means to the nation.

"In 1776, Catholics were a small oppressed minority in the 13 colonies, victims of anti-Catholic bias and discrimination brought over with the penal laws of England. But they joined the revolutionary struggle. They hoped that American independence would bring them religious liberty. They rejoiced when religious liberty was incorporated into the Bill of Rights in the First Amendment to the Constitution," he said.

"We have been blessed with religious freedom, something we can never take for granted," Bishop Rhoades noted. "It has continually needed to be guarded and defended."

Bishop Rhoades also talked about the right to live the faith without government coercion.

"We insist upon not only the freedom to serve God and others through our schools, colleges, universities, hospitals and charities without compromising our faith and moral teachings."

He added, "Authentic religious freedom includes the freedom for individuals to live their faith in the workplace and to advocate in the public square those truths and values that flow from their faith."



KEVIN HAGGENJOS

Bishop Kevin C. Rhoades greets those who attended the Fourth of July Mass at St. Matthew Cathedral in South Bend. The Mass closed the diocesan celebration of the Fortnight for Freedom, a national and local effort to educate Americans on the challenges facing religious liberties, not only in the United States, but worldwide as well.

The Church has been at the forefront of the fight for the right to life, the truth and meaning of marriage and religious liberty.

Bishop Rhoades reminded the faithful that, "we are also standing up for the truth stated in the Declaration of Independence — that our rights come from God who created us."

He encouraged the faithful to celebrate this nation's independence "with authentic patriotism, that is, love for our country. Our love for God, the Church and our country motivates us in our campaign to protect religious liberty."

He concluded the homily, and said, "Today ends the Fortnight for Freedom. It does not end our prayers and efforts on behalf of religious liberty. May God, who gave us life and liberty, bless us, our nation and all peoples with renewed determination to protect these cherished gifts."

After Mass, Bishop Rhoades thanked everyone for their attendance and wished everyone a wonderful and enjoyable Fourth of July. "What a great way to start off our nation's holiday," he said.

The crowd responded with loud applause to the moving words of the bishop's homily. "I was tremendously excited to see how well the Mass was attended. The bishop's reflection on our founding fathers and the role of the Church in protecting our religious freedom was moving," said St. Matthew cantor Alicia Nagy.

Stephanie Vance attended the Mass with her husband Kevin and their children. She stated, "It was so refreshing to hear the bishop. Nowhere else would you hear that message."

While the Fortnight for Freedom has ended, the focus on protecting religious freedom will continue in the diocese and across the nation.

Blessed John's cause, Jesuit Father Federico Lombardi, Vatican spokesman, said the discussions about the need for miracles and what can be defined as an acceptable miracle continue. However, he said, the movement in the late pope's cause does not indicate a general change in Church policy.

The members of the Congregation for Saints' Causes "have expressed their hope, and the Holy Father has accepted it," Father Lombardi said. If Pope Francis "had any doubts, we wouldn't be here" announcing the consistory to approve Blessed John's canonization.

"As we all know very well, John XXIII is a person beloved in the Church. We are in the 50th anniversary year of the opening of the Second Vatican Council, which he convoked. And I think none of us has any doubts about John XXIII's virtues," the spokesman said. "So, the Holy Father is looking toward his canonization."

Father Lombardi also noted that no date was announced, but it is likely that the two popes will be canonized together, possibly "by the end of the year."

The other decrees approved by Pope Francis July 5 recognized:

- The miracle needed for beatification of Spanish Bishop Alvaro del Portillo, who in 1975 succeeded St. Jose Maria Escriva as head of Opus Dei. Bishop del Portillo died in 1994.

- The miracle needed for the beatification of Maria Josefa Alhama Valera, also known as Mother Esperanza, the Spanish founder of the Handmaids of Merciful Love and the Sons of Merciful Love. She died in Italy in 1983.

- The martyrdom of four groups of priests and nuns killed during the Spanish Civil War in 1936-1939.

- The heroic virtues of three founders of religious orders; an Italian priest; and an Italian layman.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Friday, July 19, 10:30 a.m. — Mass with Blessing of Christ the Teacher Chapel, University of Notre Dame
- Wednesday, July 24, 11 a.m. — Clergy Conference for Annual Bishop's Appeal, Wyndham Hotel, Warsaw
- Wednesday, July 24, 1:30 p.m. — Pastoral Visit to Plymouth Campus of Saint Joseph Regional Medical Center, Plymouth
- Thursday, July 25, 8:30 a.m. — Meeting of Board of Directors of Our Sunday Visitor, Huntington
- Friday, July 26, 10:30 a.m. — Mass at Victory Noll, Huntington



Bishop Kevin C. Rhoades makes assignments

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointments, effective August 1, 2013:

- **Reverend Monsignor Thadeus Balinda**, from pastor of Saint Mary of the Lake Parish, Culver, to pastor of Saint Patrick Parish, Arcola.
- **Reverend Cyril Fernandes**, from sabbatical, to pastor of Saint Patrick Parish and of Saint Hedwig Parish, South Bend.
- **Reverend Jason Freiburger**, from vice-chancellor of Diocese of Fort Wayne-South Bend, to pastor of Saint Thomas the Apostle Parish, Elkhart.
- **Reverend Pius Ilechukwu**, from pastor of Saint Patrick Parish, Walkerton, to pastor of Saint Joseph Parish, Bluffton.
- **Reverend Jeffrey Largent**, from pastor of Saint Therese, Little Flower Parish, South Bend, to pastor of Saint Mary of the Lake Parish, Culver.
- **Reverend Jacob Runyon**, from parochial vicar of Saint Matthew Cathedral Parish, South Bend, to pastor of Saint Jude Parish, Fort Wayne.
- **Reverend James Seculoff**, from pastor of Saint John the Baptist Parish, New Haven, to pastor of Saint Patrick Parish, Walkerton.
- **Reverend Thomas Shoemaker**, from pastor of Saint Jude Parish, Fort Wayne, to pastor of Saint Therese, Little Flower Parish, South Bend.
- **Reverend William Sullivan**, from pastor of Saint Thomas the Apostle Parish, Elkhart, to pastor of Saint John the Baptist Parish, New Haven.
- **Reverend Joseph W. Gaughan**, remaining as Pastor of Most Precious Blood Parish, Fort Wayne, to Episcopal Vicar for Region D, effective August 1, 2013.
- **Reverend Philip DeVolder**, remaining as Pastor of Sacred Heart of Jesus Parish, Warsaw, to Episcopal Vicar for Region C, effective August 1, 2013.

CANONIZE

CONTINUED FROM PAGE 1

motors of sainthood causes — has explained that in the sainthood process, miracles are "the confirmation by God of a judgment made by human beings" that the candidate really is in heaven.

But, Father Molinari also has said that for decades theologians have explored the possibility that such a confirmation could come by means other than someone experiencing a physical healing. For instance, Blessed John Paul beatified Victoire Rasoamanarivo in Madagascar in 1989 after accepting as a miracle the case of a wind-swept brush fire stopping at the edge of a village whose inhabitants invoked her intercession.

Announcing the decision about

Call to Prayer for Life, Marriage and Religious Liberty Holy Hour across the diocese

- St. Patrick Church, 807 Tyler St., Walkerton, will host Adoration from 8:45 a.m. to 6:30 p.m. on Thursday, July 11, and Thursday, Aug. 1, for Call to Prayer for Life, Marriage and Religious Liberty.
- Immaculate Conception Church, 500 E. Seventh St., Auburn, has a holy hour Mondays 5:30-6:30 p.m. and every Friday from 11 a.m. to noon. The Adoration Chapel is open Monday through Friday from 5 a.m. to 9 p.m. and people are encouraged to spend time in Adoration and pray for the intentions of life, marriage and religious liberty.
- St. Charles Borromeo Church, 4916 Trier Rd, Fort Wayne, has a holy hour all Fridays from 7:30-8:30 p.m. in the chapel.
- Queen of Peace Church in Mishawaka has an hour and a half (3:30-5 p.m.) every Saturday of Adoration and Exposition prior to the Vigil Mass at 5:30 p.m. They dedicate this time in honor of private prayer for the Call to Prayer for Life, Marriage and Religious Liberty.
- St. Mary of the Assumption Church, Decatur, hosts Eucharistic Exposition on Monday, Tuesday and Wednesday from 4:30-6 p.m. and on Thursday from 9-10 a.m. and 4:30-8 p.m. The parish asks participants to pray for the protection of marriage, religious freedom and unborn children.
- Our Lady of Good Hope Church, 7215 Saint Joe Rd., Fort Wayne, hosts a holy hour for religious liberty beginning with a rosary at 9:30 a.m. every Tuesday.

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Thank you, Today's Catholic readers.

Retirement begins Aug. 1 for Father Leonard Chrobot

BY JODI MAGALLANES

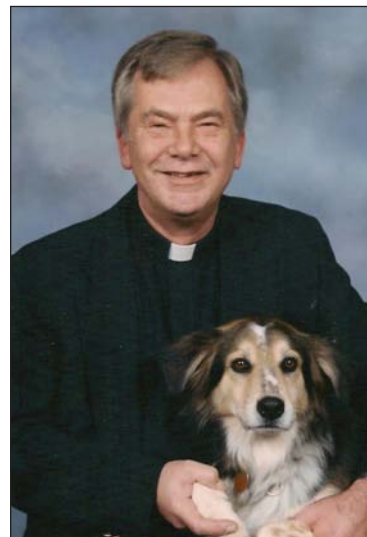
SOUTH BEND — Father Leonard Chrobot, pastor at St. Hedwig and St. Patrick parishes and a professor at Notre Dame University, is set to retire Aug. 1, just shy of his 50th year as a priest. He has served as part of the Diocese of Fort Wayne-South Bend since 1964.

In addition to his parish responsibilities, Father Chrobot is a long-time educator and an advocate of the Polish-American heritage. He has been reflecting on Polish-American identity and the changes it has undergone for 40 years, he recounted to graduates of Ss. Cyril and Methodius Seminary during a commencement address in 2005.

A South Bend native, Father Chrobot, attended St. Adalbert Catholic School. Influenced by the Felician Sisters and his parish priests, his secondary education took place at St. Mary's Preparatory in Orchard Lake, Mich., and he obtained a bachelor's degree in philosophy from St. Mary's College in 1960; a master's degree from Purdue University, West Lafayette, in 1964; and a doctorate from Wayne State University in 1975.

He was ordained to the Priesthood at the Cathedral of the Immaculate Conception in Fort Wayne on May 30, 1964, at which time he was assigned by Bishop Leo A. Pursley to teach at Bishop Dwenger High School in Fort Wayne and to assist at the parishes of St. Charles and St. Hyacinth.

During a leave of absence from the diocese, Father Chrobot served as academic dean at St. Mary's College from 1968-77 and as president from 1977-88 — during which time tuition revenue at the college increased 93 percent, enrollment by 65 percent and the college became recognized as an influential cultural center and the heart of the white



FATHER LEONARD CHROBOT

ethnic movement. He became an adjunct professor of sociology and coordinator of the American Polish Research Fellowship at Notre Dame in 1989, posts he has maintained ever since.

As immigration and assimilation changed the Polish-American landscape of South Bend and the larger Midwest in the 1960s and '70s, Father Chrobot became a point person for the experience. He testified before the U.S. House of Representatives subcommittee on education in 1970 on behalf of the Ethnic Heritage Studies Centers Bill, which authorized \$30 million to establish Ethnic Heritage Studies Centers throughout country. The centers developed curriculum materials for use in U.S. public schools that taught the cultural heritage of major ethnic groups in the country. Orchard Lake Schools, where he served as dean during that time, had previously established several such centers.

His expertise has been called upon often and took the form of many appointments, including to the Committee on Cultural Democracy, the Michigan Department

of Education, the National Coordinating Assembly on Ethnic Studies, The Catholic University of America in Washington, D.C., and the American Catholic Bishops' Commission on Liberty and Justice. He served as associate editor and associate director of the *Polish American Studies* periodical, on the board directors of the Association of Independent Colleges and Universities of Michigan and of the Consortium of Catholic Colleges and Universities of Michigan, and as Polish American Historical Association president from 1987-89. He has traveled across the country speaking at parishes and educational institutions about Polish-American faith, history and culture, and traveled to Poland numerous times as well in educational capacities.

In 1979 Father Chrobot cofounded the "Polish American-Jewish American National Council," a national organization of ethnic leaders.

Among his many honors are Phi Delta Kappa Outstanding Educator; Service Above Self award, Rotary Club of Dearborn Heights, Mich.; the Righteous Gentile citation, Shaarit Haplayah (Holocaust Survivors) of Metropolitan Detroit; and the Fidelitas Medal, given by Ss. Cyril and Methodius Seminary to him on May 7, 2005. He was invited to the White House again in 1993 as a guest of the U.S. State Department and Vice-President Al Gore for the 50th anniversary of the Warsaw Jewish Ghetto Uprising.

Father Chrobot had the honor of meeting Blessed Pope John Paul II several times. They became acquainted first when Blessed John Paul II was archbishop in Poland, and met again in 1976 when a delegation of some 20 bishops, led by then-Cardinal Wojtyla, came to Orchard Lake.

At the parish level, he served as an assistant at Our Lady of Refuge Parish, Orchard Lake, from 1967-83, St. Mary of the Snows in Milford, Mich., from 1983-89, pastor to Our Lady of the Lake at Culver Academies, Culver, 1989-91, and in South Bend, St. Adalbert from 1991-95, St. Hedwig beginning in 1995 and St. Patrick beginning in 2001.

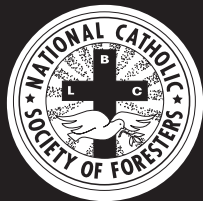
The real measure of the success of a parish is the growth in "wisdom and grace before God and before man" of its people, Father Chrobot believes. However, the physical changes are more visible, and several took place during his tenure as pastor of the two parishes for the last dozen years.

Although he enjoys cooking and gardening, Father Chrobot said he also hopes to spend some of his retirement hours in South Bend developing his writings.

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Court overturns DOMA, sends Proposition 8 back to lower court

BY PATRICIA ZAPOR

WASHINGTON (CNS) — The federal Defense of Marriage Act, or DOMA, defining marriage as between one man and one woman, is unconstitutional under the Equal Protection Clause, the Supreme Court ruled June 26 in a 5-4 opinion.

In a separate case, the court sent back to lower courts a challenge to California's Proposition 8, the voter-approved initiative barring same-sex marriage. The apparent result is that same-sex marriage will again be legal in California as soon as the 9th U.S. Circuit Court of Appeals formally dismisses the case, as the high court instructed it.

In this second 5-4 ruling, with a different lineup of justices, the court remanded the case on the grounds that the individuals who defended the law in court lacked legal standing to do so.

Neither decision will have the effect of requiring states to honor same-sex marriages from other jurisdictions, but the DOMA case likely will affect how the federal government must treat same-sex marriages for purposes ranging from Social Security benefits to taxation, immigration and benefits for military spouses.

The opinion by Justice Anthony Kennedy blasted the law as having "the avowed purpose

and practical effect ... to impose a disadvantage, a separate status, and so a stigma upon all who enter into same-sex marriages made lawful by the unquestioned authority of the states.

"The act's demonstrated purpose is to ensure that if any state decides to recognize same-sex marriages, those unions will be treated as second-class marriages for purposes of federal law," Kennedy wrote. "This raises a most serious question under the Constitution's Fifth Amendment."

Kennedy was joined in the ruling by Justices Stephen Breyer, Ruth Bader Ginsburg, Sonia Sotomayor and Elena Kagan. Chief Justice John Roberts wrote a dissent, arguing that the court should not have jurisdiction to rule in the case and that DOMA was constitutional. Justices Antonin Scalia and Samuel Alito also wrote dissents. Justice Clarence Thomas joined Alito's dissent and Roberts joined part of Scalia's.

The California case was brought by two couples who were denied marriage licenses after the state's voters in 2008 approved a constitutional amendment limiting marriage to heterosexual couples. The law was passed after the state Supreme Court ruled earlier that year that statutes banning same-sex marriage were unconstitutional.

After a federal District Court found that Prop 8 served no

legitimate purpose and violates due process and the equal protection rights of same-sex couples to marry, the 9th U.S. Circuit Court of Appeals upheld that conclusion, although on a narrower legal finding. While litigation proceeded, Prop 8's ban on same-sex marriages was allowed to stand.

The state of California declined to defend Prop 8 when two couples sued to block it, so individuals who supported the law took up its defense.

In an opinion written by Roberts, the Supreme Court ruled that those individuals lacked the legal standing to defend the law in federal court. The effect of the decision appears to be that the California trial court's ruling that Prop 8 is unconstitutional will stand, at least initially. That would allow same-sex marriages to resume in California.

California Gov. Jerry Brown directed his state Department of Public Health, which oversees marriage licenses, to tell local authorities to begin issuing them for same-sex couples as soon as the 9th Circuit lifts its temporary stay in place while the court case proceeded. It was unclear how long that might take, but California legal observers suggested it would be a matter of perhaps a few weeks.

In his opinion, Roberts wrote: "It is not enough that the party invoking the power of the court

have a keen interest in the issue. That party must also have 'standing,' which requires, among other things, that it have suffered a concrete and particularized injury. Because we find that petitioners do not have standing, we have no authority to decide this case on the merits, and neither did the 9th Circuit."

Roberts was joined in that ruling by Scalia, Breyer, Sotomayor and Kagan. Neither the opinion of the court nor the dissent by Kennedy addressed the issue of same-sex marriage. Both dealt only with whether the parties to the lawsuit had the right to bring the court case, challenging a law instituted through the voter initiative process.

The New York case over DOMA arose when Edith Windsor inherited the estate of Thea Spyer, her partner of more than 40 years. The two had married in Canada in 2007. Windsor was held liable for \$363,000 in federal estate and income taxes, which would not have applied to her had her spouse been a man.

Under the 1996 DOMA, marriage is defined as between one man and one woman for federal government purposes such as Social Security benefits, federal programs, immigration and federal estate and income taxes. It also said no political jurisdiction is required to recognize a same-sex marriage from another jurisdiction.

The June 26 ruling did not address that provision of the law.

Lower courts had upheld Windsor's argument that the law is unconstitutional. DOMA had the support of the administrations of Presidents Bill Clinton and George W. Bush and at first of President Barack Obama. But in 2011, the Justice Department announced that the attorney general had determined that Section 3 is unconstitutional as applied to legally married same-sex spouses. The administration said federal agencies should continue to enforce the law, but that the government would no longer defend it in court.

The case to uphold DOMA was taken up by a group of members of Congress, known as the Bipartisan Legal Advisory Group of the U.S. House of Representatives.

The U.S. Conference of Catholic Bishops, other religious groups and various organizations opposed to same-sex marriage had urged the court to issue rulings that upheld the traditional definition of marriage.

In 32 states, constitutional amendments ban same-sex marriage, while 12 states and the District of Columbia recognize such marriages. Another eight states recognize civil unions or domestic partnerships, with some having overlapping bans on same-sex marriage.

U.S. bishops view Supreme Court's rulings as 'tragic day for marriage'

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — U.S. Catholic bishops said the U.S. Supreme Court's June 26 rulings on same-sex marriage were a "tragic day for marriage and our nation."

The court, in separate 5-4 rulings struck down the federal Defense of Marriage Act, or DOMA, defining marriage as between one man and one woman and also refused to rule on the merits of a challenge to California's Proposition 8, the voter-approved initiative barring same-sex marriage.

In the rulings, the court said DOMA was unconstitutional under the Equal Protection Clause and they sent back to lower courts a challenge to Prop 8, saying the individuals who defended the law in court lacked the legal standing to do so.

Bishop Kevin C. Rhoades expressed his great disappointment on the decisions of the Supreme Court striking down the part of the Defense of Marriage Act and refusing to uphold California's Proposition 8. "Under the Court's ruling regarding DOMA, the federal government will now have to recognize so-called same-sex marriage in states that provide for it," Bishop Rhoades reported in a statement on the June 26 rulings.

Bishop Rhoades stated the importance of "our ensuring that the



CNS PHOTO/NANCY PHELAN WIECHEC

People demonstrate outside the Supreme Court building in Washington in this photo from late March, when the court heard oral arguments in two same-sex marriage cases. The court ruled as unconstitutional the federal Defense of Marriage Act, or DOMA, in a 5-4 decision issued June 26. In a separate case, the court sent back to lower courts a challenge to California's Proposition 8, the voter-approved initiative barring same-sex marriage.

State of Indiana continues to recognize and uphold the unique meaning of marriage as the union of one man and one woman."

Bishop Rhoades said, "The Church must continue and even redouble its efforts to teach and advocate the truth about marriage for the good of children and of society."

A statement by Cardinal

Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, and Archbishop Salvatore J. Cordileone of San Francisco, chair of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, said the court "has dealt a profound injustice to the American people by striking down in part the federal Defense of

Marriage Act."

"The court got it wrong," they continued. "The federal government ought to respect the truth that marriage is the union of one man and one woman, even where states fail to do so. The preservation of liberty and justice requires that all laws, federal and state, respect the truth, including the truth about marriage."

The bishops also said it was "unfortunate that the court did not take the opportunity to uphold California's Proposition 8 but instead decided not to rule on the matter. The common good of all, especially our children, depends upon a society that strives to uphold the truth of marriage. Now is the time to redouble our efforts in witness to this truth."

They urged people to "stand steadfastly together in promoting and defending the unique meaning of marriage: one man, one woman, for life." They also asked for prayers "as the court's decisions are reviewed and their implications further clarified."

Baltimore Archbishop William E. Lori said the court's decisions were the "latest in a troubling trend of decisions by lawmakers, judges and some voters which ignores the fundamental truth about marriage: It is the most valued, most important social unit in our society and as such is deserving of the protection and special recognition societies have afforded it throughout human history."

The archbishop, who is chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty, said the courts' decisions will "also undoubtedly contribute to concerted efforts not just to redefine marriage but to dismantle it, efforts which represent a serious threat to religious liberty and conscience rights for countless people of faith."

Archbishop Timothy M. Broglio of the U.S. Archdiocese for the Military Services said that although the Supreme Court "avoided a firm declaration about same sex-marriage, it signaled that attempts by the federal government to limit rights available under state law could be unconstitutional."

He said the court shifted the debate to the states, which "raises questions about the scope of the federal government's authority to administer its own programs."

President Barack Obama applauded the court's ruling against DOMA as "a victory for couples who have long fought for equal treatment under the law," but also stressed the importance of "maintaining our nation's commitment to religious freedom."

"How religious institutions define and consecrate marriage has always been up to those institutions. Nothing about this decision — which applies only to civil marriages — changes that," he said in a June 26 statement.

Shepherds United speak in defense of marriage

BY TIM JOHNSON

FORT WAYNE — Pastors, priests and ministers who comprise Shepherds United held a rally July 1 on the lawn of the Allen County Courthouse to uphold traditional marriage.

Joined by hundreds attending the lunchtime marriage rally, clergy from various churches in the Fort Wayne area spoke on the biblical, societal and religious freedom implications of governmental attempts to redefine marriage.

On June 26, the day the U.S. Supreme Court issued rulings on the Defense of Marriage Act (DOMA) and California's Proposition 8, three of the Shepherds United pastors, including Father Jason Freiburger, diocesan vice chancellor, read a statement in a news conference at the Archbishop Noll Catholic Center.

"Though the Supreme Court's rulings on DOMA and California's Proposition 8 come as no surprise, they are disappointing," said Rev. Otha Aden, pastor at Southern Heights Baptist Church in Fort Wayne. "As Christian pastors, priests and ministers we believe that God Himself instituted marriage — long before our nation began — as the life-long union of one man and one woman. In fact, Jesus Himself reminded us that '... at the beginning the Creator "made them male and female," and said, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh (Mt 19:4-5)." That's why as followers of Christ, Christians are conscience-bound to declare marriage as the union of one man and one woman, no matter what the courts or legislatures may say. Defending the truth is more important than personal popularity."

"Marriage is a fundamental building block of society and it is the only societal institution that binds parents to their offspring,"

said Father Jason Freiburger. "Men and women are equal but not interchangeable. Indeed, only from the coming together of one man and one woman are children created and it is in this relationship that a child is given the best opportunity to grow and thrive."

"Men and women complement one another physically, psychologically and emotionally. Only a man can be a father and only a woman can be a mother," shared Rev. Peter Gregory, associate pastor at St. Paul's Evangelical Lutheran Church in Fort Wayne. "Every child benefits from the nurturing of a mother and the leadership of a father. While having one mother is a blessing, having two mothers or two fathers is confusing for the child and detrimental to his or her wellbeing."

At the marriage rally on July 1, Franciscan Father David Mary Engo of the Franciscan Brothers Minor was one of several speakers who represented various denominations.

Father Engo first told those who gathered at the rally in opposition and who define themselves as gay, homosexual and have same-sex attraction, "We want you to know we are not here as your enemy. We are here as your brothers and sisters, and we love you with the love of Christ Jesus. We are commanded by Christ to love and so we love you. We are here to uphold your dignity. We are here to proclaim your dignity. We are here to tell you that you are worth the death of Our Lord, Jesus Christ."

In his brief talk Father Engo noted, "Our country is very confused right now, and it is coming out in the courts."

He said the country is trying to define marriage as something other than one man and one woman, "and we have no right to redefine marriage," he emphasized as the crowd erupted into a loud applause. Marriage, he said, is not a human institution, but a divine institution.

The U.S. traces its historical beginnings in faith. Right now, Father Engo said, the U.S. is not just



JOE ROMIE

Hundreds, many in favor and some opposed to same-sex marriage, gathered on the Allen County Courthouse lawn for a rally for traditional marriage that was sponsored by Shepherds United. Many priests, seminarians and the faithful of the diocese were present at the rally July 1.



KAY COZAD

Clergy from Shepherds United including, from left, Rev. Otha Aden, pastor at Southern Heights Baptist Church in Fort Wayne, Father Jason Freiburger, diocesan vice chancellor, and Rev. Peter Gregory, associate pastor at St. Paul's Evangelical Lutheran Church in Fort Wayne, prepare for a press conference June 26 at the Archbishop Noll Catholic Center to offer their reaction to the U.S. Supreme Court issued rulings on the Defense of Marriage Act (DOMA) and California's Proposition.

facing the redefinition of marriage between one man and one woman, "we are also facing the loss of our culture, the loss of the soul of our country. The fight is on, the battle is on for the soul of our country."

He encouraged all to read and listen carefully to what's being said, how it is being said, "and how this will affect us as Christians."

"The threat is real, and we need to be attentive," he said.

"Our liberty as Christians is at stake and is being lost readily," he said. "We need to be active, we need to be involved and we cannot back down, we cannot back up, we cannot shut up."

"We must proclaim the truth in season and out of season. My broth-

ers and sisters, we are out of season," Father Engo added. "But the Church is at its best when the world is at its worst."

He encouraged those gathered at the rally to bring the faith back to the people, back to the public square and set the world ablaze with the love of Jesus Christ.

Archbishops reflect on the meaning of the pallium

BY CINDY WOODEN

VATICAN CITY (CNS) — Making a pilgrimage to Rome with members of their flock, 34 archbishops named in the past year knelt before Pope Francis and received woolen bands symbolizing both their unity with him and their charge as shepherds of a local church.

At the beginning of a Mass June 29, the feast of Sts. Peter and Paul, the pope bestowed the pallium, a woolen band worn around the shoulders, on archbishops from 19 countries. They included: U.S. Archbishops Salvatore J. Cordileone of San Francisco; Joseph W. Tobin of Indianapolis; Alexander K. Sample of Portland, Ore.; and Michael O. Jackels of Dubuque, Iowa; and U.S.-born Archbishop Gintaras Grusas of Vilnius, Lithuania.

Each year on the Jan. 21 feast

of St. Agnes, the pope blesses two lambs raised by Trappist monks outside Rome. Benedictine nuns at the Monastery of St. Cecilia in Rome use wool from the blessed lambs to make the palliums, which are kept by St. Peter's tomb until the Mass in St. Peter's Basilica.

The palliums are about 3 inches wide and have a 14-inch strip hanging down the front and the back. The strips are finished with black silk, almost like the hooves of the sheep the archbishop is symbolically carrying over his shoulders.

Archbishop Jackels, one of the first bishops appointed by Pope Francis, told Catholic News Service, "To be quite honest, I was kind of hoping that maybe he would send the pallium by way of FedEx and say, 'Save the money and give it to the poor.'"

"This notion of the lambs' wool being placed over the shoulders



CNS PHOTO/ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

of an archbishop is reminiscent of Jesus, the good shepherd, carrying the sheep back to the fold," he said. It reminded him of Pope Francis' talk to nuncios a week earlier about the qualities they should look for

when suggesting candidates for him to name as bishops: "someone who is patient, gentle, merciful, like that image of the Good Shepherd carrying His sheep."

Archbishop Tobin said he was

Pope Francis greets Archbishop Joseph W. Tobin of Indianapolis after presenting him with a pallium during Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.

"a little dazed" kneeling in front of the pope; "all I could stammer out in Spanish was, 'You can count on us.'"

As archbishop of Indianapolis, he said he tries to help the pope in his mission of unity by "trying to keep our people connected" to one another, but especially to the needs of Catholics around the world.

"A disturbing thing I find returning to the United States," after years of service as the head of the Redemptorists and then as secretary of the Vatican congregation for religious, "is just how forgetful the news media is of the world beyond America's shores or beyond the latest scandal of a movie star, politician or priest."

"By keeping our people connected with the Holy Father and with the center of the Catholic Church, we're also being connected with the world," he said.

Senate immigration bill passes, moves to uncertain fate in House

BY PATRICIA ZAPOR

WASHINGTON (CNS) — The diverse coalition of faith, labor, business and civil rights activists who are trying to rework the nation's immigration system celebrated the June 27 Senate passage of a massive reform bill.

The bill moves to the House, where Speaker John Boehner has said he would not allow it on the floor unless a majority of Republicans support it, which they do not. Instead, the House is taking a piecemeal approach, with separate bills focusing first on border security.

In a 68 to 32 vote, the Senate passed S. 744, the Border Security, Economic Competitiveness, and Immigration Modernization Act, which would massively ramp up enforcement on the southern border, adding 700 miles of fencing and doubling the number of Border Patrol agents, to the tune of \$46.3 billion.

The bill also provides a path to legalization and ultimately citizenship for many of the nation's estimated 11 million immigrants who are here illegally. Other provisions would change the systems for family reunification immigration, for farm labor immigration and temporary workers; give young adults a quicker path to citizenship under the DREAM Act; and address problems with employer verification, immigrant detention and where enforcement raids are conducted.

Vice President Joe Biden exercised his prerogative to preside over the late-afternoon vote, which was met by cheers of "yes, we can," from the visitor gallery of the Senate chamber. The outbursts were quickly silenced, according to rules of Congress that prohibit any demonstrations.

Among those commending the Senate for completing the bill and for the bipartisan cooperation it took was Los Angeles Archbishop Jose H. Gomez, who urged the House of Representatives to do the same.

Archbishop Gomez, who chairs the Committee on Migration of the U.S. Conference of Catholic Bishops, said the bishops disagree with elements of the bill, particularly "the unprecedented buildup of enforcement resources along the southern border, they see the legislation as an overall improvement upon the status quo."

In a statement, he said the current system causes much suffering among immigrants and their families. The Senate bill "would allow immigrants and their families to come out of the shadows and into the light and would protect families from separation."

Among changes to the legislation that the archbishop said the USCCB would seek as the House proceeds are making the path to citizenship "more accessible and achievable."

Traveling in Africa, President Barack Obama in a statement thanked the bipartisan "gang of eight" senators who wrote the bill and those who crossed party lines to pass it.

He said that as a compromise measure, "nobody got everything

they wanted. Not Democrats. Not Republicans. Not me. But the Senate bill is consistent with the key principles for common-sense reform that I — and many others — have repeatedly laid out."

He called the bill's border security plan the most aggressive in history. Its provisions also would provide an economic boost to the country, Obama said. He urged people who care about the issue to keep a watchful eye as the bill proceeds.

"Now is the time when opponents will try their hardest to pull this bipartisan effort apart so they can stop common-sense reform from becoming a reality," the president's statement said. "We cannot let that happen."

Obama added that "the clear majority of Americans who support reform — from CEOs to labor leaders, law enforcement to clergy" should reach out to members of Congress and urge them to "pass commonsense reform so that our businesses and workers are all playing by the same rules and everyone who's in this country is paying their fair share in taxes."

Some groups working for comprehensive reform were blunt about what they consider the shortcomings of S. 744.

United We Dream, an organization of young adults who lack legal status because they were brought to the U.S. as children, issued a statement from coordinating committee member Evelyn Rivera, whose mother was deported six years ago after a traffic stop.

"We are deeply disappointed by the compromises that negotiators agreed to in order to secure additional Republican support for the bill," Rivera said in the statement. "We know these deals will only add to the pain DREAMers and our parents have experienced from border militarization and record deportations."

She lamented that "as the debate unfolded GOP leaders kept moving the goalposts, insisting on more and more wasteful and excessive border security measures and launching attacks on our families."

"DREAMers are here to say to every single politician: We're watching. No more. Enough is enough," she said.

The Detention Watch Network said that although the bill includes some positive provisions related to detention, the inclusion of an amendment to "dramatically expand border militarization and unprecedented levels of enforcement" will "bring the shadow of militarization to America."

It said some welcome reforms to detention provisions in the bill are



CNS/JONATHAN ERNST, REUTERS

A group of immigrants and activists for immigration reform chant as they march on Capitol Hill in Washington June 26 to urge Congress to act on immigration reform. The U.S. Senate overwhelmingly passed a comprehensive immigration reform bill June 27.

overshadowed by "a vast expansion of enforcement that will lead to more immigrants being funneled into detention and processed for deportation" and will exclude people with criminal convictions from the legalization process and triple criminal prosecutions for border crossers.

Being in the country without permission is a civil offense not a criminal one, though repeat border crossers are increasingly prosecuted under criminal statutes, making it nearly impossible for them to ever immigrate legally.

As advocates gear up for the next part of the effort to get a bill approved and to the president to sign into law, some planned to start with prayer.

In Chicago, the archdiocese's immigrant ministry program planned a Mass of thanksgiving for June 30 to recognize the bill's passage. The archdiocese has collected 100,000 postcards to send Congress in support of immigration reform.

Leith Anderson, president, National Association of Evangelicals, said after praying for bipartisan Senate legislation, "now it's time to pray for bipartisan immigration legislation in the House."

The Rev. Jim Wallis, president and CEO of Sojourners, said the principles of the Senate bill "are drawn from the heart of the Gospel welcoming 'the stranger' as Jesus commands, protecting families as Christians must do, respecting the

rule of law as Christians are biblically asked to do, and fixing and healing a broken immigration system that has shattered the lives of 11 million people, whom the Bible tells us to defend and serve."

Wallis said "the meaning of the Gospel in our times is at stake in this long-overdue effort to repair our corrupt and cruel immigration system." And the promise of an earned path to citizenship is in the best tradition of American democracy and diversity.

Robert Gittelsohn, president of Conservatives for Comprehensive Immigration Reform, said for the faith community, particularly those in the coalition known as the Evangelical Immigration Table, the vote "was a serious step toward a moral and biblical solution, and we praise God for giving our senators the wisdom, leadership and compassion to pass this important bill."

"We also recognize that much

hard work remains, and passing this bill in the House will prove to be challenging. America is built on a foundation of justice and compassion; we pray that the House passes immigration legislation that reflects these values."

In Cincinnati, Tom Stieritz, director of Catholic Social Action for the Archdiocese of Cincinnati, said on behalf of Archbishop Dennis M. Schnurr that the bill, though imperfect, "is a step forward in finally establishing some law and order to our broken system and respecting the rights and family unity of migrants."

"Echoing the position of our bishops, thousands of Catholics throughout the archdiocese have asked our senators to support such reforms. ... By the end of this year, we hope to have an improved immigration system that restores order and promotes human dignity," he said.

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Catholics urged to speak truth 'with love' in religious freedom fight

WASHINGTON (CNS) — As people of faith and as Americans, the nation's Catholics should kneel in prayer and also stand in defense of religious freedom, Washington Cardinal Donald W. Wuerl said July 4 during the closing Mass for the Fortnight for Freedom at the Basilica of the National Shrine of the Immaculate Conception in Washington. "There is a time to be on one's knees. There is also a time to stand up. ... Today, there are things that should mean enough to all of us, including our religious liberty, that we simply need to stand — to stand up for what is right, to stand up for what is ours, to stand up for freedom of religion," the cardinal said. The cardinal said that American Catholics, through their faith and love, can change the world and make it a better place. "It begins with all of us having the courage to stand for what we believe ... (to stand up) for our faith and freedom." The Mass marked the close of the second annual Fortnight for Freedom, a two-week period in which the nation's bishops called on Catholics across the country to pray and act in defense of religious freedom. Dioceses across the U.S. celebrated Masses, held prayer services and organized marches and other events to mark the close of the fortnight, which began June 21, the vigil of the feast of Sts. Thomas More and John Fisher,

NEWS BRIEFS

POPE FRANCIS EMBRACES RETIRED POPE BENEDICT



CNS PHOTO/L'OSSERVATORE ROMANO VIA REUTERS

Pope Francis, right, embraces retired Pope Benedict XVI during a ceremony in the Vatican gardens July 5. During the service, Pope Francis blessed a new statue of St. Michael the Archangel and recited separate prayers to consecrate Vatican City to St. Joseph and to St. Michael.

who were martyred for their faith. In Washington, the liturgy — televised nationally by EWTN — drew an overflow crowd of 5,500 people and was concelebrated by five bishops and by 72 priests.

Director, deputy director of Vatican bank resign

VATICAN CITY (CNS) — The director and the deputy director of the Vatican bank, which is being investigated by a special papal commission, resigned July 1. A statement from the Vatican press office said Director Paolo Cipriani and Massimo Tulli, deputy director, offered their resignations "in the best interest of the institute and the Holy See." The bank has been working to revamp a marred image of secrecy and scandal with greater transparency. The resignations came two days after the arrest of Msgr. Nunzio Scarano, an accountant in the Administration of the Patrimony of the Holy See, the Vatican office that oversees Vatican property and investments. The administration is not part of the Vatican bank, although Msgr. Scarano — who is accused of fraud, corruption and slander — was believed to have at least one personal account at the bank, and Italian investigators claim they have wire-taps of him speaking to Tulli on several occasions. The Vatican's July 1 statement said Ernst von Freyberg, the Vatican bank president, would assume the function of interim general director, effective immediately.

Catholic presence at Battle of Gettysburg still evident 150 years later

BY LOU BALDWIN

PHILADELPHIA (CNS) — They were Poles, Austrians, Germans, Czechs, Italians, Irish — especially Irish — and they had one thing in common. They were Catholics, many of them new immigrants but loyal Americans.

Seven score and 10 years ago, as President Abraham Lincoln might say, many of them participated in the crucial Battle of Gettysburg July 1-3, 1863, and some of them are among the honored dead Lincoln memorialized one year later in his famous address.

Certainly Catholicism was still a minority religion in 19th-century America, but Catholics were there. Just exactly how many of them fought at Gettysburg is impossible to say, according to Anthony Waskie, a Temple University professor and member of St. Laurentius Parish in Philadelphia, who is the principal author of "Philadelphia and the Civil War: Arsenal of the Union" published in 2011.

Religion was not a statistic kept by the military, and one of the best determinants is the nationality of the soldiers who comprised a unit. One of the most famous such units was the Irish Brigade which in 1862 participated in several battles including Antietam, Md., and Fredericksburg, Va.

By 1863 at the time of Gettysburg, the brigade was com-

manded by Brig. Gen. Patrick Kelly, a New Yorker who later was killed at the siege of Petersburg, Va.

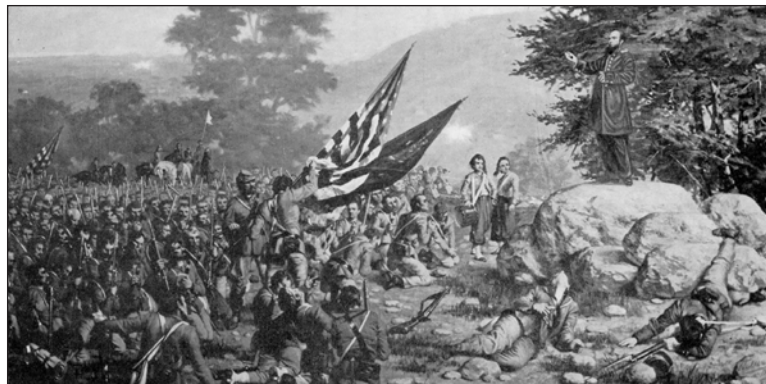
"Three of the regiments were from New York, one was from Boston and one was from Pennsylvania," Waskie explained. "The Pennsylvania regiment was the 116th led by Col. St. Clair Mulholland. He was an Irish immigrant and quite well educated. He was the recipient of the Medal of Honor for the Battle of Chancellorsville (in Virginia)."

Eventually he would rise to the rank of major general in the volunteer service. After the war he became active in Philadelphia politics and was Philadelphia's chief of police, and he is buried in Old Cathedral Cemetery.

The Boston regiment brought a chaplain with them to Gettysburg — Holy Cross Father William Corby. A memorable event of the battle was Father Corby standing on a rock giving his Irish troops general absolution. Years later, through the efforts of Mulholland, a statue showing Father Corby giving absolution was erected on the rock where he stood.

A little while after the war the priest was named president of what was then Notre Dame College, in South Bend, Ind. A duplicate statue was later erected on the campus.

Another Catholic presence at Gettysburg were about a dozen Daughters of Charity, there to nurse



CNS PHOTO/COURTESY PHILADELPHIA ARCHDIOCESAN HISTORICAL RESEARCH CENTER

An illustration depicts Holy Cross Father William Corby, a chaplain with a Boston regiment, giving general absolution to the Irish Brigade on the second day of the Battle of Gettysburg, Pa. During the battle, the Irish Brigade helped defend an area known as the Wheatfield against an attack by Confederate Gen. James Longstreet's troops.

the wounded. "They had a priest with them, Father Francis Burlando, a Vincentian," Waskie said.

In Gettysburg, St. Francis Xavier Church became a battlefield hospital. Today Gettysburg is part of the Harrisburg Diocese, which was established in 1868.

Stained-glass windows in the church depict scenes of wounded soldiers being cared for by nuns. The celebration of an outdoor field Mass commemorating the dead and wounded has long been a tradition for the parish.

New York Cardinal Timothy M. Dolan, who is a history buff, celebrated an evening Mass at the church July 6 to mark the 150th

anniversary of the battle.

For the most part the Catholic sisters did not nurse the wounded on the battlefield, but in the huge military hospitals that sprang up both in the North and the South. While many congregations supplied sister-nurses during the conflict, the Daughters of Charity were the most active, even to the point of temporarily closing schools for lack of remaining teaching sisters.

In Philadelphia, there was the Satterlee Military Hospital (1862-65) in West Philadelphia and in Chestnut Hill the Mower Military Hospital (1863-65).

By comparison, both were larger than the four largest hospitals com-

bined in today's Philadelphia.

Shortly after the Satterlee opened, Sister Mary Gonzaga Grace, assigned by her order to St. Joseph's Orphan Asylum in Philadelphia, was asked to take charge of the Daughters of Charity who would serve as nurses at the hospital.

"The men really loved her, she was legendary, and afterward the men would write to her," Waskie said.

Initially there were 42 sisters; over the next three years the total number of sisters who served at the hospital at various times was 91.

When the sisters arrived, the newly constructed hospital had about 900 patients. Within a couple of months that rose to 1,500 especially after the Battle of Second Bull Run in Virginia.

The real trial came after Gettysburg, when the hospital population rose to more than 5,000 with the overflow housed in tents.

One sister, Sister Margaret Hamilton, wrote, "When they arrived at the hospital many wounds were full of vermin and in many cases gangrene had set in. The odor was almost unbearable. The demand on our time and labor was so increased that the number of nurses seemed utterly inadequate and the hospital presented a pure picture of the horrors of war."

Most amazing of the more than 6,000 that passed through Satterlee Hospital in the month or so after Gettysburg, only 110 died.

Permanent shrine for St. Mother Theodore Guérin at Saint Mary-of-the-Woods created

SAINT MARY-OF-THE-WOODS — The Sisters of Providence of Saint Mary-of-the-Woods have raised the money to create the permanent shrine for St. Mother Theodore Guérin. However, fundraising continues for an additional \$250,000 to complete phase one of the project. This phase includes renovation to Providence Spirituality and Conference Center related to the shrine work.

Renovation of current facilities to make way for the shrine's new home is expected to be completed by fall of 2014. The museum-like area, complete with educational displays, will be located below the Blessed Sacrament Chapel in the hallway adjacent to the Church of the Immaculate Conception. Currently, the area is used for office and workspace.

Creating the shrine brings the need to relocate some offices and modify several of the venues at Providence Center and to expand The Gift Shop at Providence Center. Those projects will not begin until funds have been raised.

Those making a donation by Aug. 31 to complete phase one of the project will be considered a "founder" of the shrine and their names will be inscribed in a special journal to be displayed in the shrine area. To make a donation call the Sisters of Providence Office of Congregational Advancement at (812) 535-2801, or visit www.SistersofProvidence.org.

Documentary on brothers' vocation in production

NOTRE DAME — For two weeks Holy Cross Brother Nich Perez has filmed the Holy Cross brothers at Holy Cross College, Columba Hall, Schubert Hall and Holy Cross Village in Notre Dame. The footage is for his feature-length documentary on the vocation of religious brothers, titled "BRO: Men with Hope to Bring."

"'BRO' is for all audiences, catering to people who are searching for meaning, people from any race or religion who can understand the language of human condition and hope. It is a film about the brothers made by a brother," said Brother Perez, a communications instructor at Holy Cross College.

Prior to filming in Indiana, Brother Perez, who is writer, director and editor of the documentary, and his crew had previously shot footage of Holy Cross brothers in Ghana, India and Brazil, giving the documentary a decidedly international flare. The Holy Cross brothers in Bangladesh also contributed footage for the documentary. Although many Holy Cross brothers are featured in the 90-minute documentary, "BRO: Men with Hope to Bring" is about the wider vocation of religious brothers in the Church, a vocation the documentary's trailer characterizes as "the best-kept

AROUND THE DIOCESE

STUDENTS RECEIVE MICHAEL GRANT O'CONNELL AWARD



PHOTO PROVIDED BY SACRED HEART SCHOOL, WARSAW

At a recent award ceremony at Sacred Heart School, Warsaw, Dawson Vilamaa and Anna Sullivan were awarded the Michael Grant O'Connell Memorial Award. This award was presented in memory of 2nd Lt. Michael Grant O'Connell, who was killed in action during active duty in 1969 in Vietnam. For over 30 years, two outstanding students from Sacred Heart School have been honored in O'Connell's memory. In the photo, front from left, are: Michael's nephew Lazarus O'Connell, award recipients Dawson Vilamaa and Anna Sullivan, and Michael's mother Lila O'Connell; and in back, Michael's brother Pat O'Connell, Michael's sister Tammy Lukens, and Michael's nephew Nathan O'Connell.

secret of the Catholic Church."

Following this week of filming, Brother Perez and the crew are moving on to more filming in Chicago, Detroit, Austin, San Antonio and then New Orleans. Their hope is to complete the first cut of the film by October and then have a final cut done by December in order to be ready to submit to the 2014 film festivals.

To learn more about Brother Perez's project, visit www.kickstarter.com/projects/1289131104_bromen-with-hope-to-bring. The film's Kickstarter trailer may be viewed at <http://vimeo.com/62585474>. For information on Holy Cross College visit www.hcc-nd.edu.

Saint Mary's College and Elkhart Community Schools announce partnership

NOTRE DAME — Saint Mary's College has announced a partnership with Elkhart Community Schools (ECS) to help create a dynamic and sustained Laboratory School Network for the summer months. The three-year partner-

ship is made possible through a grant provided by the Elkhart County Community Foundation. Indiana University-South Bend has entered into a similar partnership with Elkhart Community Schools. The mission of the Laboratory School Network is to simultaneously support learning for ECS students and the professional development for pre-service teachers from Saint Mary's College and Indiana University-South Bend.

Saint Mary's is operating its lab school out of Cleveland Elementary School in Elkhart. This year's six-week lab began on Monday, June 10. An ECS school principal oversees the program at Cleveland and two ECS teachers, who are Saint Mary's education alumnae, serve as the mentor teachers. Ten rising seniors in the Saint Mary's education program or recent alumnae serve as teachers in the lab. About 150 ECS students are enrolled in the program at Cleveland Elementary.

"This is an exciting opportunity for both the children who are participating in the program as well as for our Saint Mary's teachers and teacher candidates. Children

will engage in learning experiences designed to reduce or eliminate summer learning loss. The teachers will gain valuable experience as they integrate reading, writing and math instruction with hands-on science activities based on assessment data," said Professor Mary Ann Traxler, chair of the Department of Education at Saint Mary's College. Traxler also noted the unique opportunity for beginning teachers to work with mentor teachers who are Saint Mary's alumnae.

During the course of the summer, the ECS students will make a field trip to Saint Mary's College to develop college and career awareness. In addition to a summer stipend, the recent Saint Mary's graduates will have the opportunity to be interviewed for teaching positions within the Elkhart school system.

USF hosting Cougar Classic golf outing

FORT WAYNE — The University of Saint Francis Office of Athletics will host its second annual golf outing, the Cougar Classic, on Friday, Aug. 2, at Bridgewater Golf Club in Auburn.

NFL star and Fort Wayne resident Jason Fabini and Steel Dynamics Inc. co-founder and chairman Keith Busse will co-host the event to fund scholarships for USF student-athletes and provide a day of golf, fun and fellowship for USF Athletics fans, friends and alumni.

Registration begins at 8:30 a.m., and tee off for the 18 holes is at 10:30 a.m. Breakfast and lunch will be provided, along with entry to the awards reception with heavy hors d'oeuvres and cocktails.

A VIP reception will be held the preceding evening on Thursday, Aug. 1, at Fabini's home. Fabini played for 11 years in the National Football League for the New York Jets, Dallas Cowboys and Washington Redskins. He is employed with Merrill Lynch and engages in charity work. Busse is a USF alumnus, trustee and namesake for the university's Keith Busse School of Business and Entrepreneurial Leadership.

To register or learn about sponsorships visit www.saintfrancisougar.com under the "athletic giving" tab.

USF Jesters offering free summer program for people with disabilities

FORT WAYNE — The Jesters program at the University of Saint Francis (USF) will offer a free performing arts program for people with disabilities on Tuesdays from 6-7:30 p.m. on July 30, Aug. 6, 13, 20 and 27 and Sept. 3 at the USF dance studio in the back of the North Campus building.

The six-week summer program will include dance/movement, stories, theatre, percussion and music (instrumental and voice) activities, and will create a template for next year's Jesters performance in spring 2014. Participants may take part in the performance, but are not required to do so. The program is free to anyone with a disability, regardless of his or her involvement with the traditional Jesters program held annually September through March.

Sponsored by USF since its founding in 1978, the Jesters is a performing group of people with mild to severe developmental/physical disabilities. Each year, the program provides 20 weeks of customized, structured performing arts activities. Each spring, the Jesters program culminates in an original multi-media performance.

The purpose of the Jesters is to enhance quality of life for people with disabilities by engaging them in the creative arts.

To participate in the Jesters summer program contact Molly McGowan in the School of Creative Arts at mmcgowan@sf.edu and include the name and age of the participant with email and phone number, or call (260) 399-7700, ext. 8001. Director Allison Ballard can be contacted for more program information at allis2b@yahoo.com or (260) 745-3107.

Pope calls for repentance over treatment of migrants

BY CINDY WOODEN

VATICAN CITY (CNS) —

Before saying a word publicly, Pope Francis made the sign of the cross and tossed a wreath of white and yellow flowers into the Mediterranean Sea in memory of the estimated 20,000 African immigrants who have died in the past 25 years trying to reach a new life in Europe.

Just a few hours before Pope Francis arrived on the Italian island of Lampedusa July 8, the Italian coast guard accompanied another boat carrying immigrants to the island's port.

The 165 immigrants, one of whom said they were originally from Mali, had spent two days at sea making the crossing from North Africa; the immigrants were accompanied to a government reception center, a locked facility where 112 people — half under the age of 18 — already were being housed. Most will be repatriated, although a few may receive refugee status.

In his homily at an outdoor Mass, Pope Francis said he decided to visit Lampedusa, a small island with a population of 6,000 and just 70 miles from Tunisia, after seeing newspaper headlines in June describing the drowning of immigrants at sea.

"Those boats, instead of being a means of hope, were a means of death," he said.

Wearing purple vestments, like those used during Lent, and using the prayers from the Mass for the Forgiveness of Sins, Pope Francis said the deaths of the immigrants are "like a thorn in the heart," which spurred him to offer public prayers for them, but also to try to awaken people's consciences.

"Who is responsible for the blood of these brothers and sisters of ours?" the pope asked in his homily. "All of us respond: 'It wasn't me. I have nothing to do with it. It was others, certainly not me.'"

"Today no one feels responsible for this," he said. "We have lost a sense of fraternal responsibility" and are acting like those in the Gospel who saw the man who had been beaten, robbed and left on the road half dead, but they kept walking.

"Maybe we think, 'Oh, poor soul,' but we continue on our way," the pope said.

"The culture of well-being, which leads us to think only of ourselves, makes us insensitive to the cries of others," Pope Francis said, adding that the globalization of the world's economy in many cases has led to "the globalization of indifference."

Still, the pope praised the many Lampedusa residents, as well as the volunteers and public security officers who do what they can to help the migrants who reach their shores.

Traditionally fishers and tourism operators, the people of Lampedusa have spent decades dealing with the impact of immigrant arrivals and political battles over immigration policies.

When the seas are calm, especially when there are wars and polit-



CNS PHOTOS/PAUL HARING

Boats that made voyages from Africa lie abandoned at the port in Lampedusa, Italy, July 7. At left, Pope Francis talks with immigrants at the port in Lampedusa, Italy, July 8. The pope called for repentance over treatment of migrants as he visited the Italian island where massive numbers of Africans have landed in attempts to reach Europe.



CNS PHOTO/ALESSANDRO BIANCHI, REUTERS

A wreath is tossed into the Mediterranean Sea by Pope Francis off the coast of Lampedusa, Italy, July 8. During his visit to the island, the pope memorialized an estimated 20,000 African immigrants who have died in the past 25 years trying to reach a new life in Europe.



CNS PHOTO/PAUL HARING

Pope Francis celebrates the Eucharist during a Mass in Lampedusa, Italy, July 8. The pope said he decided to visit the small island 70 miles from Tunisia after seeing newspaper headlines in June describing the drowning of African immigrants at sea.

ical upheaval in northern Africa, the desperate pay traffickers to give them a place on a boat bound for Europe. Usually the boats are rickety and dangerously overcrowded.

After getting off the coast guard boat that took him to sea, Pope Francis personally greeted more than 50 immigrants. One of them, speaking in Arabic, told the pope that he and his fellow travelers had dealt with several traffickers before reaching Italy.

Pope Francis told the crowd at Mass that the traffickers "exploit the poverty of others" and are "people for whom the poverty of others is a source of income."

The Mass was filled with reminders that Lampedusa is now synonymous with dangerous attempts to reach Europe: the altar was built over a small boat; the pastoral staff the pope used was carved from wood recycled from a shipwrecked boat; the lectern was made from old wood as well and had a ship's wheel mounted on the front; and even the chalice — although lined with silver — was carved from the wood of a wrecked boat.

"Who among us has wept" for the immigrants, for the dangers they faced and for the thousands who died at sea, the pope asked. "The globalization of indifference has taken from us the ability to weep."

"Let us ask the Lord for the grace to weep over our indifference, to weep over the cruelty in the world, in ourselves, and even in those who anonymously make socio-economic decisions that open the way to tragedies like this," Pope Francis said.

Explaining why he chose a penitential liturgy, the pope said, "we ask forgiveness for our indifference toward so many brothers and sisters" and for the ways in which well-being has "anesthetized our hearts."

In addition, the pope prayed for the forgiveness of "those, who with their decisions at the global level, have created situations that lead to these tragedies."

The United Nations has criticized Italy for conditions at the Lampedusa reception center, which it says can hold 190 people. The United Nations also has questioned the quick pace of Italian processing, which sees only a handful of immigrants being given refugee status and the rest being flown back to Libya — the usual embarkation point — within a matter of days.

At the same time, other European countries have complained that Italy does not patrol the European borders well enough to keep out immigrants who do not have legal permission to enter their countries.

Giuseppe Nicolini, Lampedusa's mayor, told reporters he hoped Pope Francis' visit would "change history. Europe, with its migration policies, has avoided the problem until now, pretending not to see the immense tragedy of the voyages of hope across the Mediterranean."

The pope, she said, "has made the invisible visible, restoring to the migrants the dignity which countries always have denied them."

FAITH

CONTINUED FROM PAGE 1

extensive treatment of the dialogue between faith and reason and its many citations of St. Augustine, not to mention references to Friedrich Nietzsche and Fyodor Dostoyevsky.

On other hand, warnings of the dangers of idolatry, Gnosticism and Pharisaism, a closing prayer to Mary as the “perfect icon of faith,” and an entire section on the relevance of faith to earthly justice and peace echo themes that Pope Francis has already made signatures of his young pontificate.

“Lumen Fidei” begins with a brief survey of the biblical history of faith, starting with God’s call to Abraham to leave his land — “the beginning of an exodus which points him to an uncertain future” — and God’s promise that Abraham will be “father of a great nation.”

The Bible also illustrates how men and women break faith with God by worshipping substitutes for Him.

“Idols exist, we begin to see, as a pretext for setting ourselves at the center of reality and worshipping the work of our own hands,” the pope writes. “Once man has lost the fundamental orientation which unifies his existence, he breaks down into the multiplicity of his desires. ... Idolatry, then, is always polytheism, an aimless passing from one lord to another.”

Pope Francis sees another way of turning from God in the Pharisees’ belief that salvation is possible through good works alone.

“Those who live this way, who want to be the source of their own

righteousness, find that the latter is soon depleted and that they are unable even to keep the law,” the pope writes. “Salvation by faith means recognizing the primacy of God’s gift.”

Faith finds its fulfillment in the life, death and resurrection of Jesus Christ, the pope writes. By virtue of His humanity, Jesus is both the object of faith and the ultimate model and mediator for all believers.

“Christ is not simply the one in whom we believe, the supreme manifestation of God’s love,” Pope Francis writes. “He is also the one with whom we are united precisely in order to believe. Faith does not merely gaze at Jesus, but sees things as Jesus Himself sees them, with His own eyes: it is a participation in His way of seeing.”

This participation means that faith inevitably makes a Christian part of Christ’s mystical body, the Church.

“It is impossible to believe on our own,” the pope writes. “By its very nature, faith is open to the ‘we’ of the Church; it always takes place within her communion.”

The Church transmits the faith across time “through an unbroken chain of witnesses,” allowing us to “see the face of Jesus,” Pope Francis writes. “As a service to the unity of faith and its integral transmission, the Lord gave His Church the gift of apostolic succession. Through this means, the continuity of the Church’s memory is ensured and certain access can be had to the wellspring from which faith flows.”

Accordingly, members of the hierarchy stand as the authoritative teachers of the contents of Christian faith.

The “magisterium of the pope and the bishops in communion with him,” the pope writes, “ensures our contact with the primordial source

The Light of FAITH

Lumen Fidei

AN ENCYCLICAL LETTER

HERE AT A GLANCE are the main points of Pope Francis’ encyclical “Lumen Fidei” (“The Light of Faith”), released July 5.

- Christian faith is the guiding light of a “successful and fruitful life,” illuminating “every aspect of human existence.”
- The opposite of faith is idolatry, according to which man worships the “multiplicity of his desires.”
- Salvation is impossible through our own good works but requires faith, as acknowledgement of the “primacy of God’s gift.”
- By virtue of his humanity, Jesus Christ is not only the object of faith but the ultimate model and mediator for all believers, and faith is a “participation in (Jesus’) way of seeing.”
- Faith is not individualistic but by its very nature takes place within the communion of the Church.
- The unity and continuity of the faith are ensured by the apostolic succession, hence the pope

and the bishops in communion with him stand as its authoritative teachers.

• The fullness of faith is transmitted above all through the sacraments, which “communicate an incarnate memory, linked to the times and places of our lives, linked to all our senses; in them the whole person is engaged as a member of a living subject and part of a network of communitarian relationships.”

• Faith offers access to truth through love, since love is a “form of shared knowledge, vision through the eyes of another and a shared vision of all that exists.”

• Faith dispels philosophical relativism and encourages scientific research by affirming the “inherent order” and harmony of the material world, and “stimulating wonder before the profound mystery of creation.”

• Faith is essential to the promotion of “justice, law and peace” because it reveals the true basis of men’s brotherhood as children of God.

and thus provides the certainty of attaining to the word of Christ in all its integrity.”

Yet faith in its fullness is more than doctrine, Pope Francis writes; it is “the new light born of an encounter with the true God, a light which touches us at the core of our being and engages our minds, wills and emotions, opening us to rela-

tionships lived in communion.”

Thus the primary means of transmitting faith is not a book or a homily, but the sacraments, especially Baptism and the Eucharist, which “communicate an incarnate memory, linked to the times and places of our lives, linked to all our senses; in them the whole person is engaged as a member of a living subject and part of a network of communitarian relationships.”

The belief that the “Son of God took on our flesh” and “entered our human history” also leads Christians “to live our lives in this world with ever greater commitment and intensity,” the pope writes, arguing that faith inspires both the use of human reason and pursuit of the common good.

For faith, Pope Francis writes, truth is not attainable through autonomous reason alone but requires love, a “relational way of viewing the world, which then becomes a form of shared knowledge, vision through the eyes of another and a shared vision of all that exists.”

By affirming the “inherent order” and harmony of the material world, and “by stimulating wonder

before the profound mystery of creation,” Christian faith encourages scientific research, while dispelling the philosophical relativism that has produced a “crisis of truth in our age.”

Faith also inspires respect for the natural environment, by allowing believers to “discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care.”

According to Pope Francis, faith has proven itself essential to the promotion of “justice, law and peace,” by contrast with failed modern ideologies that also claimed those goals.

“Modernity sought to build a universal brotherhood based on equality,” he writes, “yet we gradually came to realize that this brotherhood, lacking a common reference to a common father as its ultimate foundation, cannot endure.

“We need to return to the true basis of brotherhood,” the pope writes. “Faith teaches us to see that every man and woman represents a blessing for me, that the light of God’s face shines on me through the faces of my brothers and sisters.”

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'Every person, because he or she is a person, has the right to religious liberty'

Richard Garnett speaks about religious liberty at St. Matthew Cathedral fortnight event

BY ANN CAREY

SOUTH BEND — “Religious freedom is a human right — not a concession — grounded in human dignity, fundamental and essential for human flourishing. Every person, because he or she is a person has the right to religious liberty.”

This was the message University of Notre Dame law professor Richard Garnett brought to an audience in St. Matthew Cathedral on the eve of July 4, the night before the official closing of the U.S. Bishops' Fortnight for Freedom. Garnett is an expert on the U.S. Constitution and is a consultant to the United States Conference of Catholic Bishops' Ad Hoc Committee for Religious Liberty.

“Our founders put religious liberty at the heart, the core, not the periphery, of their bold new project,” he continued. “They knew that, unless our most sacred things are protected, all our other freedoms — press, speech, conscience, privacy — are vulnerable. Religious freedom was widely seen not as a gift, but, as it should be, as part of the very structure of a free society.”

Garnett warned that religious freedom questions are “particu-



Richard Garnett, center, stayed after his presentation in St. Matthew Cathedral to discuss religious freedom with members of the audience. Here he talks with Michael and Marian Crowe, who are members of Sacred Heart Parish.

larly pressing today,” because the looming Health and Human Services (HHS) mandate would require most religious employers to provide insurance coverage for so-called “preventive services.” These services include contraceptives, sterilizations and abortion-causing drugs, all immoral “services” that Catholic institutions cannot and will not cover. He noted that Notre Dame is among the many religious institutions that have filed lawsuits challenging the legality of the HHS rule.

But what exactly is religious liberty? Garnett said there is some confusion over the term and what it means for U.S. citizens.

“This freedom should be

understood not merely as ‘freedom from’ religion or ‘freedom of religion,’ but also — and importantly — as freedom for religion,” he said.

He endorsed Pope Emeritus Benedict XVI's recognition of America's “positive” secularity that distinguishes between church and state in order to protect religious freedom.

“We wisely distinguish in our law between the institutions and authorities of religion from government,” Garnett said, “not by building a ‘wall’ between Sunday prayer and Monday work. And we do this not to cage or confine religion, but to protect religious freedom, which includes the right,

the liberty to live out a faithful, integrated, balanced life.”

Still, the real meaning of religious liberty has been debated, even from the beginning of this country, the law professor said. One area of confusion is that some people and even some government officials believe that “Our Constitution requires the exclusion or muting of religious voices and arguments from the public square of civil society,” he said, adding that this view is not necessarily prejudiced or hostile, but rather reflects misunderstandings of the nation's Constitution, history and traditions.

Some people think that religion should be confined to the private space of one's home or church, Garnett noted, but he argued that a “healthy” secularism should tolerate and welcome religion into the public square.

He cited the statement of the U.S. Bishops' Ad Hoc Committee for Religious Liberty, “Our First, Most Cherished Liberty,” that observed “Religious liberty is not only about our ability to go to Mass on Sunday or pray the rosary at home. It is about whether we can make our contribution to the common good of all Americans.”

Our faith certainly has something to say about questions of public policy and social justice, he explained, but this does not mean that every political argument needs to be a religious one.

“Our faith does tell us that every human person possesses human dignity, and that every human person matters. It does not

tell us, though, what the sales-tax rate should be, or how many forms we should have to fill out to get a building permit.”

Another source of confusion, he said, is the misunderstood term “separation between church and state.” Too often this term is presented as an “anti-religious” idea, Garnett said, rather than what it should be seen as:

“Our Constitution separates ‘church’ and ‘state’ not to confine religious belief or silence religious expression, but to curb the ambitions and reach of governments.”

This does not mean a high wall between church and state, he continued, but rather: “This independence protects individuals' freedoms — believers and non-believers alike. And this is one of the reasons that religious liberty matters: It is important — if we care about protecting liberty from overreaching governments — to affirm that government authority is not absolute.

“And that's what religious liberty, in the end, really is: It is a ringing affirmation of the idea that the authority of God and of conscience is a check on the authority of government.”

Garnett fielded questions from the audience after his talk and said there were hopeful signs that the lawsuits brought against the HHS mandate may have some success in showing that the mandate would burden religious institutions and compromise their mission.

With final rules from HHS, bishops need to ‘continue defending’ rights

WASHINGTON (CNS) — The final rules issued by the U.S. Department of Health and Human Services implementing its mandate that employers provide coverage of contraceptives do not eliminate “the need to continue defending our rights in Congress and the courts,” said New York Cardinal Timothy M. Dolan in a July 3 statement.

The cardinal, president of the U.S. Conference of Catholic Bishops, noted that the bishops' conference “has not completed its analysis of the final rule,” but he said “some basic elements of the final rule have already come into focus.”

He listed three concerns with the HHS final ruling issued June 28, which updates the proposed rules it issued in February and had left open for comment through April. He said his concerns were about the narrow definition of those “religious employers” exempt from contraceptive coverage requirement; the accommodation of religious ministries excluded from that definition; and the treatment of businesses run by people who seek to operate their companies according to religious principles.

The HHS contraceptive mandate, part of the Affordable Care Act, will require most employers, including

religious employers, to provide coverage of contraceptives, sterilization and some abortion-inducing drugs free of charge, even if the employer is morally opposed to such services. It includes an exemption for some religious employers that fit its criteria.

In the final HHS rules, contraceptive coverage for accommodated religious organizations with health insurance plans will be provided separately through health insurance companies or third-party administrators who must ensure that payments for contraceptive services come from outside the objecting organization's premiums. For self-insuring institutions, a third-party administrator would provide or arrange the services, paid for through reductions in federally facilitated-exchange user fees associated with their health insurance provider.

HHS, which is headed by Secretary Kathleen Sebelius, acknowledged in its final rules that it had received many comments urging the agency to extend the exemption to include nonprofit secular employers and for-profit employers who have religious objections to providing contraceptive coverage. The mandate does not include a conscience clause for employers who object to such coverage on

moral grounds.

Cardinal Dolan said the bishops are “concerned as pastors with the freedom of the Church as a whole — not just for the full range of its institutional forms, but also for the faithful in their daily lives — to carry out the mission and ministry of Jesus Christ.”

The administration's final rules also stipulated a separate accommodation for nonprofit religious organizations — including charities, hospitals and universities — that will not have to “contract, arrange, pay, or refer for contraceptive coverage” that they object to on religious grounds.

To qualify for the accommodation, organizations must self-certify as nonprofit religious group with religious objections to contraceptive coverage. These organizations must provide their health insurance companies with proof of their self-certification and insurance companies in turn would notify women in the health plan that contraceptive coverage would be provided separately and at no cost to them.

Regarding the rules' narrow definition of religious employers and the lack of accommodation for religious business owners, Cardinal Dolan said there is little change in those areas since the proposed rules were

first issued in February.

He noted that the bishops at that time expressed their concerns that the proposed rules “actually made matters more troubling by preventing dioceses and other exempt employers from extending their coverage to the employees of service ministries that are not exempt.”

He said the bishops also stressed that the proposed rules, like earlier versions, “made no provision at all for individuals and for-profit businesses.”

“Because the final rule remains the same in these areas, so do our concerns,” he said in the July 3 statement.

Cardinal Dolan also addressed concerns with regard to insured and self-insured health insurance plans.

For insured plans, he said the proposed rules would have established separate insurance policies for coverage of sterilization, contraception, and abortifacients which the final rules do not.

“Now, there is only one policy, and it is the one sponsored by the Catholic employer. The objectionable items will still be paid for by virtue of the fact that an employee belongs to the Catholic employer's plan, but these amounts are described as ‘payments’ rather than ‘coverage.’”

He also noted that the administration's final rules propose to segregate funds in a way that was not specified in the proposed rules, which is something, he said, that “seems intended to strengthen the claim that objectionable items will not ultimately be paid by the employer's premium dollars.”

He pointed out that the rules do not make it clear if the source of such funding is “genuinely separate from the objecting employer, and if so, whether it is workable to draw from that separate source.”

Regarding self-insured plans, the cardinal said the final rules treat the employer's very act of objecting to coverage of sterilization, contraception and abortifacients as the legal authorization for a third-party administrator to secure the objectionable coverage, which the bishops objected to in comments submitted to the HHS on the proposed rules.

He said the bishops will “continue to examine the extent” to which the changes will force religious ministries to “violate their own teachings within their very own institutions.”

Cardinal Dolan said the USCCB “will have more to say when this aspect of our analysis is completed.”

Holy Cross Associates attend conference and retreat

NOTRE DAME — Close to 80 Holy Cross Associates met for the national Holy Cross Associates Conference and Retreat, June 11-14 at Holy Cross College, Notre Dame. The theme “Part of the Family: Exploring Our Connection with the Spirit of Holy Cross,” detailed their task to fulfill Blessed Father Basil Moreau’s prophetic vision of the Congregation of Holy Cross as composed of a family of brothers, priests, sisters and lay associates.

The Holy Cross Associates, many coming from across the country, listened to several speakers, participated in prayer services and communicated with one another.

The Holy Cross Associates are lay men and women answering God’s call to provide mediating and prophetic roles within the Congregation of Holy Cross. They respond to their call while embracing the heritage and charisms of Holy Cross for the people of God and commit to grow in spirituality, community and ministry. The charisms, special virtues dedicated to living a spiritually-inspired life in the world, are conformity to Christ, trust in Divine Providence, union of hearts (community), zeal and family spirit.

Keynote speaker Marianites of Holy Cross Sister Mary Kinberger, past congregational leader of the Marianites of Holy Cross, shared her reflections on the beginning of Holy

Cross in Le Mans, France, the personality of Basil Moreau, and the family spirit he wished to impart to all connected to Holy Cross. Sister Kinberger told the associates how Moreau’s life strongly influenced the evolution of the Congregation of Holy Cross and today’s mission of the order.

Holy Cross Father Edward “Monk” Malloy, former president of the University of Notre Dame and an expert on morality, talked about his personal journey, explored the moral dimensions of discipleship as it applies to the Holy Cross lay person in the post Vatican II Church and his personal inspirations of what it takes to avoid evil and do good in today’s world.

Holy Cross Brother John Paige, president of Holy Cross College and an expert on the global dimensions of Holy Cross, explored the worldwide mission of Holy Cross and how associates and friends of Holy Cross can be connected to it.

Holy Cross Sister Rose Anne Schultz, described the history and evolution of the new novices and associates of Sisters of the Holy Cross.

Holy Cross Father Robert Nogosek and Holy Cross Brother Carl Sternberg, the founders of the Holy Cross Associates in California in the 1980s, were present at the conference. Sternberg and Chairman Ignacio Martinez were the leaders of the four-day program.



PROVIDED BY HOLY CROSS

Holy Cross Brother Carl Sternberg, a founder and vice-chairman of the Holy Cross Associates stands with former University of Notre Dame president, Holy Cross Father Edward Malloy, a featured speaker at the Holy Cross Associates national conference held at the University of Notre Dame on June 11-14.

TODAY'S CATHOLIC ENVELOPE TO BE INSERTED

In the upcoming July 28 issue of *Today's Catholic*, an offering envelope will be inserted requesting our valued readers to help us finance a portion of the production and delivery costs of this newspaper to all registered Catholic homes in the Diocese of Fort Wayne-South Bend. Your generosity gives you a share in the works of evangelization throughout the diocese. We thank you for your financial support.

St. Vincent de Paul hosts Legacy Dinner

SOUTH BEND — The St. Vincent de Paul Society of St. Joseph County hosted its annual Legacy Dinner on June 20 at the Gillespie Conference Center adjacent to the Hilton Garden Inn, with Dr. Carolyn Woo as the keynote speaker. In addition to featuring Dr. Woo, president and CEO of Catholic Relief Services, the Legacy Dinner honored the Congregation of the Sisters of Holy Cross on their 170-year history of ministry in the South Bend area.

Dr. Woo, who served as dean of the Mendoza School of Business at the University of Notre Dame from 1997 to 2012, was selected to head Catholic Relief Services in January 2012. Catholic Relief Services is the official international humanitarian agency of the Catholic community in the United States. Founded in 1943 by the Catholic Bishops of the United States to serve World War II survivors in Europe, Catholic Relief Services now serves 100 million people in nearly 100 countries on five continents.

Charlie Thompson, executive director of the St. Vincent de Paul



PROVIDED BY JEANNINE VILLING

Dr. Carolyn Woo, president and CEO of Catholic Relief Services, was the keynote speaker at the St. Vincent de Paul Society of St. Joseph County's annual Legacy Dinner on June 20 at the Gillespie Conference Center in South Bend.

Society of St. Joseph County, said, “This year’s legacy dinner is particularly significant because it gives us a chance to celebrate not only the contributions of Dr. Woo, but also those of the Sisters of Holy Cross. While at Notre Dame, Dr. Woo and her husband, David Barkus, were strong supporters of

the St. Vincent de Paul Society and her work at Catholic Relief Services speaks to her commitment to social justice throughout the world. That commitment is certainly shared by the Sisters of Holy Cross who have been serving the community as founders of Saint Joseph Regional Medical Center and Saint Mary’s College and other ministries throughout the area.” Thompson added, “Coincidentally, we are also celebrating the 180th anniversary of the society this year, and next year will be our 110th year in South Bend.”

Consistent with the celebration of these landmark anniversaries, the theme for this year’s legacy dinner was “The Journey Continues.” The legacy dinner is the society’s primary fundraising event of the year and was sponsored by Saint Joseph Regional Medical Center.

The St. Vincent de Paul Society is a Catholic lay organization that administers food, clothing, financial and other forms of direct assistance to the poor and those in need in St. Joseph County. The society also operates two thrift stores to support its mission.

TODAY'S CATHOLIC BUSINESS

MEET & GREET SUMMER OUTING

Come “fore” lunch, golf and networking

Thursday, July 18 Noon to 1 p.m.

The Stand and Bobick’s Golf
5200 Bluffton Rd., Fort Wayne

Cost: \$5 for lunch and networking
Includes coney dog, medium drink, chips and small ice cream cone

Add \$2 for a small bucket of balls at Bobick’s
Bring your own driver — irons available

Please RSVP by July 15 to Tess Steffen
at tsteffen@diocesefwsb.org or call 399-1457




Come “fore” the golf but leave with sales leads,
business referrals and prospective clients.

Don't be bird-brained

Lately in the morning something has been happening as I sit on the sofa and pray or sip a nice cup of hot coffee (made by my husband, who doesn't even drink coffee — thank you, David). The house is quiet, and that's when I hear it: a gentle little thump, thump, thump. I look to see the same thing every day: bright red cardinals peeking in my windows. Eventually they start trying to get in.

At first when I saw the cardinals on the sill I thought they were being friendly and curious. How sweet! Birds wanting to be by us! Were they attracted to our peaceful home, our serene surroundings? Were we destined to be like St. Francis of Assisi, attracting animals? Ha! Hardly.

The cardinals soon started flying into the windows, seemingly throwing themselves at them. What's up? As time went on they

persisted, and almost seemed desperate. Tap, tap, tap with their little beaks, then they'd back up, revving up for flight, then thump — into the window, again and again.

At first, I noticed this behavior in our dining room, then the living room. Then one morning my girls called me from the upstairs schoolroom to report the same, just as it was occurring near me in the family room. Finally, when I took out the garbage and I saw another cardinal doing it in the garage window and then later that same day saw a pair of pretty yellow wild canaries begin to do the same thing near the kitchen, I became mildly disturbed. Thump, thump, thump, thump. What was going on? Like any logical person faced with a confusing dilemma, I turned to the obvious — the Internet.

According to various bird watching websites, this flying-into-windows behavior of birds is not uncommon at all. It is, much to my



HERESA A. THOMAS

EVERYDAY CATHOLIC

slight disappointment, not due to their attraction to a specific person or environment. The reason certain birds like cardinals fly into windows is really very simple: the birds see their reflections and perceive themselves as their own rivals during the time they are nesting and mating. Silly little bird brains! They compete with themselves!

As I thought about this, I realized we humans (with bigger brains, ability to reason, free wills and

EVERYDAY, PAGE 15

Caring for family member is blessing and benefit

Washington, D.C., where I live, is a government town, and reminders of this fact crop up in places you might not expect. Many cities run ads in their transit systems for consumer goods and services. The ones in the Washington Metro often focus instead on advocacy and policy.

I noticed one this month decrying cuts to Medicare and Medicaid. "Today you're an accountant," it reads. "Tomorrow you're dad's nurse. Further cuts to Medicaid and Medicare will impact 78 percent of post-acute and skilled nursing care patients. We have a solution."

The "we" refers to the American Health Care Association, a trade organization of long-term and post-acute care providers. I have mixed feelings about the cuts the ad refers to, but I really hate the ad itself. It makes caring for your dad seem like a personal disaster. It's not. It is actually a blessing from which many families would benefit.

In my family, we tend to live long lives and the survivors frequently end up in somebody's home. My parents cared for my grandparents. My mother moved in with my sister. My wife's mother lived with us for her last three years. It wasn't always bright and cheery, or easy. She was in a wheelchair and on oxygen. If we weren't careful, she would light up a cigarette (and risk blowing up the house).

Eventually she needed help with feeding, and then with other things. She was in and out of the hospital. Sometimes she thought it was 1927. She shared a room with our youngest child, who, at age 4, would toddle into our room at 3 a.m. and mumble, matter-of-factly and without removing her pacifier, "Grandma fell out of bed."

Despite all of this, everyone was better for the time we had together. Old people have the kind of grace that takes a lifetime to acquire. They have many hours in the day, so they can be patient with little ones. They've committed and repented of a lifetime of sins, so they are



JOHN GARVEY

INTELLECT AND VIRTUE

good confidantes for teenagers. They have the humility and charm to accept care without making you feel awkward or embarrassed for them. And if they are at all self-deprecating, they can be a lot of fun.

We all live through good and bad phases. My mother-in-law had a long bad phase, but she was a great old lady. She thanked my wife every day for being so good to her. Her genuine appreciation healed years of unhappiness. She died at home, surrounded by children and grandchildren singing her off to heaven. The American Health Care Association's solution, however wonderful it might be, does not include this service.

Health providers do something really important for old people, and sometimes they're indispensable. But I don't like the implication that they do this so we can get on with the more important business of being accountants or lawyers or software engineers.

Our parents and grandparents are not some nuisance whose management every well-run home should outsource. They are the people whose love brought us into the world. They spent their best years raising us to adulthood. And they still have a lot to teach us — like how to grow old, how to deal with infirmity, how to prepare for death.

Those lessons may be more important than the ones they taught us when we were 6. We owe it to ourselves to have a chance to learn them.

John Garvey is the president of The Catholic University of America in Washington, D.C.

God's mercy sets us on the right path



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

15th Sunday in Ordinary Time Lk 10:25-37

The Book of Deuteronomy is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning "five." In terms of impact upon the development of the ancient Hebrew concept of religion, these books were most important. They together comprised the "Torah," the basic pattern of how true followers of the God of Israel should live.

Central among all these books is the figure of Moses. He speaks to the people in God's behalf. He calls the people to obey God's commandments. Authentic obedience, however, is much more than mere lip service, insincere motions or half-hearted gestures. Rather, as Moses insists, again speaking for God, obedience to God's law reveals a person's complete dedication to God.

Moses also makes clear to the people that God, while almighty and invisible, and therefore neither human nor bound to the earth, is aware of human lives and is communicating with humans.

The Epistle to the Colossians provides the second reading for this weekend. Originally, it was written to the Christians in Colossae, a relatively important city in the Roman Empire's northern

Mediterranean world. Paul's wish for the spiritual vitality of these Christians led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. He is seen, however, and perfectly so, sublimely so, in the Lord Jesus. Jesus rules over all creation and over all creatures. He is the head of the Church. The Church, this community, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In the Church is the spirit of Jesus. Through Jesus is the way to eternal life.

All this indicates how aware the first Christians were of the Church as the community of believers and dwelling of God.

St. Luke's Gospel provides a very basic concept of Christian theology. Jesus says that the true disciple must love God above all and love neighbor as self. God is love. Acting with love for others in our hearts is a sign of Christian discipleship, as it is a reflection of God.

Seeking to live by resembling God is not new. Ancient belief among Hebrews, as evidenced in this weekend's first reading, required believers to live as if they had given mind and heart to God, intent upon living in the pattern of divine love and justice.

This lesson comes in the familiar, and beautiful, story of the Good Samaritan. This story has inspired Christians all through the centuries, yet it is forever fresh.

Jews of the first century AD disdained Samaritans. They regarded Samaritans almost as incapable of anything good, certainly unable to be holy. To present a Samaritan as praiseworthy was revolutionary. By so doing,

Jesus clearly taught that faithfulness to God, seen very tangibly, is impossible for no one. The key is complete submission to God.

Reflection

In a way, Americans at this time are much more alert to, and rejecting of, prejudice. Still, prejudice lives in this country, and perhaps we individually are guilty of prejudice against ourselves.

We all may be Samaritans from time to time, set apart from God by our sin. We may feel outcasts, unworthy of God's forgiveness. We may despise ourselves. We can return to God.

We shortchange the mercy of God. The story of the Good Samaritan is more than a call to charity and compassion. It is that, but it is a proclamation that each person can be redeemed. Everyone sins, but everyone can reform.

Loving God, and to be with God, are our destiny. We sin, of course, and maybe gravely. God's mercy, however, sets us again on the right path.

READINGS

Sunday: Dt 30:10-14 Ps 69:14, 17, 30-31, 33-34, 36-37 Col 1:15-20 Lk 10:25-37

Monday: Ex 1:8-14, 22 Ps 124:1-8 Mt 10:34-11:1

Tuesday: Ex 3:1-6, 9-12 Ps 103:1-4, 6-7 Mt 11:25-27

Wednesday: Eph 2:19-22 Ps 117:1-2 Jn 20:24-29

Thursday: Ex 3:13-20 Ps 105:1, 5, 8-9, 24-27 Mt 11:28-30

Friday: Ex 11:10-12:14 Ps 116:12-13, 15-18 Mt 12:1-8

Saturday: Ex 12:37-42 Ps 136:1, 23-24, 10-15 Mt 12:14-21



Saint of the Week

Kateri Tekakwitha

1656-1680
July 14

At her canonization in 2012, Pope Benedict XVI prayed, "St. Kateri, protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the First Nations and in all of North America!" The daughter of a Mohawk chief and Algonquin woman, Kateri was orphaned in a smallpox epidemic that left her partly blind and disfigured. She was baptized by a French missionary visiting her village in New York state. But, her faith and refusal to marry caused trouble, and she fled to an Indian community near Montreal, where she was revered by French and Indians alike for her mystical gifts and kindness. The "Lily of the Mohawk" is the patron of Native Americans, refugees and the disabled.

Pastors are not interchangeable parts

A few weeks ago I came upon the odd fact that, before and during World War II, the Royal Navy built battleships with 14-inch main battery guns, whereas Britain's principal naval rivals, Germany and Japan, were building ships with 15- and 18-inch main batteries; moreover, the RN's chief ally, the United States, had been building battleships mounting 16-inch guns for decades. When I queried a friend with long military and government experience about this curiosity, he sent a suggestive answer:

"Given the cultures and the times, I'd guess that after the bureaucracy-committee-administration reached a decision, change would have been virtually impossible, and they would keep cranking out anything in its original configuration because you could never get agreement on change, absent a crisis. (It) took a lot of losses in bombing raids to spur the U.S. Army Air Corps to improve bomber protection and work on increasing fighter escort range — 'the bomber will always get through' was the bumper sticker that sold airpower ... and bumper sticker gospel is very hard to displace."

And so, by way of Robin Hood's barn and a cautionary tale about self-serving bureaucracies, we come to Pope Francis's repeated criticism of a "self-referential" Church, the pope's strictures against clerical ambition and careerism, and clergy personnel policy in too many dioceses.

Priests' councils and clergy personnel boards were set up after Vatican II to give operational meaning to the council's teaching that priests form a kind of presbyteral college around the local bishop and share with him in the

governance of the diocese; such bodies were also intended to provide some protection for priests against the whims and crotchets of arbitrary or authoritarian bishops. Both were laudable goals. Yet when you try to fit those goals into the mind-set of institutional-maintenance Catholicism (Pope Francis's "self-referential" Church), the result, too often, is to intensify, not diminish, clerical careerism and ambition.

That is surely what's happening when priests' councils or clergy personnel boards, composed of priests working under the bishop, treat parishes as square holes into which pastors are fitted like interchangeable pegs. There are "good parishes" and "tough parishes"; good parishes are given out as rewards; tough parishes are assigned as a matter of sharing burdens within a presbyterate (or worse, as warnings or punishments); and all of this happens according to a fixed time-table in which pastors have specific terms of office.

It may seem like diocesan collegiality in action. In fact, it's hard to imagine anything farther removed from the New Evangelization.

As I wrote in "Evangelical Catholicism: Deep Reform in the 21st-Century Church," building the Church of the New Evangelization takes time and patience in a parish setting. The time involved will vary from situation to situation, and it certainly can't be measured in unrenowable terms of office for pastors. Moreover, once Evangelical Catholicism has taken hold in a parish — the Gospel is being preached with conviction, the liturgy is being celebrated with dignity, the parish is attracting many new Catholics, religious



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

and priestly vocations and solid Catholic marriages are being nurtured, the works of charity and service are flourishing, and the parish finances are in order — moving a pastor out because "his term is up" is about as old Church, as institutional-maintenance Church, as you can get. Aside from the vanities of a clericalism that Pope Francis is urging the Church to shed, there is no reason to let clergy personnel policy be shaped by anything other than the demands of the New Evangelization in a challenging cultural moment.

Thus a priority task for the local bishop as agent of the New Evangelization is the re-evangelization of his priests, especially in long-established dioceses where the mindset of institutional-maintenance Catholicism and the habits of clerical careerism and ambition are most likely to be deeply entrenched. For priests, too, can be tempted to think of each other as interchangeable parts, some of those parts more popular than others. As long as they do, clergy personnel policy will be an obstacle, not an asset, to the New Evangelization.

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

EVERYDAY

CONTINUED FROM PAGE 14

immortal souls ...) actually do the same sometimes. We may not compete with our own reflection, but we do often compete with the reflection of others around us. Note that I said reflection of others, because sometimes it is not actually others with whom we compete. We often compete with what we perceive others to be, not who they truly are, with flaws and foibles just like ourselves.

We may see others as better or more talented or more holy or more ... whatever ... than us. We may see rivals who really aren't rivals at all, on account of our own vivid imaginations. How silly we are!

Tell me, mothers, have you ever compared yourself harshly and unfavorably with another woman whom you think has got her act together better than you do? Have you ever looked at another mother's children and been jealous of their

"perfect" behavior in church or in the mall, not realizing that you simply caught them at a good moment, and forgetting that what you saw was a snapshot in time, not the full picture?

Fathers, have you even compared yourself harshly and unfavorably to another man, thinking that he is a much better provider than you? Have you ever been down on yourself, thinking you are not "good enough" even though you know you're trying your best?

Stop!
We can avoid being bird-brained (that is, tricked by a reflection) in several ways:

- We must remember that appearances do not always reflect reality. We must pray for the wisdom to see things as they are, not as we imagine them to be.

- We must recognize and appreciate the blessings in our own backyards. We must not let ourselves constantly look towards others to compare.

- We must protect our territories (family, homes), yes, but we must

also temper our natural tendencies of competition with reason and control. We must accept the gifts and talents that God gave us, and work to overcome our own unique weaknesses and faults. And we must persist in joy and confidence.

Those silly birds throwing themselves against my window are wasting a lot of time competing with imaginary rivals. Sometimes we humans can do the same. Today I pray for the wisdom to see things as they are, and for strength and courage to accept reality, try hard, be positive and move forward in faith. My cute feathered friends might get distracted, but I'm not going to. I won't inadvertently be bird-brained. Why? Because when you're running into windows, you can't fly. Think about it.

Theresa Thomas is the wife of David and mother of nine children. Watch for her newest book "Big Hearted Families" (Scepter) and read more on her blog: <http://theresathomas.wordpress.com/>

SCRIPTURE SEARCH

Gospel for July 14, 2013

Luke 10:25-37

Following is a word search based on the Gospel reading for 15th Sunday in Ordinary Time, Cycle C: the good traveller on the road lesson. The words can be found in all directions in the puzzle.

TEST	TEACHER	INHERIT
ETERNAL	LIFE	WRITTEN
LOVE	HEART	NEIGHBOR
JUSTIFY	SAW HIM	LEVITE
SAMARITAN	POURED OIL	ANIMAL
INNKEEPER	CARE OF HIM	REPAY
THREE	MERCY	DO THE SAME

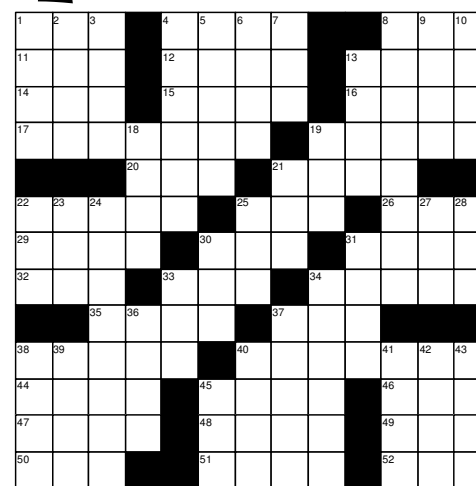
TEACHER LESSON

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

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The CrossWord

July 7 and 14, 2013



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Based on these readings: Is 66: 10-14c; Gal 6:14-18; Luke 10: 1-12, 17-20 and Dt 30:10-14; Col 1:15-20; Lk 10:25-37

ACROSS

- 1 High-school club
- 4 Poured this and oil on wounds
- 8 Metric weight unit
- 11 Airport abbr.
- 12 Scent
- 13 Spirit
- 14 Bolt
- 15 Bony
- 16 ___ hoop (child's toy)
- 17 Jewish law fulfillment
- 19 It is "crucified to me"
- 20 Moray
- 21 72 went to village & ___
- 22 Bunches

DOWN

- 25 Scribe studies
- 26 Peter's mother-in-law was
- 29 Opera solo
- 30 Tree gum
- 31 Genuflect on injured man here
- 32 Samaritan took
- 33 Dekagram (abbr.)
- 34 Fetch (2 wds.)
- 35 To unite with
- 37 Samaritan used to heal
- 38 Nullify a marriage
- 40 Hurried and anxious
- 44 What a tie hangs on
- 45 Zeal

- 46 Bard's before
- 47 Another name for The Cross
- 48 Envy
- 49 ___ Francisco
- 50 Help signal
- 51 Easter objects
- 52 Explosive

DOWN

- 1 Type of hair-do
- 2 Decorative needle case
- 3 Puff
- 4 "Like lambs before ___"
- 5 Utopian
- 6 Ark builder
- 7 Gray sea eagle
- 8 Doing over Jerusalem
- 9 Select
- 10 "Rejoice and be ___"
- 13 Evince
- 18 Sixth Greek letter
- 19 Great!
- 21 Rap
- 22 Thai
- 23 Remains holder
- 24 Budgets
- 25 Fall behind
- 27 Downwind
- 28 Permit
- 30 Commandment not up in
- 31 Three Kings rest here
- 33 Computer library file extension
- 34 Nephilim
- 36 Good Samaritan writer
- 37 Great ape
- 38 Picnic pests
- 39 Martyred many
- 40 Signal
- 41 Scribe tried to ___ Jesus
- 42 Asian nation
- 43 One of widow's mites
- 45 Female sheep

Answer Key can be found on page 19

All Diocese Team

Today's Catholic joins the Serra Club in sponsoring the All-Diocese Team, highlighting athletes from Catholic high schools in the Diocese of Fort Wayne-South Bend. These student-athletes are recognized in character, sportsmanship, leadership, athletics and Catholic values. The athletes are selected by their coaches.

Saint Joseph High School Baseball



Tyler Beck, junior, infield/pitcher, St. John, South Bend



Patrick Korman, senior, infield, St. Pius X, Granger



Brad Hartman, senior, infield/pitcher, Christ the King, South Bend

Softball



Madison Drajer, senior, catcher, Holy Cross, South Bend



Sierra McDonald, senior, first base, St. Anthony, South Bend



Kelly Welsh, sophomore, shortstop, St. Pius X, Granger

Track



Rachel Staud, senior, 400 relay, Christ the King, South Bend



Sam Kambol, freshman, 400 relay, Corpus Christi, South Bend



Michelle Weaver, junior, 400 relay, St. Joseph, South Bend



Kaleigh Feldkamp, freshman, 400 relay, St. Pius X, Granger



Kate Vasile, senior, Corpus Christi, South Bend



Elizabeth Taylor, senior, Christ the King, South Bend



Dan True, senior, St. Therese, Little Flower, South Bend



Andrew Rowan, senior, St. Hedwig, South Bend



Boys' golf

Tate Heintzelman-Dee, freshman



Alex Jones, senior, St. Joseph, South Bend



Girls' tennis

Emily Lyon, senior, No. 1 doubles, Christ the King, South Bend



Maddie Minaudo, junior, No. 1 doubles, St. Joseph, South Bend

Boys' lacrosse



Peter Smith, senior, midfield, St. Matthew Cathedral, South Bend



Anthony Murphy, junior, midfield, Holy Cross, South Bend

Girls' lacrosse



Claire Griffith, senior, defense, St. Anthony, South Bend



Madeline Pfeil, junior, defense/attack, Christ the King, South Bend

Marian High School

Baseball



Reed Lewis, junior, pitcher, St. Jude, South Bend



Joshua Turnock, junior, catcher, St. Pius X, Granger



Vincent Ravotto, senior, centerfielder, St. Joseph, Mishawaka

Softball



Jamie Young, junior, second base, St. Jude, South Bend



Cassie Young, junior, outfield, St. Jude, South Bend



Courtney Keilman, senior, outfield, St. Jude, South Bend

Boys' golf



Connor Isban, senior, No. 2 position, St. Therese, Little Flower, South Bend



Michael Makris, junior, No. 1 position, St. Joseph, Mishawaka

Rugby



Connor Russell, junior, forward, St. Matthew Cathedral, South Bend



Patrick Fischer, junior, forward, St. Matthew Cathedral, South Bend

Boys' lacrosse



Noah Deitchley, senior, midfield, St. Joseph, Mishawaka



John Jessup, senior, attack, St. Joseph, Mishawaka

Girls' tennis



Sarah Krizman, senior, No. 1 singles, St. Pius X, Granger



Hannah Lehmann, senior, No. 1 doubles, St. Bavo, Mishawaka

Girls' track



Brittany Duszynski, senior, long jump/sprinter, St. Joseph, Mishawaka



Maggie Hartnagel, junior, 4x8 relay



Elizabeth Eversole, senior, pole vault, St. Monica, Mishawaka



Jennifer Waltman, sophomore, 4x8 relay, St. Jude, South Bend



Megan Duvall, sophomore, 4x8 relay, St. Monica, Mishawaka

Bishop Dwenger High School

Track



Luke Miller, senior, 1,600 meter, St. Jude, Fort Wayne



Greg Tippmann, sophomore, 800 meter, St. Charles, Fort Wayne



Jared Schipper, junior, State champion pole vault, Our Lady of Good Hope, Fort Wayne



Marcus Lowe, junior



Gus Schrader, junior, St. Jude, Fort Wayne



Nick German, senior, St. Vincent de Paul, Fort Wayne



Gerald McGee, senior, relay 4x100

Golf



Casey Cooney, senior, St. Charles, Fort Wayne



Spencer Gilig, junior, St. Charles, Fort Wayne

Tennis



Audrey Rang, junior, St. Elizabeth Ann Seton, Fort Wayne



Elizabeth Maxson, senior, St. Elizabeth Ann Seton, Fort Wayne

Baseball



Michael Deprez, senior, St. Vincent de Paul, Fort Wayne



Paul Geha, senior, St. Charles, Fort Wayne



Brian Polhamus, senior, St. Charles, Fort Wayne

Softball



Jordan Schneider, junior, St. Charles, Fort Wayne



Demitra Burns, junior, St. Vincent de Paul, Fort Wayne



Sierra Fisher, junior, St. Charles, Fort Wayne

Bishop Luers High School

Lacrosse



Lucas Ankenbruck, senior, mid-field, St Elizabeth Ann Seton, Fort Wayne



Cole Comment, senior, defense, St. Joseph-Hessen Cassel, Fort Wayne

Girls' tennis



Natalie Rahrig, junior, No. 1 singles, St. Elizabeth Ann Seton, Fort Wayne



Maddie Brown, junior, No. 2 singles, St. Elizabeth Ann Seton, Fort Wayne

Boys' golf



Joe Leja, senior, No. 1 golfer, St. Elizabeth Ann Seton, Fort Wayne



Joe Korjenek, junior, No. 2 golfer, St. John the Baptist, Fort Wayne

Baseball



Cam Gallaway, senior, catcher, St. Joseph, Fort Wayne



Aaron LaMaster, senior, outfielder, St. Joseph, Fort Wayne

Softball



Darby McFann, junior, pitcher, Cathedral of the Immaculate Conception, Fort Wayne



Kelsey Richard, senior, third base, St. Jude, Fort Wayne



Emma Wolfe, freshman, second base, St. Jude, Fort Wayne

Track



Charles Gaston, senior, 4x1 relay team



Tyvell Jemison, senior, 4x1 relay team



Andrew Spencer, senior, 4x1 relay team



Jaylon Smith, senior, 4x1 relay team



Sean McManus, senior, St. John the Baptist, Fort Wayne



Keirsten Baumgartner, senior, St. Joseph, Fort Wayne



Robin Schafer, senior

St. Mary's Heritage Fund awards 27 grants totaling \$172,000

The Diocese of Fort Wayne-South Bend has awarded 27 grants totaling \$172,000 from the St. Mary's Heritage Fund to various organizations from throughout the diocese, including parishes, schools and agencies. The following were awarded grants upon the approval of Bishop Kevin C. Rhoades:

Parishes receive \$20,800

- Cathedral of the Immaculate Conception, Fort Wayne — \$4,000 for National Conference of Burmese American Catholics
- St. Joseph, Fort Wayne — \$7,500 for tuition assistance
- St. Mary, Fort Wayne — \$3,000 for transportation, housing, food assistance and utilities for Ave Maria House Emergency Assistance
- St. Bavo, Mishawaka — \$2,500 to help Vietnamese single parent send children to Mishawaka Catholic School for 2013-2014 year

- Holy Cross, South Bend — \$3,800 for cameras and recording unit for school security

Schools receive \$112,000

Fort Wayne:

- Bishop Luers High School — \$20,000 for tuition assistance
- Queen of Angels — \$5,000 tuition assistance to low income students who do not receive state vouchers
- St. John — \$7,500 for tuition assistance for families in need
- St. Joseph-Hessen Cassel — \$2,000 financial assistance to needy families
- St. Therese — \$7,500 financial assistance to families in need

South Bend:

- Our Lady of Hungary — \$8,000 for a part-time resource person
- Our Lady of Hungary — \$2,000 for a full-time aid
- St. Adalbert — \$12,500 to pro-

vide 25 families with \$1,000 scholarships for tuition assistance

- St. John — \$7,500 for tuition assistance

Area:

- Marian High School, Mishawaka — \$10,000 financial aid for minority students
- Marian High School, Mishawaka — \$10,000 financial support to purchase a food truck
- Marian High School, Mishawaka — \$10,000 tuition assistance
- St. Vincent de Paul, Elkhart — \$10,000 for aid for Hispanic and other minority families

Agencies receive \$39,200

Fort Wayne:

- Catholic Charities — \$10,000 for food for the food pantry in St. Joseph County
- Clinica Madre de Dios — \$5,000 to provide medications and testing supplies to poor and unin-

sured diabetic patients

- The Franciscan Center — \$1,500 to help with startup costs to open a thrift store

- Matthew 25 — \$4,000 to provide medications to Burmese and Hispanic patients

- The Rose Home — \$3,500 to resident assistance fund to assist residents with first two weeks of expenses at The Rose Home

- Vincent Village — \$7,000 to provide child care to homeless preschool children at Vincent House

South Bend:

- Christ Child Society — \$1,700 to provide hand-made winter scarves with distribution of coats, hats and mittens for children living in poverty

Area:

- Hannah's House, Mishawaka — \$2,500 to provide group counselor services to pregnant women and new mothers who are homeless, abused and need support
- St. Martin's Healthcare, Inc.,

Garrett — \$4,000 for improved health and wellbeing of patients. Health care of uninsured patients in DeKalb County

The \$3-million endowment fund was established in 1997 at the groundbreaking for the new St. Mary's Catholic Church in downtown Fort Wayne to help provide financial assistance to the poor and needy throughout the diocese. The St. Mary's Parish complex was completed in October 1998 and dedicated on May 2, 1999, after a fire destroyed the church and soup kitchen on Sept. 2, 1993. The St. Mary's Heritage Fund was created through the collaboration and planning of the late St. Mary's pastor, Father Tom O'Connor, and parishioners using money received from fire insurance on the historic church. Since its inception, the St. Mary's Heritage Fund has awarded annual grants totaling \$3,577,032.88 from interest gained on the fund's principal.

CHRISTIAN MARTIAL ARTS SUMMER CAMP

July 29 - August 2
\$175 for the week



Reverend J. Brown, Associate Pastor of Concordia Lutheran Church, will lead a summer camp for all ages (enrolling 3rd graders through adults). For more information, call Pastor Brown at **260-460-7725** or email him at PastorBrown@ConcordiaChurch.org

Beginners welcome.
No experience necessary.

ST. ANTHONY OF PADUA HOSTS VACATION BIBLE SCHOOL



PROVIDED BY KATIE WALTKE

Kingdom Rock Vacation Bible School was a great start to summer for children at St. Anthony of Padua Parish in Angola. With 128 children participating in the weeklong program, the children began their morning at "Sing and Play Rock" where they learned a Bible verse point for the day and sang songs. Then the children broke into groups and visited five stations — Bible adventures, tournament games, king's kitchen, Chadder's royal theatre and imagination station. The groups rejoined each other in the parish hall for the "Fanfare Finale" where they participated in skits and more singing. On the final day, the children and their families gathered for a cookout. The week closed with a singing program for parishioners at the 10 a.m. Sunday Mass.

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or email: fhogan@diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

St. Therese plans rummage sale

Fort Wayne — The St. Therese Rummage Sale in the parish hall, 2304 Lower Huntington Rd., will be Thursday, July 25, from 9 a.m. to 4 p.m. and Friday, July 26, from 9 a.m. to 8 p.m. and Saturday, July 27, from 8 a.m. to noon. Gently used items from clothing to seasonal.

Hidden treasure rummage sale

Bristol — St. Mary of the Annunciation Parish, 411 Vistula St., will have a rummage sale Friday and Saturday, July 12-13, from 9 a.m. to 2 p.m.

Queen of Angels plans garage sale

Fort Wayne — Queen of Angels Parish, 1600 W. State Blvd., will have a garage sale Friday, July 26, from 8 a.m. to 6 p.m. and Saturday, July 27, from 8-11 a.m. in the activities center. Handicap accessible and air conditioned.

Steak and pork chops for dinner

Mishawaka — The Knights of Columbus Council 1878 will have a steak and pork chop supper Friday, July 12, from 5-7 p.m. at the council hall 114 W.

First St. Dinner includes meat choice, salad, baked potato or french fries, dessert and coffee. 12 oz. sirloin is \$12, 6 oz. sirloin or a large pork chop is \$7. Hamburger and cheese burger baskets also available for \$6 and \$6.25.

Our Lady of Hungary plans parish festival and polka Mass

South Bend — Our Lady of Hungary Parish, 829 W. Calvert St., will have a parish festival

and polka Mass Saturday, July 20, from 4-10 p.m. Polka Mass at 5 p.m. Hungarian foods, Spanish foods, hotdogs, sausage, pop and adult beverages will be offered. Tips, raffles, games, music and dancing to "Just Us" — starts at 6 p.m. Contact (574) 255-1906.

Capuchin Father John Guimond, former Huntington assistant priest, dies

DETROIT — Capuchin Franciscan Father John C. Guimond passed away June 23 at the age of 83. He was preceded in death by his parents Florent and Odela and his five siblings. He is survived by his nieces and nephews and his Capuchin Brothers of the Province of St. Joseph. Father Guimond entered the Capuchin Order in 1976 after retiring from the U.S. Postal Service and had served at Ss. Peter and Paul Parish, Huntington, 2000-2008. He is buried at St. Bonaventure Monastery cemetery, Detroit.

The CrossWord
July 7 and 14, 2013



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REST IN PEACE

Bremen

John Schutz, 86, St. Dominic

Fort Wayne

Rita B. Roberts, 91, St. Elizabeth Ann Seton

William E. Elward, 59, Queen of Angels

Delores C. Haggenjos, 94, St. Charles Borromeo

Frieda West, 97, St. Jude

Barbara A. Henry, St. Peter

Frieda West, St. Jude

Andrew S. Gall, 91, St. Vincent de Paul

John G. Legowski, 68, St. Charles Borromeo

Goshen

Thecla Catherine Hoopingarner, 90, St. John the Evangelist

Granger

Sydney Anne Shah, infant, St. Pius X

Patricia M. Rockhill Wells, 66, St. Pius X

Huntington

Sister Mary Frances Bartsch, OLVM, 92, Victory Noll

Sister Mechtilde Gogel, OLVM, 94, Victory Noll

Mishawaka

Elsie Maggioli, 97, St. Bavo

Sister M. Kathleen Durrer, OSF, 83, St. Francis Convent

Kathryn P. Werner, 97, Queen of Peace

New Haven

Wilma L. Schnelker, 91, St. John the Baptist

Notre Dame

Stephen J. Gorbitz, 86, Basilica of the Sacred Heart

Mary Holmes Bernard, 89, Basilica of the Sacred Heart

Sister M. Louis Othelia Kullman Gonzague, CSC, Our Lady of Loretto

Plymouth

Jay W. McLochlin, 81, St. Michael

South Bend

Frank C. Leszczynski, 88, Holy Cross

Bernard R. Ladewski, 92, St. Matthew Cathedral

William B. McMeel, 85, St. Matthew Cathedral

Martha Clair Pieszak, 90, St. Hedwig

Wanda L. Woltman, 92, St. Aldabert

Gabrielle Ranschaert, 87, Holy Family

Geraldine A. Davis, 93, Little Flower

Domingo R. Flores Sr., 79, St. Adalbert

Thomas E. Doyle, 79, St. Patrick

Carmela Madar, 86, Our Lady of Hungary

Dorothy Borliik, 88, St. John the Baptist

George Nemeth, 88, Our Lady of Hungary

Wabash

Ethel Hoch, 96, St. Bernard

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Speakers promote religious liberty at Fort Wayne rallies

BY VINCE LABARBERA AND
BONNIE ELBERSON

FORT WAYNE — The Franciscan Brothers Minor and the Cathedral of the Immaculate Conception co-sponsored Fortnight for Freedom rallies July 1 and 2 on the plaza of the cathedral in downtown Fort Wayne. Each evening began with music by the group “Always Forward,” the Pledge of Allegiance, the National Anthem and speakers, concluding with a rosary procession to the Allen County Courthouse. It was the second consecutive year for the rallies.

The theme of the July 1 gathering of more than an estimated 200 concerned Catholic/Christian citizens was “Catholics and the Constitution,” featuring Attorney Jeremy Reidy, of Beckman and Lawson law firm, as the principal speaker.

Following an opening prayer and introduction by Father David Mary Engo, minister general of the Franciscan Brothers Minor, Reidy began by thanking and commending Bishop Kevin C. Rhoades and the United States Conference of Catholic Bishops for “doing the right thing in this crucial time in our history by leading this Fortnight for Freedom because they know that if we don’t fight vigorously for our religious freedom we will lose it!”

“We are losing it and we’ve been losing it, slowly over time this past century,” he added.

He continued by defining the problems that led Americans to where they are today. Reidy next presented some of the founding principles on which the United States was founded and how the nation has drifted from these principles. He then discussed some of the specific attacks currently facing this country. And, finally, he gave the supportive crowd his thoughts on what can be done to change the tide of aggression and thereby protect religious liberty and bless the nation.

Reidy quoted Pope Emeritus Benedict XVI who told the U.S. bishops during their “ad limina” visits in 2012 that what the nation needs now is an informed and courageous laity to regain the culture.

In presenting the problems being faced, Reidy said, “There’s been a radical shift in our definition of freedom. Freedom has gone from the liberty to rule oneself according to reason to freedom as the absence of external restraints on actions. We live in a country whose populace sees liberty as letting everybody do what he or she wants. It’s what Pope Benedict XVI referred to as the ‘dictatorship of relativism.’ The problem is that without objective truth there cannot be true freedom,” Reidy emphasized.

“The natural law has been slowly and surely pushed out of our legal system by a growing propaganda effort to infer that those who insist that the right to life and the definition of marriage as being between one man and one woman are taking quote ‘a religious position,’ which



PHOTOS BY JOE ROMIE

Many participated in the Fortnight for Freedom rallies on the plaza at the Cathedral of the Immaculate Conception in Fort Wayne that ended with a procession and rosary to the Allen County Courthouse. The rallies were coordinated by the Cathedral of the Immaculate Conception and the Franciscan Brothers Minor.



sicians face in practicing medicine under the new law. Dr. McGovern is president, Dr. Heimann is vice-president and Dr. Fernandes is a board member of the Dr. Jerome Lejeune Guild of Northeast Indiana, an organization of Catholic physicians.

This Catholic medical association is a physician-led community of healthcare professionals that informs, organizes and inspires its members, in steadfast fidelity to the teachings of the Catholic Church, to uphold the principles of the Catholic faith in the science and practice of medicine.

Dr. McGovern revealed that he was subjected to harassment and ridicule for his Catholic approach to patient care during his medical training, and that ridicule continues and worsens each day as the government and society increasingly devalue human life. While the purpose of Obamacare sounds noble, i.e., providing affordable healthcare to all, there are many devils lurking within it, he said. The fundamental problem, in his opinion, is the overarching world view that money is more important than human dignity. The doctor-patient relationship is subject to the government’s “bottom line” and its concern for costs is trampling human rights, he said.

Dr. Kate Heimann spoke passionately about her life-affirming

has no place in policy for political discourse. ... Because such natural law positions are quote ‘religious,’ they have no place in a public square and must be confined to church buildings, the culture is saying.

“Our nation began as a haven for people who were different in their religious beliefs,” he continued. “Our founders saw religious faith as vital to a life of free people. ... They clearly understood that religion is a vital part of the social and moral code.

“The Supreme Court has had its share of problems with restricting religious liberty but the majority of recent religious liberty suppression has come from the executive branch of government. This is intentional,” he emphasized.

Reidy concluded his remarks by

listing seven things to influence the culture and, hopefully, change the suppression of religious freedom: pray, vote, be Christ in the world, use the natural law to persuade, educate youth, stay involved, and support and pray for bishops and priests.

The second night of the Fortnight for Freedom rally in downtown Fort Wayne featured three area physicians who discussed the “Medical Moral Dilemma for Catholic Doctors” arising from the recently enacted Affordable Health Care Act, more popularly known as Obamacare.

Dr. Thomas McGovern, local dermatologist, Dr. Kate Heimann, a family practitioner from Decatur, and Dr. Eustace Fernandes, a critical care specialist, presented their views on the challenges that Catholic phy-

Catholic beliefs and how she applies them in the practice of family medicine.

“Our religious freedom is under attack,” she declared. She especially decries the U.S. Department of Health and Human Services mandate passed in early 2012, which will require employers who offer health insurance to their employees to cover the cost of contraceptives, abortifacient drugs and sterilization. The government views pregnancy as a “disease” to be prevented, she said. In addition, the drive is on to end pregnancies when tests reveal the presence of Down syndrome in the developing fetus. And gender-specific abortions are now allowed by law.

“We are at the top of a slippery slope, put there by our government,” she declared. “We know life begins at conception. ... we can’t let society dictate otherwise.” As a physician she encourages her patients to preserve life and embrace her life-affirming views. “Living out our faith is essential,” she pointed out. “It is our greatest strength.”

Dr. Eustace Fernandes, a critical care specialist, opened his remarks by reminding his listeners that even though they were hearing a lot about darkness, they must remember that God is the Lord of light who calls His people home and welcomes them into His light. As a physician who deals with end-of-life issues, he challenges the culture of death on a daily basis. Though society has little regard for the sick, elderly and infirm, he said, “even in its final stages, life retains its dignity.”

Dr. Fernandes made a clear distinction between Catholic tenets and the beliefs of those who embrace the culture of death. He said that a life-affirming conscience believes human dignity is from God, that efforts should be made to preserve life, that nutrition and hydration are necessary end-of-life interventions, that suffering has value, and that a patient’s faith is paramount at the end of life.

On the other hand, the culture of death teaches that human dignity is found only in what one can accomplish, that the body is just a machine to be abandoned when it ceases to function properly, that life-preserving measures are unnecessary, that there is no value in suffering, and that maintaining life should merely be a financial decision.

As Catholics “we must stand firm” in our beliefs, he said.

Dr. McGovern closed the evening by challenging his listeners to continue the fight for religious freedom through prayer and sacrifice, to tell everyone how the government is imposing a godless culture on society, to educate themselves and know the issues, to become politically active and to resist the culture of death.

He ended with a plea for prayer for physicians, health care providers and politicians as they deal with the Affordable Health Care Act and its consequences.