

# TODAY'S CATHOLIC

Volume 92 No. 25

50¢

TODAYSCATHOLIC.org

## Trump picks Judge Brett Kavanaugh as Supreme Court nominee

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — President Donald Trump announced July 9 that his nominee for the Supreme Court is Judge Brett Kavanaugh, a federal appeals court judge in Washington and a Catholic who once clerked for retiring Justice Anthony Kennedy.

“What matters is not a judge’s personal views but whether they can set aside those views to do what the law and the Constitution require,” Trump said in his announcement at the White House, adding: “I am pleased to say I have found, without doubt, such a person.”

He said the nominee has “impeccable credentials” and is “considered a judge’s judge.”

“I am grateful to you and I am humbled by your confidence in me,” said Kavanaugh, who was standing near his wife and two daughters during the announcement.

Kavanaugh spoke about his Catholic faith, saying he tries to live by the motto instilled in him by his Jesuit high school: “Be

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CNS photo/Leah Millis, Reuters

President Donald Trump shakes hands with Brett Kavanaugh, a Catholic, who is a judge on the U.S. Court of Appeals for the District of Columbia Circuit, after Trump named him as his Supreme Court nominee July 9 at the White House. At left is Kavanaugh’s wife, Ashley Estes Kavanaugh, and their two daughters, Margaret and Liza.

## Poor Handmaids celebrate 150-year history of U.S. ministry that began in Fort Wayne

BY PAT MURPHY AND JULIE DOWD

The year 2018 is a milestone for the sisters of the Poor Handmaids of Jesus Christ, who started their U.S. ministry in Fort Wayne 150 years ago and made an indelible mark on the entire Midwest.

The international congregation that now numbers approximately 550 women religious was founded in Germany by Mary Catherine Kasper in 1851. The young community was devoted to caring for the poor, the sick and the children. Because of this, the PHJC became well-known throughout central Europe.

Mother Kasper, her assistant

and eight PHJC left Germany, via France, on Aug. 28, 1868, in response to an invitation from Bishop John Henry Luers, who asked for them to address the spiritual and educational needs of the many German immigrants who had settled in the area. They settled in the Hessen Cassel area, south of Fort Wayne, and more sisters followed. Within a short time, they had begun teaching as well as nursing in the local homes in the area.

### The mission expands

Three of those eight sisters were subsequently sent to Chicago to care for a group of 20 children whose parents had been killed during the Civil War. Their min-

istries included staffing for more than a century what would eventually become the Angel Guardian Orphanage — one of the largest and most prominent orphanages in the United States.

Several months after their arrival, much to the surprise of the sisters, Bishop Luers requested that they control and manage a hospital, with the right to purchase it in the future. Two sisters moved from Hessen Cassel to Fort Wayne and in 1879 purchased St. Joseph Hospital.

Realizing the speed at which missions were being established in America, Mother Kasper sent even more sisters from Germany. With the arrival of the additional sisters, and with young women joining the American province,

the congregation spread throughout Indiana and Illinois.

Over the next 150 years, PHJC sisters helped facilitate or staff about 40 care-providing entities in the South Bend area — including health centers and parish schools — and others in Valparaiso, LaPorte, Gary, Hammond, Michigan City and other Indiana cities. Among their other ministries in the Fort Wayne area the sisters founded Central Catholic, the forerunner of Bishop Luers and Bishop Dwenger high schools. They also helped initiate ministries or served in East St. Louis; Milwaukee; New Ulm, Minnesota; and dozens of other

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Optional memorial of Bl. Solanus Casey celebrated in diocese July 30

Fiftieth anniversary of ‘Humanae Vitae’

*Last in a series*

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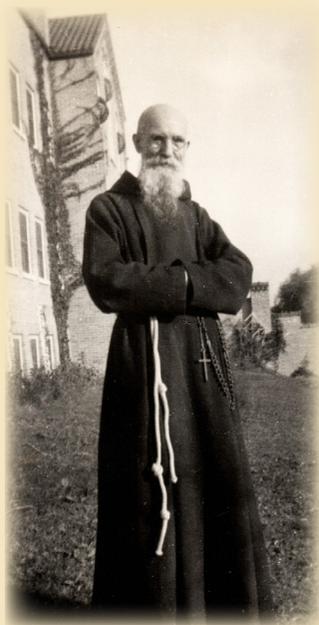
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## TODAY'S CATHOLIC

Official newspaper of the  
Diocese of Fort Wayne-South Bend  
P.O. Box 11169  
Fort Wayne, IN 46856

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260-456-2824

Published weekly except second Sunday of January; and every other week from the third Sunday in June through the second Sunday of September by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46801. Periodicals postage paid at Fort Wayne, IN, and additional mailing office.

**POSTMASTER:** Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or email: [circulation@diocesefwsb.org](mailto:circulation@diocesefwsb.org)

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News deadline is 10 days prior to publication date. Advertising deadline is nine days before publication date.

Today's Catholic may be reached at:  
Today's Catholic,  
P.O. Box 11169, Fort Wayne, IN  
46856-1169; or email:  
[editor@diocesefwsb.org](mailto:editor@diocesefwsb.org)

(ISSN 0891-1533)  
(USPS 403630)

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**POOR HANDMAIDS, from page 1**

communities throughout the Midwest. Today, the PHJC charisms extend to Ohio, Georgia and Rhode Island; and the countries of Mexico, Brazil, Kenya and Germany. The Poor Handmaids have supported approximately 400 ministries since 1868.

**Motherhouse established at Donaldson**

For 50 years, St. Joseph Hospital and the PHJC motherhouse were co-located in the building at Main and Broadway in Fort Wayne. But the growing number of patients necessitated change around the start of World War I, according to Julie Dowd, the order's communications and marketing director. The decision was made after it became a regular occurrence that the sisters would leave their beds in the morning, and when they came back, they'd find a patient in it.

Unknown to the sisters, a Chicago wine merchant, Louis Glunz, had built a resort on a small lake near Donaldson, about 75 miles northwest of Fort Wayne. However, by 1918 as prosperous as the resort was, Glunz became tired of managing both it and his wine shop in Old Town Chicago and decided to sell the resort. The sisters met him in Donaldson on Feb. 23, 1918, to see the property. It was perfect, and the price was right. Glunz charged \$33,000, since Christ had lived for 33 years. The sale included the hotel and all its furnishings, 63 acres of land, all the farm equipment and stock, two motor vehicles and the small chapel. Originally the site was to be a retreat center for the sisters, but the bishop suggested that the province build its new motherhouse there instead.



**Education was defined as one of the major ministries of the Poor Handmaids of Jesus Christ in America in the late 1800s. One of the many schools in which they served was St. Vincent Villa, a Fort Wayne orphanage and school for homeless children.**



Photos provided by Julie Dowd

**Shortly after the arrival of the Poor Handmaids of Jesus Christ order in America at the request of Bishop John Henry Luers, the sisters began staffing for more than a century what would eventually become the Angel Guardian Orphanage — one of the largest and most prominent orphanages in the United States.**

Mary Catherine Kasper, known in religious life as Mother Mary, died on Feb. 2, 1898. Her good works and following the life of Christ caused the Catholic Church to name her Blessed Catherine Kasper on April 16, 1978.

**Anniversary celebrations**

The 150th anniversary year of PHJC presence in America is being celebrated throughout the year by members of the order, and many are open to the community. Events began in December with an opening



**Blessed Mary Catherine Kasper, founder of the Poor Handmaids of Jesus Christ in Germany, extended the order's ministry and impact responding positively in 1868 to Bishop Luers' request for assistance in ministering to the influx of German immigrants to the diocese.**

prayer service; a highlight will be the Coming Home weekend celebration that takes place Aug. 18-19. Tours of the campus, social activities, displays, prayer gatherings and more will take place on Saturday; on Sunday, at 11 a.m., Bishop Kevin C. Rhoades will celebrate Mass in Ancilla Domini Chapel.

The sisters will also attend the canonization of their foundress on Oct. 14 in Rome. A contingent from their motherhouse in Donaldson will go; among them will be Sister Carole Langhauser, who served as vice president of mission integration when she was assigned to St. Joseph Hospital from 2003-13.

"I am so excited because Catherine Kasper will be known more formally in the Church and the world," she said. "She was

a woman of simple means and education but (who) influenced all she met by her example and kindness."

Another member of PHJC, Sister Connie Bach, admires Blessed Catherine Kasper as a simple, compassionate woman dedicated to serving the poor and needy. With the canonization, the humble, behind-the-scenes woman with her beautiful charisma will be known around the world, Sister Connie said.

On July 21, the story of another PHJC sister who is on track to become the order's second saint will be presented. Aloysia Lowenfels was part of a Jewish family growing up in Bavaria, Germany, in the 1920s and 1930s. Overlooking her family's objections, she converted to Catholicism and became a PHJC sister, according to information about her beautification. As persecution of Jews by the Nazis increased, she moved to the Netherlands and continued doing God's work. She was arrested and imprisoned briefly in Auschwitz in 1942 and murdered on Aug. 9. Her story, "The Life, Spirituality and Beatification Process of Sr. Aloysia, PHJC," will be presented from 1 to 4 p.m. on July 21, in Cana Hall at the Center at Donaldson by Sister Christiane Humpert.

Bishop Rhoades will commemorate Mother Kasper's canonization during another community and eucharistic celebration at 11 a.m. on Nov. 4 in the Ancilla Domini Chapel. A prayer service to close the 150th anniversary year will take place from 2-4 p.m. Dec. 30 in Ancilla Domini Chapel.

For more information on any PHJC event visit [www.poorhandmaids.org](http://www.poorhandmaids.org).

# Bishops sought to share journey with migrants, not join political fray

BY RHINA GUIDOS

MCALLEN, Texas (CNS) — The journey for many of the new migrants entering the U.S. near the border town of McAllen involves a mix of hardship and blessings.

Having made the treacherous trip through the desert landscape and across the border, the lucky ones find themselves welcomed with food, water and human warmth at a Catholic-run humanitarian center in downtown McAllen.

But having just conquered the life-changing crossing, many of the migrants also find themselves immediately facing an unknown world and future ahead.

Though many bishops come to know many immigrants in the dioceses where they serve, except for the bishops along the border, few prelates witness that initial phase of the immigration journey that a group of bishops was privy to in early July.

They fed and spoke with a group of newly arrived migrants to the U.S. at a Catholic Charities center and visited the controversial facilities where migrant children and teens have gotten their first taste of the U.S. — in detention — while temporarily separated from family. The bishops gave them rosaries and Bibles following a Mass they celebrated at one of the centers.

With their actions of charity and faith, they inserted themselves into the heart of the radioactive immigration debate the United States is experiencing, and one in which some Catholics remain aligned with political party ideology rather than with what the Church is saying on the topic.

The way the bishops see it, they were simply answering the call of Pope Francis to “share the journey,” a campaign started in September that called on Catholics and people of goodwill around the world to spend time with migrants, to come face to face with them, perhaps serve them in some fashion and hear their story.

Caritas Internationalis kicked off the campaign internationally last year and it is being promoted in the U.S. by groups such as the U.S. Conference of Catholic Bishops' Migration and Refugee Services.

“The journey ahead is still a tough journey, a difficult journey,” said Auxiliary Bishop Robert J. Brennan of Rockville Centre, New York, one of the prelates on the trip.

The migrants have to settle in, find work, learn the language and, in some cases, face “the biases,” he said.

“There’s always that fear,” Bishop Brennan said in a July 1 interview with Catholic News



CNS photo/Chaz Muth  
**Auxiliary Bishop Robert J. Brennan of Rockville Centre, N.Y., talks to an immigrant woman, recently released from U.S. custody, July 1 at a Catholic Charities-run respite center in McAllen, Texas. A delegation of U.S. bishops traveled to the Diocese of Brownsville, Texas, to learn more about the detention of Central American immigrants at the U.S.-Mexican border.**

Service after the visit to the respite center run by Catholic Charities of the Rio Grande Valley in McAllen. “I know it’s not easy, but I think the people I met today are driven by a sense of a hope-filled future. They want to build their lives up, they want to provide for their families. The children are actually looking forward to school.”

Bishop Brennan, along with USCCB president Cardinal Daniel N. DiNardo of Galveston-Houston and Bishop Joseph C. Bambera of Scranton, Pennsylvania, took part in the visit to the center, along with local Bishop Daniel E. Flores of Brownsville and Auxiliary Bishop Mario Aviles, also of the Brownsville diocese. Archbishop Jose H. Gomez of Los Angeles joined the group July 2 and celebrated Mass at one of the facilities with the children and teens.

To explain the situation to Catholics and others opposed to the presence of the migrants and to how they entered the country, Bishop Brennan said he focuses on the humanity of the situation. But it is important to listen to all sides of the situation, he said.

“Even people who would want to be tougher on the (immigrants), we all share that sense of humanity,” said Bishop Brennan. “I think there is compassion, but we have to acknowledge people’s fears and acknowledge them as valid. We have to start meeting everyone where they are and recognizing those fears and concerns.”

There are solutions to bring about security at the border in ways that are humane and that’s

what Bishop Brennan said he wants to get across. And those who may be voicing their stance against the migrants, “they’re not heartless,” Bishop Brennan said, but they might be reacting to other factors.

“You see chaos in the world around you and that worries you and that’s why the bishops have been so strong about comprehensive immigration reform, it’s not just fancy words,” he said. “We have to look at the whole picture and when we look at the whole picture, it’s not as complicated as it seems.”

Seeing the whole picture involves talking to some of the immigrants, he said.

Bishop Bambera said he heard repeatedly from those he met in Texas about the fear they were facing and the urgency to leave to protect their lives or the lives of their children from imminent danger. It was a story repeated, too, to Cardinal DiNardo, when he spoke with the recent arrivals.

His hope, Cardinal DiNardo said in July 2 interview with CNS, was to “let all Catholics in our country know that we welcome immigrants. ... You cannot look at immigration as an abstraction when you meet” the people behind the issue, and the Church stands with those at the margins.

For the bishops, whose actions and words are amplified and often publicly scrutinized, “sharing the journey” when it comes to immigration meant sharing a story that some in their flock resist hearing because of the political rhetoric surrounding the issue. But the prelates tried



## Public schedule of Bishop Kevin C. Rhoades

Wednesday, July 25: 11 a.m. — Mass, Victory Noll Center, Huntington  
Thursday, July 26: 10:30 a.m. — Mass, Saint Anne Communities, Fort Wayne  
Thursday, July 26: 6 p.m. — Bocce Tournament Benefiting Redeemer Radio, South Bend  
Saturday, July 28: 5 p.m. — Mass, Cathedral of the Immaculate Conception, Fort Wayne  
Sunday, July 29: 10:30 a.m. — Mass, St. Michael the Archangel Church, Waterloo  
Monday, July 30: 10 a.m. — Meeting of the Bishop’s Cabinet, Archbishop Noll Center, Fort Wayne  
Monday, July 30: 2 p.m. — Blessing of Father Solanus Casey Statue, St. Felix Catholic Center, Huntington  
Saturday, August 4: Ordination of Priests and Deacons of the Congregation of the Holy Spirit, Onitsha, Nigeria

to direct the attention away from the politics of it and directed it toward its human cost and why the Church cares about it.

“It’s not just a matter of politics, it’s a matter of humanity,” said Archbishop Gomez during a July 2 news conference closing the prelates visit.

The origin of the trip began in early June when Cardinal Joseph W. Tobin of Newark, New Jersey, called on his fellow bishops at a meeting in Florida to organize the visit to the border “as a sign of our pastoral concern and protest against this hardening of the American heart,” a phrase he has used to refer to the anti-immigrant atmosphere and harsh sentiments toward immigrants in the country.

At that time, the Trump administration had just implemented a policy separating migrant children from parents, if they were caught crossing the border illegally. The Trump administration has since rescinded the policy, but some of those who were separated remain apart

and authorities are scrambling to reunite those who were separated.

Regardless of the political implications, some, like Kevin Appleby, senior director of international migration policy at the Center for Migration Studies of New York, maintain that the life and death implications and damage to families by the Trump administration’s policies merits the involvement of the Church.

“The visit to the border was an important step, but bishops across the country need to be loud and clear that President Trump and his administration should not prosecute asylum-seekers who are fleeing for their lives, detain them indefinitely, and deny them due process protections,” he said. “This is a moment in which the Catholic community should be united in their opposition to the administration’s zero-tolerance policy, as it undermines family unity, a core principle of Catholic teaching.”

“  
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# Was the Church right about contraception?

BY LISA EVERETT

## A look at 'Humanae Vitae' 50 years later

LAST IN A SERIES ON THE ANNIVERSARY

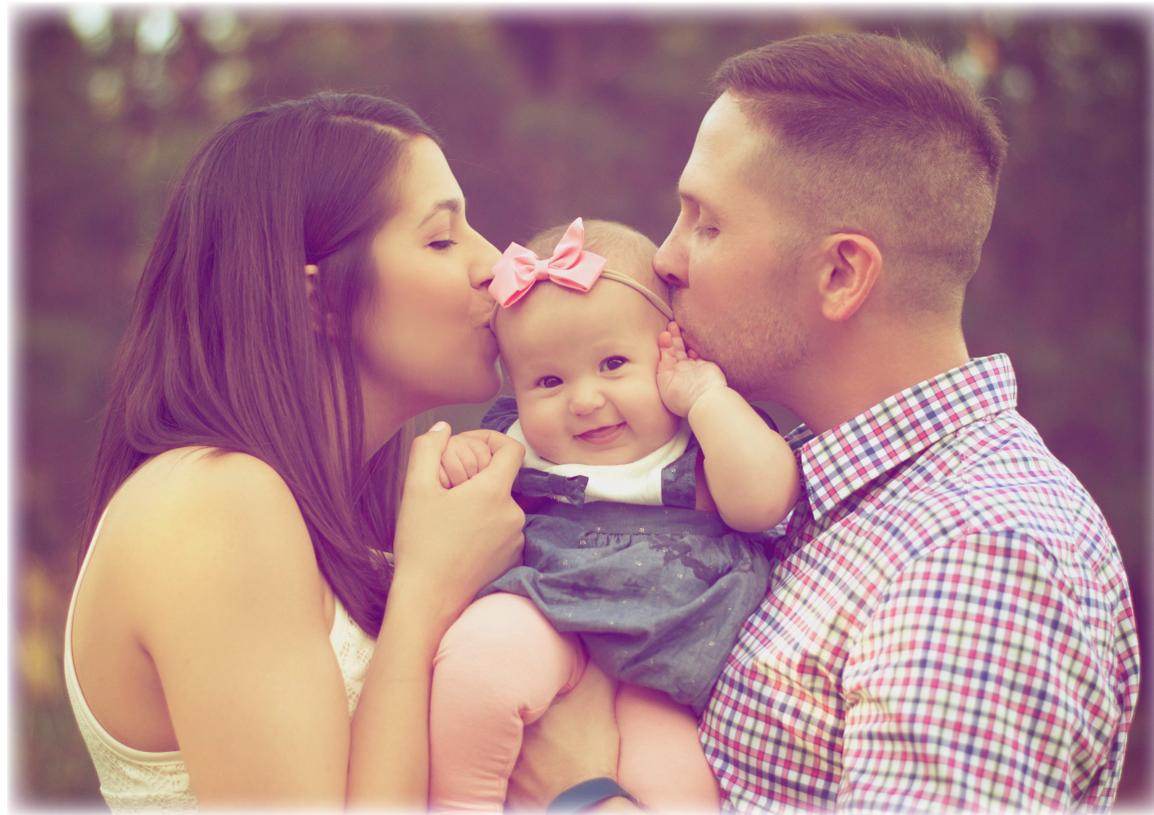
In stark contrast to the dramatic rise in divorce that followed the diffusion of contraception in American society, the evidence that has emerged in the 50 years since "Humanae Vitae" was issued indicates that couples who practice natural family planning rarely divorce. While there may be many reasons for this, there can be no doubt that one significant factor is that NFP fosters the very virtues that make for happy and fulfilling marriages. St. John Paul II made this point in his apostolic exhortation on the family in 1981: "The choice of the natural rhythms involves accepting the cycle of the person, that is, the woman, and thereby accepting dialogue, reciprocal respect, shared responsibility and self-control. ... In this context, the couple comes to experience how conjugal communion is enriched with those values of tenderness and affection which constitute the inner soul of sexuality, in its physical dimension also."

It is easy to see that the successful practice of NFP requires couples to communicate regularly, not only about details involved in using the method, but also about the larger and deeper questions regarding what God is calling them to in their marriage. In a sense, the question comes up every cycle: Are we going to use the fertile period this month to try to conceive, or do we have a serious reason to postpone a pregnancy in our present circumstances?

In "Humanae Vitae," Pope Paul VI laid out the criteria which should guide these conversations and the decisions that flow from them. "With regard to physical, economic, psychological and social conditions, responsible parenthood is exercised by those who prudently and generously decide to have more children, and by those who, for serious reasons and with due respect to moral precepts, decide not to have additional children for either a certain or an indefinite period of time," he said.

This kind of ongoing, prayerful discernment about God's plan for the growth of the family, carried out in intimate, honest dialogue with Him and with each other, is at the heart of what married spirituality is supposed to be.

In addition, the periodic abstinence from sexual intimacy that is entailed if a couple is avoiding pregnancy provides them with a monthly "push" to express their love for each other in other ways that can enhance their emotional intimacy and deepen their friendship.



Read Everett's complete six-part series at [www.todayscatholic.org](http://www.todayscatholic.org).

As important and powerful a "love language" as sex is in marriage, it is not the only one, and NFP provides couples with ongoing opportunities to practice speaking their spouse's primary love language. One husband from Texas confessed that the practice of NFP caused him to realize that his relationship with his wife needed work: "I discovered that I had placed more emphasis on genital intimacy than relational intimacy ... Continence does me a favor. It provides me with a 'rhythmic' opportunity to make sure it is love and intimacy, not sex, which binds me to my wife ... The periodic tension that sometimes comes with continence means we frequently examine our relationship, our needs, our communication, and the quality of our intimacy and affection."

NFP also fosters reciprocal respect and shared responsibility in marriage. Couples have to work as real partners to observe, record and interpret the biomarkers of fertility each cycle, to apply the rules of the method, and if they are avoiding a pregnancy, to accept the abstinence that is entailed. Here is how one wife, Martha, experienced the self-sacrificing love of her husband during a difficult cycle in which extreme stress delayed ovulation, resulting in a much longer-than-normal period of abstinence: "He began to understand that God was using this time of abstinence to teach him temperance, self-control, and that charity

involves acts of sacrifice, not just emotional affection. He could see from my cycle that I was under great stress and he realized that it was his duty to console me and help me through these difficulties. In other words, the chart spoke to him and told him more about his wife than he understood from her words. We survived that difficult cycle, which both of us remember as the turning point in our relationship. Abstinence does make the heart grow fonder. We were sacrificing something important for each other, and we each knew it."

There are also many spiritual benefits to periodic abstinence if it is approached in the right way. It gives a couple practice in the virtue of self-control that is always part of authentic love. There is no doubt that refraining from sex periodically as a married couple is usually experienced as a sacrifice, and sometimes an enormous one. But how beautiful it can be to generously unite this suffering with Christ's suffering on the cross, perhaps offering the period of abstinence in a particular cycle for a special intention. In this way, a couple can be spiritually fruitful in union with Christ at a time in their marriage when it would not be responsible for them to be physically fruitful.

Furthermore, the self-control which is practiced in NFP is not an end in itself; it serves the purpose of helping us to truly give ourselves to each other in the marital embrace, rather than

simply react to a sensual urge.

This highlights another dimension of responsible parenthood that Pope Paul VI described in "Humanae Vitae": our reason and will, rather than our instincts and feelings, are what should ultimately guide us in becoming good stewards of the gift of our mutual fertility in marriage. This corresponds to our dignity as persons created in the image and likeness of God, with a rational intellect and a free will which enable us to discern and to do what is good in a

given situation. As one husband, Jake, put it: "As I now reflect back over our 36 years of marriage, I can see that the practice of NFP has been a freeing experience for me. ... Developing self-control in an area of my life that has such strong emotions has encouraged me to strive for self-control in other areas, such as the control of my quick temper and love for eating. ... For me, NFP has helped me to get my intellect, will and emotions all lined up in one direction so that I can strive to give myself totally to Ann Marie in the act [of intercourse], and not just be responding to a sensual urge."

That natural family planning can truly help married couples to lean on God and grow in holiness finds poignant witness in the following words of Katie McGrady, a young wife who, along with her husband, Tommy, blogs at Created and Called into Love: "NFP is a practice within our marriage that allows us – forces us – to grow in faith and remain steadfast in our trust of each other and the Lord. NFP is a daily sacrifice, a weekly struggle, and occasionally a monthly toss-up, but no matter how impractical we may feel it can be, NFP has proven to be a remarkably practical way to practice becoming holy, and for that, we are grateful."

What G.K. Chesterton once said of Christianity is perhaps particularly true of the teaching of "Humanae Vitae": It is not that it has been tried and found wanting — rather, it has been found difficult and has not been tried. The Church was right about contraception in 1968, and the past five decades have only served to vindicate the profound and prophetic teaching of soon-to-be-saint Pope Paul VI. On this 50th anniversary, may many more people be inspired to give the life-giving teaching of "Humanae Vitae" a try.

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# Teens to tour churches on feast of Transfiguration

BY MEREDITH DIDIER

On the feast of the Transfiguration, Monday, Aug. 6, the Diocese of Fort Wayne-South Bend Office of Youth Ministry will host a tour of seven churches in the greater Fort Wayne area. High school students will travel by bus to explore the following churches: the Cathedral of the Immaculate Conception and the Cathedral Museum, Fort Wayne; St. Peter, Fort Wayne; St. Louis, Besancon, New Haven; St. Rose of Lima, Monroeville; St. Mary of the Assumption, Decatur; St. Aloysius, Yoder; and St. Joseph - Hessen Cassel.

While parish youth groups have conducted similar tours, it has never been done on the diocesan level.

Director of Youth Ministry John Pratt is most excited for the teens to encounter the priests, seminarians, religious and lay persons at each parish. One goal of the Transfiguration Tour is to show young people that vocational discernment is not a chore solely focused on the final result. Instead, the process should be recognized as a lifelong discovery of God's eternal, loving plan for each individual. By interacting with clergy, religious and lay persons, Pratt hopes to "foster situations where mentoring young people is just the norm." Through positive encounters like these, the Church's youth will be more encouraged to seek guidance and support from the Church.

Appropriately, the teens' encounters with the faithful of



Meredith Didier

**St. Peter Church in Fort Wayne will be one of seven stops on a daylong tour for diocesan high school students that will take place on the feast of the Transfiguration, Aug. 6. The tour aims to help young Catholics experience the Church beyond their parish boundaries.**

each parish will be made on the feast of the Apostles' encounter with the transfigured Christ. As recounted in the Synoptic Gospels, Jesus took Peter, James and John up Mount Tabor. Here, Christ's clothes became dazzling white and his face shone brightly. Moses and Elijah appeared, and God's voice came down from

heaven commanding obedience to Jesus.

Pratt explains the significance of hosting this tour on the feast of the Transfiguration: The three Apostles experienced Jesus in a new way on Mount Tabor, which reoriented their expectations of Him as the Messiah. Likewise, Pratt anticipates the teens'

relationship with Christ and the Church will be transformed.

The Transfiguration Tour also plays a role in the diocese's preparation for the Synod of Bishops on 'Young People, the Faith, and Vocational Discernment.' This synod will be held in Rome in October. Like the diocese's tour, Pope Francis intends the synod to expand vocational discernment beyond a lone end-game into an ongoing journey enriched by participation in the Church and society. Pratt hopes the Transfiguration Tour will not only draw attention to the October synod but also celebrate this year dedicated to young people and vocational discernment.

Another aim of the event is to "help build a sense of the Catholic Church that transcends your parish boundaries," said Pratt. Teens will be visiting churches that have been mainstays of small communities for decades. Seeing the artistry of the church buildings will expose them to the beauty and uniqueness of each church.

For example, Pratt described the grandeur of St. Peter when the whole church is illuminated. But behind the structure of each physical church is the historical significance each parish holds. This blend of artistry and history highlights "the beauty and universality of the Catholic Church, even in one corner of our diocese."

The Transfiguration Tour will begin at 9:30 a.m. at the Cathedral of the Immaculate Conception. An evening Mass will be celebrated at 5:30 p.m. at St. Joseph - Hessen Cassel. Mass will be followed by dinner at St. Joseph - Hessen Cassel.

The teens' families are invited to both Mass and dinner. After dinner the teens will be bused back to the cathedral by 8:30 p.m.

The tour is open to all high school students and cost is \$15 per person, which includes transportation, lunch, dinner, games and activities. Registration for the Transfiguration Tour can be completed online at [www.fwsbym.com](http://www.fwsbym.com).



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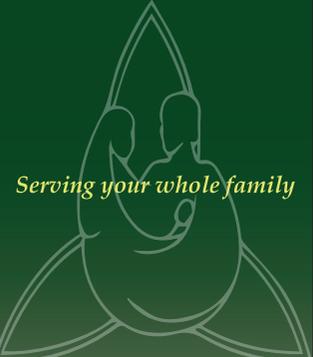
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Dr. Andrew J. Mullally, MD

## Bishops, journalists attacked at church in Nicaragua

COPAN, Honduras (CNS) — Nicaraguan bishops and clergy were attacked by armed groups aligned with the government July 9 as violence in the Central American country escalated and affected the Catholic Church, which has provided humanitarian assistance in its parishes and has tried to diffuse a worsening political crisis through dialogue. Cardinal Leopoldo Brenes Solorzano of Managua and his auxiliary, Bishop Silvio Jose Baez, and Archbishop Waldemar Stanislaw Sommertag, the apostolic nuncio, were among clergy from Managua pummeled as they attempted to protect St. Sebastian Basilica in the city of Diriamba from an incursion by a pro-government mob. Bishop Baez and at least one other priest were injured. Journalists also were attacked and had cameras and other equipment stolen. The bishops and clergy also tried to free anti-government protesters inside the church as masked individuals and mobs outside chanted “murderers” at the prelates. Pro-government media, meanwhile, accused the church of allowing weapons to be stored inside its properties. “I was injured, punched in the stomach, they took my episcopal symbols away from me, and verbally attacked me,” Bishop Baez tweeted, along with a picture of a gash on his arm and blood-stained habit. “I’m OK, thank God. The basilica is free and so are those who were inside. We have felt brutal force against our priests. We had gone to (the) parish to console our priests, to accompany them in this suffering and were attacked,” he said. The attack on the bishops came as Nicaraguan President Daniel Ortega sent police and paramilitaries to counter protesters calling for his ouster.

## CRS launches water project at Vatican meeting on impact investing

ROME (CNS) — The gap between philanthropic donations and what governments in developing countries can spend on projects to improve the lives of their people is the place where impact investing can make all the difference, said speakers at a Vatican conference. Regular access to clean water is a challenge for some 2.1 billion people around the world, and Catholic Relief Services, the U.S. bishops’ overseas relief and development agency, has launched an impact investment project designed to help local communities improve their water and sanitation service. At the third Vatican Conference on Impact Investing July 10, CRS officially launched Azure, a “blended financial facility” — using both investment capital and grants —

## Thai boys soccer team rescued from cave



CNS photo/Twitter @elonmusk/via Reuters

Rescue personnel walk in the Tham Luang cave complex during a July 9 mission to evacuate the remaining members of a soccer team trapped inside in Chiang Rai, Thailand. The last remaining members of the Wild Boars soccer team and their coach were pulled out of the flooded cave, bringing an end to a nearly three-week ordeal that prompted a huge international rescue effort.

to bring regularly flowing pipes of clean water to people in rural areas of El Salvador. “People in developing countries are able and willing to pay for reliable water services,” Paul Hicks, director of water and land restoration for CRS, told the Vatican conference. But loans and grants are needed to dig the wells, create reservoirs, buy storage tanks and lay miles of pipes. That’s where impact investing comes in, Hicks said. Azure Source Capital is a project of CRS and the Inter-American Development Bank’s Multilateral Investment Fund and is managed by Total Impact Capital, an impact investing firm located in Bethesda, Maryland. Azure Technical Services is the operational arm of the project and works with local companies to provide hydraulic engineering, project management and business and financial expertise to local water service providers.

## Pope names lay Italian journalist to head Vatican communications

VATICAN CITY (CNS) — Pope Francis has named a lay Italian journalist with decades of experience in print, radio and television broadcasting to head the Vatican’s Secretariat for Communication. Paolo Ruffini, 61, who headed the Italian conference of Catholic

bishops’ TV and radio network, was named prefect of the dicastery July 5, making him the first layperson to head such a high-level Vatican dicastery. He succeeds Italian Msgr. Dario Vigano, who resigned as prefect in March after a controversy involving the use and photographing of a letter from retired Pope Benedict XVI. Born in Palermo in 1959, Ruffini received a degree in law at Rome’s La Sapienza University. He worked for a number of major Italian newspapers beginning in 1979, then began working for radio news programs in 1996. He started working in television news in 2002. He served as the head of the Italian Conference of Catholic Bishops’ television and radio stations — TV2000 and Radio InBlu, from 2014 to 2018.

## Ethiopian cardinal praises his nation’s peace deal with Eritrea

NAIROBI, Kenya (CNS) — Ethiopia’s Catholic Cardinal Berhaneyesus Souraphiel commended the Ethiopian and Eritrean governments for signing a peace accord. Ethiopian Prime Minister Abiy Ahmed and Eritrean President Isaias Afwerki signed the peace pact in the Eritrean capital, Asmara, July 9. Cardinal Souraphiel told Catholic News Service July 10: “This is a

historic step taken by the prime minister of Ethiopia within the first 100 days since he took office. The joyous reception of Eritreans to the Ethiopian prime minister and his delegation shows that this has been the prayers of the people. It is very pleasing to the Catholic Church that the prayers of the people of both countries have been answered.” For decades, the two countries have been at loggerheads on issues that include the border. An estimated 80,000 people are believed to have been killed between 1998-2000 over a fierce border conflict. However, after the two countries signed a U.N.-brokered border agreement in 2000, they failed to implement it. Cardinal Souraphiel said the “steps taken so far by both governments prove that Africans have the wisdom to solve their problems themselves. The Catholic Church will continue to pray both for Ethiopia and Eritrea.”

## Pope attends funeral of cardinal who announced to world his election

VATICAN CITY (CNS) — Pope Francis attended the funeral Mass and presided over the final commendation of Cardinal Jean-Louis Tauran, the French cardi-

nal who led the Vatican’s outreach to other religions and who had announced to the world his election as pope five years ago. Seated to the right of the closed casket with his head bowed in solemn prayer, the pope attended the entire ceremony in St. Peter’s Basilica July 12. Typically, the pope arrives at the end of a cardinal’s funeral Mass to officiate over the rites of final commendation. Pope Francis gave the final blessing, sprinkling with holy water and incensing Cardinal Tauran’s casket, upon which was laid an open book of the Gospels. Members of the College of Cardinals, the diplomatic corps, Vatican officials, dignitaries and guests, including those of other faiths, gathered for the funeral of the late cardinal, who had spent more than 10 years as president of the Pontifical Council for Interreligious Dialogue and decades in the Vatican’s diplomatic service. Members of the Sikh and Muslim communities, along with other mourners, paid their respects before the cardinal’s casket at the end of the service. Cardinal Angelo Sodano, dean of the College of Cardinals and former Vatican Secretary of State, celebrated the funeral Mass. In his homily, he said he personally witnessed Cardinal Tauran’s “great apostolic spirit” after working with him for so many years.

## Catholic organizations playing role in reunification of children

WASHINGTON (CNS) — Some of the migrant children under age 5 separated from their families by the government were reunited with loved ones July 9 with help from Catholic organizations. About two dozen families in all were brought back together on that date with help from the U.S. Conference of Catholic Bishops’ Migration and Refugee Services, Catholic Charities USA and a network of other agencies from around the country. In all, the Catholic agencies will help reunite 55 families by mid-July and provide short-term care, such as food and shelter, said Bill Canny, executive director of MRS. “What we’re trying to do is give people who have had a dose of bad, we’re trying to give them a dose of good,” said Canny in a July 12 interview with Catholic News Service. “Protection of families is a foundational element of Catholic social teaching and this moment calls on all people of goodwill to lend a hand to reunite these children with their parents,” the two Catholic organizations involved said in a joint statement issued the same day by MRS and Catholic Charities USA. Canny said the organizations are trying to raise funds for the reunification effort and anyone wanting to help can donate to Catholic Charities USA, www.catholiccharitiesusa.org.

## 50th jubilee for Father Moreeuw, CPPS

DAYTON, Ohio — The Missionaries of the Precious Blood are pleased to announce the 50th anniversary of the ordination of Father Leroy Moreeuw, CPPS.



FATHER LEROY MOREEUW, CPPS

Father Moreeuw, 81, a native of Detroit, entered the society in 1963 and was ordained on May 18, 1968. He has been involved in parish ministry, vocation work and teaching during his years as a priest.

After his ordination, Father Moreeuw became an instructor at Brunnerdale, the society's former high school seminary in Canton, Ohio, from 1968 to 1972. In 1972, he was appointed associate pastor of St. Peter Church in Harper Woods, Michigan. He first came to Our Lady of Good Counsel in Cleveland as an associate pastor in 1975, and served there for seven years.

In 1982, Father Moreeuw was appointed formation director for the Missionaries. He was named pastor of Most Precious Blood Parish in Fort Wayne in 1983. In 1996, he returned to Our Lady of Good Counsel in Cleveland as its pastor. He served there until 2010, when he moved to Old St. Mary's Church in Detroit, where he is senior priest in residence. In addition to celebrating daily Mass, he gives spiritual direction to priests and seminarians.

Father Moreeuw's anniversary, along with the milestone anniversaries of 12 other Missionaries of the Precious Blood of the Cincinnati Province, signifying hundreds of years of ministerial service to God's people, was celebrated in a special liturgy July 2 at St. Charles Center.

## Summer Theology on Tap series underway

MISHAWAKA — Young adults in their 20s and 30s, single and married, who live in or are visiting the greater South Bend area, are invited to share in food, fellowship and faith in a relaxed setting during a series of gatherings planned for late summer and early fall.

Each of the gatherings will take place from 6:30-8:30 p.m. at Villa Macri Restaurant, 225 Toscana Blvd., Granger, and feature a Catholic speaker who will present his or her thoughts on a topic relevant to the theme of "Navigating Current Culture." The speakers and specific topics planned are:

July 24 — Feminism: Women in the Church — Jessica Keating  
July 31 — Bioethics: Are We Playing God? — Teresa Manion  
Aug. 7 — Polarization: How Christ Narrates Unity — Father Kevin Sandberg, CSC

Aug. 14 — Summer Mass and cookout at St. Pius X Church

# AROUND THE DIOCESE

## Sisters elect Provincial Chapter Council



Provided by the Sisters of St. Francis of Perpetual Adoration

The Provincial Chapter election of the Sisters of St. Francis of Perpetual Adoration was held on June 22 at St. Francis Convent. Sister M. Angela Mellady, OSF, was re-elected provincial of the Immaculate Heart of Mary, Province of the Sisters of St. Francis of Perpetual Adoration. The sisters serve in Fort Wayne at the University of Saint Francis. They also serve at St. Matthew School in South Bend and Marian High School, Mishawaka. The council members elected, pictured from left to right, in front, are Sister Margaret Mary Mitchel, OSF; Sister M. Rose Agnes Pfautsch, OSF; Sister M. Clare Reuille, OSF; and Sister Lethia Marie Leveille, OSF. In back are Sister M. Lissetta Gettinger, OSF; Sister M. Rachel Dinot, OSF; Sister Magdalena, OSF (General Superior); Sister Angela, OSF; and Sister M. Petra Nielsen, OSF.

For more information visit [www.diocesefwsb.org/tot-sb](http://www.diocesefwsb.org/tot-sb). Theology on Tap events are sponsored by Knights of Columbus Insurance.

## Dominican Sister Mary Ann Mueninghoff celebrates jubilee

SINSINAWA, Wis. — Sister Mary Ann Mueninghoff, OP, celebrates her 50th jubilee in July. A Mass was held in Queen of the Rosary Chapel at Sinsinawa Mound on Sunday, July 15, for her and 13 other Dominican Sisters celebrating 50 years.

Sister Mary Ann's home parish is Holy Trinity, Bloomington, in the Diocese of Peoria. She is the daughter of the late Raphael and Mary (Behrmann) Mueninghoff.



SISTER MARY ANN MUENINGHOFF

## Bishop from Myanmar makes visit to diocese



Stephanie A. Patka

Msgr. Felix Lian Khen Thang, center, Bishop of Kalay diocese in Myanmar, recently visited Bishop Kevin C. Rhoades and Father Peter Dee De at the Fort Wayne chancery.

Sister Mary Ann's ministry has been dedicated to teaching, religious education, congregational ministries and higher education.

In the Archdiocese of St. Paul and Minneapolis, Sister Mary Ann taught at St. Albert the Great, Minneapolis, from 1969-76. In the Diocese of Helena, she served as director of religious education at St. Matthew Parish, Kalispell, 1976-80. In the Archdiocese of Chicago, Sister Mary Ann ministered as director of religious education at St. Luke Parish, River Forest, 1981-87, and as an administrator at Dominican University, River Forest, 2006-17.

In the Diocese of Fort Wayne-South Bend, Sister Mary Ann served as rector of the University of Notre Dame, Notre Dame, 1995-2006. She has also ministered in Minnesota and Montana.

Sister Mary Ann is living in community in Kenosha, Wisconsin. To honor Sister Mary Ann on her jubilee, go to the Sinsinawa Dominicans' website, [www.sinsinawa.org/jubilee](http://www.sinsinawa.org/jubilee).

## St. Felix Catholic Center statue to be blessed

HUNTINGTON — A life-size, bronze statue of Blessed Solanus Casey that has been placed on the grounds of St. Felix Catholic Center will be blessed and dedicated at 2 p.m. Monday, July 30, the date of the first memorial of Blessed Casey to be celebrated in the Diocese of Fort Wayne-South Bend.

Father Anthony Steinacker, pastor of SS. Peter and Paul Parish, Huntington, will celebrate Mass at 12:30 p.m., prior to the blessing, in the center's St. Felix de Cantalice Oratory. Refreshments will follow. St. Felix Catholic Center is located at 1280 Hitzfield St., Huntington.

## 150th anniversary of St. Vincent de Paul Parish

ELKHART — Members of St. Vincent de Paul Parish will observe the 150th anniversary of their parish this year. The highlight of the celebration will be a 3:30 p.m. bilingual Mass with Bishop Kevin C. Rhoades on Sept. 30, with a reception following. It is hoped that former clergy, parishioners and school alumni will attend.

For more information visit [www.svcelkhart.org](http://www.svcelkhart.org) or call 574-293-8231.

# Diocesan young adults travel the Camino

BY CATHERINE HORVATH  
AND NIKI WILKES

From June 16-24, 28 young adults from the Diocese of Fort Wayne-South Bend took the ultimate trip. El Camino de Santiago (also called the Way of St. James) is one of the Catholic Church's most participated-in pilgrimages. Pilgrims can start wherever they like along its main routes, but everyone ends up in the Spanish city of Santiago de Compostela, where the remains of St. James the Greater rest in its cathedral.

This diocesan group, whose travel was facilitated by Verso Ministries, decided to take a 118-kilometer route on the French Way, walking for five days and gaining many life-giving spiritual lessons along the way. They felt that the best way to describe the pilgrimage would be to explain how the journey helped all of them understand the faith.

## Lean into suffering

**Wilkes:** The first thing I learned was, sometimes you have to lean into suffering. Everyone in the group had hurts and aches during the trip. But what many of us soon realized was that if you tried to be timid about it, you only prolonged your walk and therefore your pain. You had to walk into the pain so that you could get where you needed to go. What a fitting analogy for our walk toward God. Life gets you down, and sometimes it is not an option to take time to recover. You have to keep going forward, no matter how much you may want to stop. If you accept this and try to walk as normally as possible, you actually find that God gives you the strength to endure and leads you to a place of repose.

## Stop to smell the roses

**Horvath:** On a pilgrimage like the Camino, it's easy to focus on forging ahead and getting from



Photos provided by Niki Wilkes

**Young adult pilgrims from the Diocese of Fort Wayne-South Bend walked the famous Camino de Santiago in Spain in June. They are pictured in front of the cathedral in the town of Santiago de Compostela, which is believed to be the final resting place of St. James the Apostle.**

one town to the next to beat the heat of the day or that blister on your foot. However, I felt that God wanted us to slow down and take our time, to let go and be on His time. One of the most calming parts of the pilgrimage was resting in God's presence in natural beauty — stopping to smell fragrant roses on the roadside, admiring the morning mist in the valleys, and watching the sun rise over Spanish hills. The Camino offered us the opportunity to be meditative and reflect in wonder and awe of God's creation. Stopping to smell the roses allowed me to reflect on putting aside my expectations

and agenda and renew my trust that God does indeed fulfill His promises, but in His own time and in His own ways — on the Camino and in the pilgrimage of everyday life.

## Be on the journey together

**Wilkes:** Along the way, we experienced amazing generosity. From getting a knee massage to being offered a banana when you looked out of sorts, there were countless instances where strangers helped us with our discomforts. We were also will-

ing to share our life experiences, our joys, and we took our meals together with ease. It all boiled down to a deeper understanding of what those around you are going through as you experience the same road together. We found that this also applies to our journey to God. Once we realize that everyone is on the same path, we can start looking around us and offering what we have.

## Turn group chat into group prayer

**Horvath:** There are people from all over the world on the Camino. I had a plethora of opportunities to turn my extroverted-self loose and strike up conversations with other pilgrims. It was easy to get lost in interesting and intimate conversations. Many of these connections provided an opportunity for group prayer (our group often prayed the rosary or a chaplet aloud together) and dialogues on faith. We also voiced the prayer requests we carried with us and prayed for each other. This outward exhibit of faith, as well as other conversations with pilgrims outside our group, inspired open dialogue about the Catholic faith with pilgrims who were less familiar with our traditions. The group chat turned toward God, and many times it was inspiring to see the Holy Spirit at work through these dialogues of faith with others. I found sharing my faith also helped me grow a little more in it.

## It's OK to walk at different paces

**Wilkes:** Whenever you passed someone or were being passed, it was common to exchange the phrase "Buen camino," which means "have a good journey." It was a friendly way to acknowledge the person and encourage them. One thing I gathered from that is that you shouldn't feel like you are judged by your pace.

In our path towards God, you'll have people who have been on the road their whole life and some only a few months. You'll have people who are experiencing an outpouring of God's grace which makes them speed by and others limping just to get to the next step. But as long as you get to the end, it doesn't matter how fast you got there or how long you walked.

## Take time for peaceful solitude

**Horvath:** On the Way, I often found myself wishing I had taken more time to grow inwardly. I like to talk so silence is difficult for me, but I've also found that it's a necessity for my faith life. Our group as a whole started each early morning's walk with 30 minutes of silence. By the third day of walking, those I was walking with felt comfortable enough to walk together in silence while praying on our own. This was such a blessing for all of us: We cherished moments when it was just us and God and the songbirds in the trees. Along the 118 kilometers, we were blessed with many opportunities to literally walk miles with God and take that time to get to know Him more in peaceful solitude that the beauty of God's nature provided.

A pilgrimage like the Camino is unexpected. Pilgrims can plan and prepare as much or as little as possible, and the Camino will still be full of unforeseen blessings and challenges. It is truly a lesson in the old trope "let go and let God." The Camino is also what each pilgrim makes of it, or allows God to make of it through them individually. There are enlightenments we came home with as well as effects and influences from the Camino that we have yet to discover. All of these have affected our journey on our ultimate pilgrimage towards God, especially as we return to our daily lives.

Buen camino.



The group presses on through a Spanish woods.



An overpass along the route.



There's no reason not to enjoy lighthearted moments along the Camino de Santiago, as two diocesan pilgrims demonstrate.

# Outdoor Mass at Catholic Youth Summer Camp



Provided by Brandee Porter

Another year of Catholic Youth Summer Camp took place June 24-29 at Camp Lutherwald in Howe. The fourth- through sixth-grade girls and boys celebrated daily Mass and participated in traditional camp activities and zip lining. On Tuesday, Bishop Kevin C. Rhoades celebrated the holy Mass and stayed for lunch. He is pictured above with the campers.

## Indiana abortion doctors accused of violating sexual abuse reporting law

BY NATALIE HOEFER

**S**ue Swayze Liebel began the press conference on June 20 with sobering words.

"I'm sorry that I have to be here today to deliver this news," said the vice president of public affairs for Indiana Right to Life. "Earlier today, 48 consumer complaints were filed with the Indiana attorney general's office [and the state Department of Health] against nine Indiana abortion doctors who have allegedly failed to follow the legal reporting requirements to protect young children from sexual abuse."

The press conference, which took place at the Indiana Statehouse in Indianapolis, was one of five held throughout the state that day by Indiana Right to Life. Four of the conferences took place in cities where the alleged misreporting took place: Bloomington, Indianapolis, Lafayette and Merrillville.

A press conference was also held in South Bend, where one

of the accused doctors is promoting the opening of an abortion center.

The alleged violations occurred less than a year after the state law in question went into effect on July 1, 2017.

That law requires abortions on girls less than 16 years of age be reported within three days to the Indiana State Department of Health and the Indiana Department of Child Services. The goal of the law is to enable authorities to investigate such cases for potential child sex abuse.

The flawed reporting was discovered by Indiana Right to Life. In an ongoing effort to monitor the abortion industry in Indiana, the organization requested from ISDH all of the public-record Terminated Pregnancy Reports for abortions performed in the state since the law went into effect.

The review revealed that on 48 of the forms for girls ages 12-15, the "date reported to DCS

**ABORTION, page 12**

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# Victory Noll announces jubilarian sisters

HUNTINGTON — Eight members of Our Lady of Victory Missionary Sisters celebrate jubilees this year.

A celebration Mass to honor the sisters took place May 24, and another will take place July 28, in the Archbishop Noll Memorial Chapel on the Victory Noll campus in Huntington.

A native of Prairie du Chien, Wisconsin, **Sister Mary Joan Ginsterblum** celebrates 80 years as a Victory Noll Sister. She joined OLVN on Jan. 25, 1939. Her ministry work has taken her to California, Colorado, Utah, Oregon, Arizona, Florida and Indiana. She has served as a catechist, a physical therapist and worked in hair care. She also worked as the caretaker of the natural areas on the Victory Noll campus and she carved the wooden peace pole that now stands in the Miami Memorial Peace Garden. In addition, she has carved several smaller items such as birds that she has given away to friends, family and visitors. Many items are still found throughout the campus.



**SISTER MARY JOAN GINSTERBLUM**

**Sister Joan Arnold** is celebrating 70 years with OLVN, having joined on Oct. 27, 1948. The native of Lebanon,



**SISTER JOAN ARNOLD**

Pennsylvania, has been missioned in Texas, Indiana, Michigan, California, Ohio, Wisconsin, Utah, New Mexico, Illinois and West Virginia. She has been a catechist and served on the Leadership Team. She spent nine years as the general treasurer. She served on the Resource Sharing Board and has spent many years as the peace and justice coordinator for OLVN.

**Sister Monica Haines**, a native of Goshen, joined OLVN on Oct. 27, 1948, and celebrates her 70th jubilee. She has served in California, Michigan, Indiana, New Mexico, Texas and Illinois. She has worked as a catechist, a director of religious education, pastoral minister, adult educator and personal needs assistant.



**SISTER MONICA HAINES**

**Sister Mary Alice Murphy**, from Moncton, New Brunswick, Canada, celebrates 70 years since she joined on Oct. 27, 1948. Her ministry work has taken her to California, Indiana, Ohio, Michigan, Texas and Colorado. She has served as a catechist and a vocation director, and served on the Leadership Team. She has spent nearly 50



**SISTER MARY ALICE MURPHY**

years in Colorado as a social worker, including with Catholic Community Services and as director of Care Housing. In 2009, the Sister Mary Alice Murphy Center for Hope opened in Fort Collins to serve the homeless and near-homeless.

"The saying I like to use is 'God is faithful,'" said Sister Mary Alice. "I have loved being a missionary and it has brought so many different people into my life and stretched me to grow. Only God could accomplish what has been done, and like St. Mother Theresa, I have only been a pencil in God's hand."

**Sister Paula Wellnitz** is celebrating her 70th jubilee, joining OLVN on Oct. 27, 1948.



**SISTER PAULA WELLNITZ**

A native of Elgin, Illinois, Sister Paula has been missioned in California, Colorado, Tennessee, Washington, South Dakota and Utah. She has been a catechist and a mental health counselor. She worked in family enrichment, social work, pastoral work and with Catholic Charities.

"It was God's choice, not mine, to become a sister. Although, as I lived it and could participate in the life and work of the OLVN Sisters, it was the sort of group I think fits me," said Sister Paula.

**Sister Clarita Trujillo**, a native of El Rito, New Mexico, celebrates her 60th jubilee. She joined OLVN on Sept. 6, 1958. Her mis-

sion history has included work in California, Texas, Colorado, Indiana, New Mexico and in Bolivia. She has served as a catechist and worked in campus ministry and pastoral ministry. She has been involved in social work with the Mexican-American Social Justice Movement, and annually traveled with a delegation to Nicaragua to assist with an eye clinic bringing services to the poor population in that country.

"My life as a Victory Noll Sister has been an adventure in the company of so many people who have enriched, fulfilled and perhaps even directed me as I lived and worked among God's people," said Sister Clarita. "I tried to be accepting of all who crossed my path. I learned much as I interacted with the young adults, the old and with children. I thank my sisters, my family and friends for the support and love that I always receive. I trust in God's generosity and boundless blessings."

**Sister Teri Nederhiser**, from Cedar Rapids, Iowa, joined OLVN Sept. 5, 1958, and is celebrating 60 years as a Victory Noll Sister. She was missioned in Indiana,



**SISTER CLARITA TRUJILLO**



**SISTER TERI NEDERHISER**

Arizona, California, Texas and Iowa. She has worked as a catechist, medical technologist, caregiver, director of religious education and worked with clothing and food banks. She also served on the Leadership Team.

**Sister Teresa Aparicio-Cervantes**, a native of Zacapu, Michoacan, Mexico, is celebrating her 50th jubilee. She has been missioned in Mexico, Texas and New Mexico. She has worked as a pastoral assistant and in community development as director of Casa de las Comunidades in Albuquerque.

"My immigrant roots have helped me to understand my Christian vocation, and to pass on God's mission to all," said Sister Teresa. "This vocational call inspires me to be the ecclesial voice and to walk with solidarity among the suffering of all the immigrants in the world."

Our Lady of Victory Missionary Sisters is a religious community of women dedicated to those living in poverty or oppression in the name of Christ. Founded in 1922 by Father John Joseph Sigstein, the members of Victory Noll community minister to those in need.



**SISTER TERESA APARICIO-CERVANTES**

# Seven Poor Handmaids of Jesus Christ celebrate jubilees

DONALDSON — Seven Poor Handmaids of Jesus Christ celebrate jubilees this year. Sister Inez Wilmering leads the group, celebrating 75 years in religious life. In the Diocese of Fort Wayne-South Bend, Sister Inez served as a nurse and nursing supervisor at St. Joseph Hospital in both Fort Wayne and Mishawaka; and as an instructor of nursing at Ancilla College. She served in the PHJC treasurer and business offices for over 20 years. She has also ministered at the Catherine Kasper Home in Donaldson, where she now resides and volunteers.

Sister Carleen Wrasman is a 60-year jubilarian. In the Diocese of Fort Wayne-South Bend, Sister Carleen served as provincial counselor of the Poor Handmaids. She taught at the Elkhart Adult Basic Education Center in Elkhart and at Ancilla College in Donaldson, where she also served in mission integration and campus ministry. Currently, Sister Carleen volunteers for the PHJC community and resides at Convent Ancilla Domini, Donaldson.



Provided by Barbara Allison

Sister Mary Baird, also a 60-year jubilarian, has ministered in the Diocese of Fort Wayne-South Bend in numerous capacities. Sister Mary taught at St. Joseph School, now the grades 3-5 campus of Mishawaka Catholic School, in Mishawaka, and has also served in communications and environmental ministries. She founded both the Earthworks and MoonTree Studios ministries of the Poor Handmaids of Jesus Christ and served as the sisters'

first communications director and heritage director. She also ministered as an interpretive naturalist at Potato Creek State Park in North Liberty and at the Marshall County Soil and Water Conservation District in Plymouth. She is the current director of MoonTree Studios, where she resides and teaches.

Sister Mary Josef Shingler celebrates 60 years as a Poor Handmaid of Jesus Christ sister. In the diocese, she served as a teacher and the principal of St.

**Poor Handmaids of Jesus Christ 2018 jubilarians are, in the front row, from left: Sister Marie Heppeler, 50 years; Sister Carleen Wrasman, 60 years; and Sister Inez Wilmering, 75 years. In the back row: Sister Esther Dolezal, 50 years; Sister Michelle Dermody, 60 years; Sister Mary Baird 60 years; and Sister Mary Josef Shingler, 60 years.**

Joseph School in Mishawaka and as a member of the PHJC elected leadership team, PHJC treasurer and development director. Sister Mary Jo currently resides at Convent Ancilla Domini and coordinates the Heritage and Archive Office of the Poor Handmaids.

Sister Michelle Dermody celebrates 60 years as a Poor Handmaid of Jesus Christ sister. In the diocese, she has taught at St. Monica School in Mishawaka and was the director of reli-

gious education at St. Michael School in Plymouth. She also served as youth ministry director at St. Bavo in Mishawaka. She has served at Lindenwood Retreat and Conference Center in Donaldson and at the Catherine Kasper Home and Catherine's Cottage, where she's a resident and an active volunteer.

Sister Esther Dolezal celebrates her 50-year jubilee this year. A registered nurse, she served as the director of long-term residence for the Poor Handmaids in Donaldson before being missioned to Kenya. She has served at Materi Girls Centre, St. Joseph Children's Home and St. Anne Mission Hospital, all in the Diocese of Meru in Kenya.

Sister Marie Heppeler is also a 50-year jubilarian with the Poor Handmaids of Jesus Christ. She has taught at St. Joseph School and the Penn-Harris-Madison district in Mishawaka, St. John the Baptist School in South Bend and St. Pius X School in Granger. She is currently a teaching assistant at St. Pius and lives in South Bend.

# Sister Mary Ann Burkhardt called to eremitic life

BY SARAH DUSTMAN

Calling from the Lord to a life of solitude is what led Sister Mary Ann Burkhardt to the vocation of eremitic life. Sister Mary Ann had been living in a community of religious sisters when she discerned that God was not calling her to community, but rather to solitude. After leaving her community, Sister Mary Ann approached Bishop Kevin C. Rhoades about becoming a hermit.

Hermits discern their vocation for three years before professing their final vows. Sister Mary Ann professed her final vows on Friday, July 6, at St. Mother Theodore Guerin Chapel in Fort Wayne, where Bishop Rhoades celebrated the Mass. The Church celebrates with solemnity the Rite of Perpetual Profession, by which religious bind themselves permanently to the service of God and the Church.

Bishop Rhoades began his homily by discussing the first reading Sister Mary Ann had selected. In this reading the prophet Isaiah wrote, "Fear not for I have redeemed you; I have called you by name, you are mine." The bishop explained that this passage reminds all of God's tender love for all His children, and that "He loves us and is with us always."

The bishop then spoke of how Sister Mary Ann became a hermit in response to God's call "to devote her life to His praise."

"Sister Mary Ann, like all consecrated hermits, is called to



Jerry Kessens

Sister Mary Ann Burkhardt professes solemn vows as a diocesan hermit to Bishop Kevin C. Rhoades.

live a stricter separation from the world, to live 'in the desert,' so to speak, in order to live in communion with God," he said.

Even though Sister Mary Ann lives in solitude, he said she is "part of the praying community of the whole Church." In addition, her life of prayer and penance is the "constant prayer of praise and petition which the Church offers to God."

Bishop Rhoades noted the example of the patron saint of the day, St. Maria Goretti, whom he referred to as "a model of cou-

rageous fidelity to the Christian vocation" who teaches "the beauty and value of chastity."

"St. Maria Goretti is an example for Sister Mary Ann and for all of us, of the radical choice of living the Gospel, of adherence to Christ," he said.

He added that St. Maria Goretti reminds all that "the Christian ideal is possible" and can be lived intensely "with the grace of God." He then explained that Sister Mary Ann is embracing the eremitic life because she seeks to live the Christian ideal

and knows she can only do so with "the help of God's grace."

This idea of seeking the Christian ideal was found in the Gospel reading at Mass. In this Gospel, Jesus said, "Whoever serves me must follow me, and where I am, there also will my servant be." Bishop Rhoades explained the passage, saying that the only way to discipleship is the Way of the Cross, "with the self-sacrificial love and the dying to self-centeredness it entails."

"By following Jesus to the cross, we also follow Him to the resurrection," he said.

He added that Sister Mary Ann is following Jesus to the cross in her consecrated life as a hermit. In addition, "all Christian vocations take the shape of the cross" and when these vocations are faithfully lived out, they "lead to the glory of the resurrection."

The bishop added that Sister Mary Ann's profession of vows is a reminder that "we are called to follow the Lord as His disciples." Being His disciples means "following Him to death, death to self, in imitation of His example of laying down His life for others."

As a hermit, Sister Mary Ann has embraced prayer and taken vows of poverty, chastity and obedience. Her daily life consists

of Mass, a Holy Hour, prayer and fasting. When in her home, Sister Mary Ann lives mostly in silence and does not usually interact with the outside world, except for viewing or listening to the news.

Her silence does not mean that Sister Mary Ann cannot speak to others, however. She is not to engage in group activities or gatherings, but is able to spend time with her family or talk with others at church.

Sister Mary Ann said that some people may find such a vocation boring, but she finds gratification in the eremitic life. She knows that this is the life meant for her, and that "just growing deeper with God" is her goal.

Her vocation has influenced the people in her life. Her daughter, Tina Schneider, said that her mother was "always a follower of her faith." She said that seeing her mother grow in her vocation has made her want to grow in faith as well.

Another family member influenced by Sister Mary Ann's vocation is her grandson, Jacob Schneider. Schneider, a second-year pre-theology student at Mount St. Mary's Seminary, referred to her as the spiritual leader of the family. "Her witness to Christ strengthens our family," he said.

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# Deacons' ministry of presence will be in forefront at upcoming congress

BY PETER FINNEY JR.

NEW ORLEANS (CNS) — The 18,000 deacons in the United States exercise a ministry of presence, bringing the healing and hope-filled message of Jesus Christ to people they encounter daily in their parishes, other ministries and workplaces.

That diaconal ministry of presence will be front and center July 22-26 in New Orleans.

About 2,800 people — including 1,300 deacons, along with their wives and children — will attend the 2018 National Diaconate Congress, an event so big it will require three hotels to accommodate the attendees.

The theme of the gathering, held only three times since the inaugural congress in New Orleans in 1994, is “Christ the Servant: Yesterday, Today, Forever.”

“Honestly, with 18,000 deacons across the United States, we thought if we could get 5 percent (900) we could make it work,” said Deacon Ray Duplechain, executive director of the Office of the Permanent Diaconate for the Archdiocese of New Orleans and chair of the National Association of Diaconate Directors.

“This is certainly a chance for us to hear what the Church and the bishops have to say about the diaconate, and we will be listening intently to both the affirmation and the challenges,” he told the *Clarion Herald*, New Orleans’ archdiocesan newspaper.

The congress will hear from several high-profile U.S. bishops, including Archbishop Christophe Pierre, apostolic nuncio to the United States. Also making major addresses will be Galveston-Houston Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops; New Jersey Cardinal Joseph W. Tobin of Newark; New Orleans Archbishop Gregory M. Aymond; Denver Archbishop Samuel J. Aquila and retired Bishop Gerald F. Kicanas of Tucson, Arizona.

Other speakers will be Bishop Frederick F. Campbell of Columbus, Ohio, and Bishop W. Shawn McKnight of Jefferson City, Missouri, as well as Deacon Dom Pastore (along with his wife, Teresa Tameo Pastore) of Detroit; Deacon William Ditewig, former executive director of the bishops’ Committee on the Diaconate; Deacon James Keating of the Institute for Priestly Foundation at Creighton University; and Deacon Greg Kandra of Brooklyn, New York, author of “The Deacon’s Bench” blog.

In addition to the major addresses, there will be more than 30 workshops over the three days on various aspects of diaconal ministry, most presented by deacons.

Deacon Duplechain said he expects a major study of the diaconate to be released during the conference by the Center for Applied Research in the Apostolate, which would be the first update since research was done in 1981 and 1996. The study is based on surveys of deacon directors and active deacons across the U.S., Deacon Duplechain said.

In addition to hosting the first congress in 1994, the Archdiocese of New Orleans has had strong ties to the National Association of Diaconate Directors because of the work of Deacon Jim Swiler, the long-time diaconate director in New Orleans and the first deacon to serve as chairman of the national group, Deacon Duplechain said.

“Deacon Swiler was one of the pioneer directors,” Deacon Duplechain said. “He was one of the first permanent deacons to direct a permanent diaconate office in the U.S., and he was the first permanent deacon to serve as chairman of the national association. He was a deacon’s deacon.”

To accommodate the large gathering, daily Mass will be celebrated at the New Orleans Marriott, one of the congress hotels, because St. Louis Cathedral can seat only about 900.

Deacon Duplechain said he was excited to learn more about why the Church teaches the sacraments of matrimony and holy orders are considered the only two sacraments “at the service of Communion,” enabling individuals to direct their lives in a sacramental way for the salvation of others, building up the body of Christ and themselves being saved in the process.

“What I hope to see is the deep commitment of men and women in the sacrament of matrimony and the connection of that to the order of deacons,” Deacon Duplechain said. “The diaconate is a restored reality in the Church, and it has provided much fruit in terms of service to the Church.”

There are about 30,000 permanent deacons worldwide.

*Peter Finney is executive editor/general manager of the Clarion Herald, newspaper of the Archdiocese of New Orleans.*

## ABORTION, from page 9

if patient [is] under 16” was not simply past the state-mandated three-day timeframe — it was left blank altogether, according to Indiana Right to Life.

“Given that as many as one in four girls may experience sexual abuse or assault before the age of 18, it’s likely that some of these [48 improperly reported] pregnancies were not the result of consensual activity,” Swayze Liebel stated. “We’re not here to speculate. That’s the point of [state agencies] getting involved.”

And if an investigation does find that “an Indiana physician is not following the law . . . , then the Indiana attorney general must investigate and must look into whether or not that physician should continue to hold a medical license on a going forward basis,” said state Sen. Mike Delph, R-Carmel, at the Indianapolis press conference. His district includes the capital city.

Additionally, U.S. Reps. Jim Banks and Todd Rokita submitted a request to the state attorney general’s office to investigate the use of Title X funds for the facilities in question.

“We are concerned that these entities may be recipients of federal Title X grant funds, which require compliance with state laws,” the request reads. “These facilities face allegations of failing to report abortion procedures on minors to the Department of Child Services as required by state law, which, if they had received Title X funds, would be in violation of federal law.”

State Sen. Erin Houchin, R-Salem, whose district includes Bloomington, is one of the three co-authors of the law in ques-

tion. She provided comments at the news conferences in Bloomington and Indianapolis and spoke one-on-one with *The Criterion*.

“I was very disheartened,” she said of her reaction upon learning of the allegations. “It is frightening that we have girls as young as 12 years old showing up at abortion facilities in Indiana — let alone the 13-, 14- and 15-year-old girls — and those are not being reported. It is so critical, this reporting, to protect them from continued sexual abuse. Those departments can’t intervene if reporting is not being made.”

According to information provided to press members, the 48 abortions took place in all six licensed abortion facilities in Indiana. Thirty-six of the cases occurred in Indianapolis, while nine took place in Merrillville, two in Bloomington and one in Lafayette.

“There is one doctor I am compelled to call attention to — Dr. Jeffrey Glazer,” said Swayze Liebel. “Of the 48 [alleged violations], he’s had 11 reports filed against him this morning. He’s attempting to help an abortion center to open in South Bend by being its medical director.”

In an interview with *The Criterion*, Crista Miller of Fort Wayne, who started GivingTeensGrace.org to educate parents and families on the risk of online predators, said the allegations “came as no surprise” to her.

“We know it’s been an issue with trafficking and abortion going hand in hand for years,” said Miller, who spoke at the South Bend press conference.

“When you have a law that’s put in place, and you have such a vast number of people getting

abortions and so many doctors and clinics, the difficult piece is enforcing the law.

“Until someone steps up like [Indiana] Right to Life and [asks for] an investigation, then nobody knows there’s something that needs to be enforced.”

Ali Slocum, communications and marketing director for Planned Parenthood of Indiana and Kentucky, provided a statement in response to the complaints.

“At Planned Parenthood of Indiana and Kentucky, the health and safety of our patients is our top priority, and we take our responsibilities to provide the best possible care for our patients seriously,” she said. “We adhere to Indiana State Department of Health reporting requirements and follow best public health practices to ensure patients get the help they need.

“We cooperate fully with all ISDH inspections, and immediately address any issues that officials share with us. Our most recent routine ISDH inspection, conducted in March of 2018, confirmed that we are adhering to state reporting requirements for minors in our health centers.”

In his closing comments at the Bloomington press conference, Indiana Right to Life President and CEO Mike Fichter expressed the intensity of his feelings regarding the alleged violations.

“Frankly, it sickens and angers me that these girls may have been sent right back into an abusive situation because DCS has never been notified and given a chance to do their job,” he said.

*Natalie Hoefler is a reporter for The Criterion, the newspaper of the Archdiocese of Indianapolis.*

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## Navigating the stresses of life

A trick to staying positive and relaxed each day amidst life's stressors is to build yourself a little mental "ponder box." Imagine a cardboard box that you might buy at a craft store. Decorate it mentally with some pretty fabric, perhaps some ric rac, lace or a satin ribbon. Choose a color or pattern you love. Blue checks. Subtle florals. Whatever it is you like.

Is it in your head?

In that mental box you are going to gather memories of things you love. An unexpected kindness that someone showed to you that knocked your socks off. A compliment received. The pride you felt as your child played his little tune on the piano at a recital or simply in the living room. The day your husband proposed. How you felt when you sneakily did a kindness for someone. The smile on that person's face. When your child overcame some challenge. The way the ocean looked as the sun set the last time you were there. The smell of a baby's breath. The decorated altar at Christmas. The way your cold, fluffy pillow envelops you and smells fresh. The feel of your toes in the sand. The way the glass vase sparkles in the kitchen when the sunlight hits it just so. A really good conversation when you felt understood. A chance meeting with an old friend. How you felt the day your daughter was born and you realized you were a mother. And so on.

How about adding some little meditations of truth just for good measure? These might be the fol-

lowing thoughts: God loved you into existence. He didn't need to create you but He created you out of love so you may one day enjoy heaven and all the glories there with Him. Your existence is His gift to you. Even if you were the only person in the world, God would have sent His Son Jesus to die for you on the cross and redeem you. You are worth just that much to Him. "For God so loved the world that He gave His one and only Son, that whoever believes in Him should not perish, but have eternal life." (John 3:16). Simply, God loves you. Even if ... even though ... yes.

Put those things in your mental ponder box. When you are doing some menial task, pull out one of those memories from your ponder box and simply enjoy the thought, contemplation or memory. Come up with more if you wish, and your ponder box will grow. When you get a phone call that jolts you, or have a conversation with a person that upsets you, pull out one of those memories from the ponder box. When you feel your stress level rising, or something suddenly comes up that you need to do, get out the ponder box.

When you do this, when you shift your thoughts from the negative intrusion to the positive truths, your load will automatically be lightened. You will often find an unexpected smile on your lips. And that automatically resets your brain. There is a science behind smiling and you can read about it easily by Googling the topic. Basically, smiling, even a forced deliberate smile, biologically and psychologically



### EVERYDAY CATHOLIC

Theresa A. Thomas

relaxes you. It's your refreshment. Results from testing indicate that people who smile often enjoy lower heart rate levels and less stress hormones in their systems. I'm guessing they are also more pleasant to be around and can more easily be channels of grace to their family and friends when relaxed.

It takes practice to shift from negative to positive, to take good thoughts from your mental ponder box and replace those with the thousand annoyances in front of you, but with a little effort, you can do it almost automatically.

So, build a lovely, mental ponder box and fill it with all that you love. Then practice pulling out the contents at the moments you need them most.

You have a lot of wonderful life experiences that God has blessed you with. Take them out with gratitude, and let them help you become a better person.

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

## A move toward mentoring

Every so often, a new catchphrase will take hold in Church circles, signaling a change of course in catechetical method or missionary outreach. Phrases like "forming intentional disciples" and "ministry of presence" come to mind as examples.

In recent weeks, the call for "mentoring" has begun to circulate with greater frequency, particularly as the Church considers how it is going to attract and retain young adults moving forward and how it is going to meet the needs of its millennial members.

What's most notable about this concept is that it's coming directly from young adults themselves, not from the academy or hierarchy. It's a grass-roots request from young Catholics for meaningful support in the art of Christian living.

Archbishop Charles J. Chaput of Philadelphia, offered one young woman in his diocese an opportunity to make a public request for mentoring. Using space in his weekly column, she wrote, "I ask the 2018 synod to consider how the Catholic Church can encourage mentorships for today's youth and young adults. We're so tired of feeling lost in a storm with no one to help us find God's light."

Or consider this from the document that the pre-synod delegates penned for the synod fathers: "Young people are looking for companions on the journey, to be embraced by faithful men and women who express the truth and allow young people to articulate their understanding of faith and their vocation."

Why the sudden call for men-



### IN LIGHT OF FAITH

Elise Italiano

toring? Though sociologists and Church historians can provide a more comprehensive picture of this phenomenon, I think it's tied to the weakening of communal bonds and the disappearance of reliable support networks.

By and large, many young people — including those who count themselves as engaged Catholics — have lacked the consistent presence of adults in their lives to show them to what it means to be a mature Christian. They've also been starved for instruction in how to tackle the general expectations and demands of adulthood as well as how to navigate today's complex moral questions.

Families — nuclear and extended — used to be reliable and consistent "schools of love." They were the context in which emerging adults could learn, almost by osmosis, how to forgive, make lifelong commitments and discern God's will. But decades of divorce and a changing economy that has scattered people far and wide in search of work have weakened the family's foundation as a critical place of instruction for those com-

IN LIGHT OF FAITH, page 14

## The Lord appoints prophets to lead His people



### THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Sixteenth Sunday in Ordinary Time Mark 6:30-34

The Book of Jeremiah is the source of this weekend's first reading. One of the three major prophets of ancient Israel, Jeremiah so firmly saw himself as God's representative that he wrote as if God were writing through him. So, in Jeremiah's works, God often speaks in the first person.

Such is the case in this reading. The reading reveals the disorder, as well as the turmoil, that existed in Israel at the time. The split was not only political: It also was religious, because various views and different inter-

pretations of the Law of Moses did battle with each other.

Assuming the role of prophets, persons on their own pressed for this viewpoint or another.

In the writing of Jeremiah, God warned the people against these varying approaches to religion. God's warning was severe. These persons, imposters in prophecy, led people astray. Caring for the people, and for their well-being, God predicted doom for those who would confuse others in matters of religion.

The people were not helpless victims of these frauds. God promised to send, and did send, legitimate prophets.

Two lessons are clear: Objective truth, given by God, exists. God's truth is not simply the conclusion reached by humans as to what seems reasonable to them. As an aside, individual, subjective interpretation of divine revelation always has been foreign to the Scriptures.

The other truth is that people do not have to struggle to find God's truth. God has sent representatives to speak the truth.

For the next reading, the Church presents a passage from the Epistle to the Ephesians. This reading recalls that the privilege of the Jews was to know God, whereas other nationalities long were in the dark.

Now, with and through Christ, all peoples can know God. The Holy Spirit comes to all who hear Jesus and who love God, irrespective of race, circumstance or background.

St. Mark's Gospel furnishes the last reading. It is strong in its explanation of the role and identity of the Apostles. In the story, the Apostles have come back to Jesus, having been sent on various missions to teach what the Lord had taught them. Clearly, many people were assembling around Jesus at this time.

Quite pointedly, Jesus took the Apostles aside, away from the crowd, leading the Twelve to a quiet, private place.

Jesus often took the Apostles to be alone with them, because they were the special students, especially commissioned for special undertakings, given insights into the Lord's teachings that

were not provided to the rank and file.

### Reflection

Directly and frankly, the Church in these readings introduces itself and sets forth its credentials. In so doing, it stresses a fact of belief firmly presented since the days of the Old Testament.

God's truth is exact. It is neither fluid nor open to compromise and qualification. It simply is as it is. All else is fraud and unreal. The prophets stressed this fact in the Old Testament. Those persons who usurped the prophets' places were guilty of great fault and brought upon themselves God's rebuke, for they misled the people whom God loved and whom God intended to be holy.

The same theme is evident in this weekend's New Testament readings. Ephesians assures us that the salvation achieved for us by Jesus does not depend upon anyone's earthly advantage. It is offered to all. Importantly, all of us need it.

Mercifully, God offers us knowledge of truth. He sends us Christ. In turn, here on earth, Jesus appointed as our guides the Apostles, whose teachings the Church so carefully keeps and reveres.

Just as the Old Testament belittled individual interpretation of revelation and emphasized the prophets, so the New Testament discounts any personal definition of truth by emphasizing the place of the Apostles.

### READINGS

**Sunday:** Jer 23:1-6 Ps 23:1-6 Eph 2:13-18 Mk 6:30-34

**Monday:** Mi 6:1-4, 6-8 Ps 50:5-6, 8-9, 16-17, 21, 23 Mt 12:38-42

**Tuesday:** Mi 7:14-15, 18-20 Ps 85:2-8 Mt 12:46-50

**Wednesday:** 2 Cor 4:7-15 Ps 126:1-6 Mt 20:20-28

**Thursday:** Jer 2:1-3, 7-8, 12-13 Ps 36:6-11 Mt 13:10-17

**Friday:** Jer 3:14-17 (Ps) Jer 31:10-13 Mt 13:18-23

**Saturday:** Jer 7:1-11 Ps 84:3-6, 8, 11 Mt 13:24-30

# The smoke over medical marijuana

A comprehensive 2015 scientific review found medical marijuana to be useful only for a small number of medical conditions. Writing in the *Journal of the American Medical Association*, an international team of researchers found scant evidence to support broad claims for the drug's effectiveness. Although clinical trials showed that chronic neuropathic pain and cancer-related pain could often be treated, other forms of pain, such as those related to rheumatoid arthritis, fibromyalgia, HIV and multiple sclerosis did not show statistically significant improvement. Researchers also found inconclusive data for people with insomnia, anxiety disorders, depression, Tourette's syndrome, psychosis and sleep disorders. They registered concerns about medical marijuana's significant side effects as well.

Yale University researchers, commenting on the review, noted how the approval process for medical marijuana in U.S. states and jurisdictions has often been based on "low-quality scientific evidence, anecdotal reports, individual testimonials, legislative initiatives, and public opinion." They raised concerns around the fact that medical marijuana seems to be receiving "special status" and is being "fast-tracked" for legalization, when it should instead be subject to the standard scientific verifications of the FDA approval process to assure its efficacy and safety. The Yale authors offered this corrective: "Imagine if other drugs were approved through a similar approach ... If the goal is to make marijuana available for medical purposes, then it is unclear why the approval process should be different from that used for other medications."

In his influential exposé "Marijuana Debunked," Dr. Ed Gogek emphasizes how the idea of medical marijuana "didn't come from doctors, or patient advocacy groups, or public health organizations, or the medical community. The ballot initiatives for medical marijuana laws were sponsored and promoted by pro-legalization groups." These

groups have used the medical marijuana trump card to grease the skids for the acceptance of recreational marijuana. This pincer movement has enabled them to control and reap the windfall from an extensive system of dispensaries that supply and distribute addictive substances. Even if recreational marijuana does not ultimately become legalized in a particular jurisdiction, it is well-documented that medical marijuana dispensaries often end up supplying the drug not for rare, valid medical uses, but for substance abuse, similar to the situation with opioid pain medications.

Yet the push for marijuana continues unabated. In May, the New York state comptroller, Scott Stringer, issued a report declaring that legalized marijuana in the Empire State would be a potential \$3 billion market, with taxes from its sale generating a potential \$436 million annually statewide, and \$336 million for New York City. With such sums at play, not only are investors coming out of the woodwork, but towns and municipalities are also issuing ordinances and changing zoning laws to bring in the dispensaries. Indeed, dollar signs beckon, much as they once did for tobacco companies and plantation owners.

Besides being addictive and profitable, tobacco and marijuana have other similarities. Marijuana smoke contains harmful chemicals, with ammonia, benzene, toluene and naphthalene levels in marijuana exceeding those found in tobacco smoke. These chemical components may contribute to emphysema, bronchial irritation and inflammation. Patients with medical conditions treatable by medical marijuana can avoid these toxic chemicals and other side effects by using more purified preparations containing only the active ingredients.

In 2003, the Institute of Medicine, a nonprofit, non-governmental organization that evaluates medical issues, acknowledged that components of marijuana may have medicinal uses, and strongly recommended the development of prescription



## MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

cannabinoid medicines based on those components: "If there is any future for marijuana as a medicine, it lies in its isolated components, the cannabinoids and their synthetic derivatives." Several different cannabinoid medications have been developed in recent years, and these medicines work as well as or better than marijuana, have fewer side effects, and are less likely to be abused. These drugs also tend to be effective in the body for longer periods.

Dr. Gogek notes the irony of the loud public outcry that would ensue if the FDA were to approve "a drug that had no advantage over safer alternatives, went mostly to substance abuse, increased teenage drug use, and killed people on the highways." He concludes, "We should not be sidestepping the FDA approval process that was designed to protect us."

In sum, the reality behind medical marijuana is far from the rosy view painted by advocates. Marijuana is not "just a plant." It is an addictive drug abused in epidemic proportions, inflicting a serious individual and societal toll. Its use as a medicine needs to be carefully regulated through standard scientific oversight and the FDA approval process, not handed over to recreational enthusiasts and opportunistic businessmen. The current practice of encouraging states and municipalities to legalize medical, and then recreational, marijuana, is, in the final analysis, neither reasonable nor ethical.

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

professional responsibilities or how to determine if you want to spend your life with someone. There's no shortage of material to pass on to a generation starved for support.

As family life and parish life continue to change, young adults are going to need one-on-one encouragement in the spiritual life and practical tools for facing adulthood. It's up to individuals who hear that request to offer themselves as mentors, ready to accompany someone on the road to maturity.

**Elise Italiano** is the founding executive director of The Given Institute.

### IN LIGHT OF FAITH from page 13

ing of age. Moreover, young Catholics — if they are active and registered in a parish — can go weeks or months without being greeted by someone in the pew. This is not to cast blame. The reality is that overworked priests have a lot on their plates, and older parishioners might not be interested or able to engage young adults.

Hence, the call for more individualized and dedicated attention from a mentor.

What does mentoring look like? It will take on different forms depending upon where it takes place and the expectations and needs of those involved.

The Church would do well to take cues from the corporate world, where employees are assigned mentors to help them hone particular skills, set personal goals and outline a path to achieve them. We can also look to our Protestant brothers and sisters, some of whom routinely pair up an older member of a community with a younger one to check in on his or her faith, relationships and well-being.

Mentoring is a low-budget undertaking. It only requires two people — the mentor and the mentee. The mentor shares something about Christian living: maybe how to prioritize prayer in the face of a busy schedule, how to balance parenthood with

## SCRIPTURE SEARCH®

Gospel for July 22, 2018

Ephesians 2:13-18 and Mark 6:30-34

Following is a word search based on the Second Reading and Gospel for the 16th Sunday in Ordinary Time, Cycle B: about growth in the Body of Christ. Words can be found in all directions in the puzzle.

BLOOD	PEACE	DIVIDING
ABOLISHING	CREATE	ONE NEW
RECONCILE	BODY	CROSS
FAR OFF	ACCESS	SPIRIT
FATHER	APOSTLES	JESUS
REST AWHILE	EVEN TO EAT	BOAT
ON FOOT	THE TOWNS	SHEEP

### HAVING ACCESS

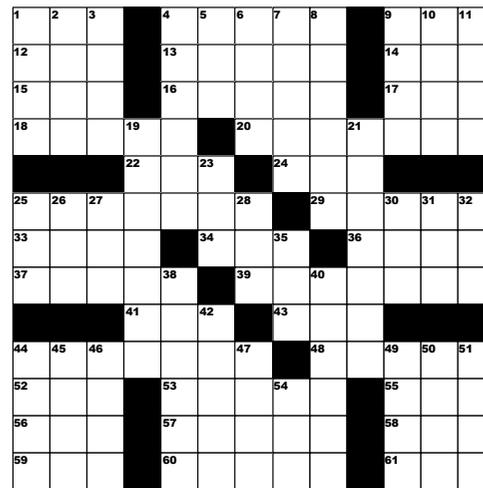
E V E N T O E A T A O B  
 C R E C O N C I L E L O  
 A S E L T S O P A O W D  
 E S U S E J O E O N K Y  
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 E C C R E V W M B O O T  
 H A O R I L Y H R T N H  
 S S C D N A N A I T E E  
 S P I R I T F G H L N R  
 S N W O T E H T L L E J  
 G N I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

## The Crossword

July 22 and 29, 2018

59 Molder  
 60 A show-off  
 61 " \_ to the shepherds"

### DOWN



- 1 Imitated
- 2 Soybean
- 3 Capital of the Ukraine
- 4 Vinegary
- 5 Boy
- 6 Preparation (slang)
- 7 Jesus' was moved with pity
- 8 Gather into a film
- 9 Saint of Cluny
- 10 Mary's mother
- 11 Foot pain disease
- 19 Foolish
- 21 Metallic sulfide minerals
- 23 Cheat
- 25 Small, stout horse
- 26 Bull fight cheer
- 27 Delaware
- 28 Commandments
- 30 "I believe in \_ God"
- 31 That (possessive)
- 32 Abraham's nephew
- 35 " \_ of Galilee"
- 38 Tilted
- 40 Elisha had \_ loaves
- 42 Worm-like stage
- 44 "Made to \_ and tremble"
- 45 Ruin
- 46 " \_ a while"
- 47 Adolescent
- 49 Samson did to lion
- 50 Air (prefix) as in \_ plane
- 51 Past
- 54 Stop

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Readings: Jer 23:1-6; Eph 2:13-18; Mk 6:30-34  
 2Kgs 4:42-44; Eph 4:1-6; Jn 6:1-15

### ACROSS

- 1 Pray for
- 4 " \_ and Omega"
- 9 Old, ugly woman
- 12 Luau dish
- 13 Watched over
- 14 Numero \_
- 15 " \_ for an \_"
- 16 Thoughts
- 17 African antelope
- 18 "A shoot to \_"
- 20 Jeremiah was one
- 22 Director (abbr.)
- 24 Attempt
- 25 Addition to a will

- 29 Grill
- 33 Margarine
- 34 Butane
- 36 Not out of
- 37 Waistbands
- 39 Most moist
- 41 Unwell
- 43 Reverent fear
- 44 Mink (2 wds.)
- 48 Written material
- 52 East northeast
- 53 Primp
- 55 Pope name
- 56 Advertisements
- 57 Special happening
- 58 Sin

Answer Key can be found on page 15

# WHAT'S HAPPENING?

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

**Queen of Angels Parish garage sale**

**FORT WAYNE** — Queen of Angels Parish will have a garage sale at the Msgr. Faber Activities Center, 1600 W. State Blvd. on Thursday, July 19, from 5-7 p.m.; Friday, July 20, from 8 a.m. to 5 p.m.; and Saturday, July 21, from 8-11 a.m.

**St. Joseph School alumni reunion**

**GARRETT** — St. Joseph School will have an alumni reunion Saturday, July 21, from 2:30-4:30 p.m. at the church in Bennett Hall, 300 W. Houston St. Mass at 4:30 p.m. in the church. All GHS graduates welcome. Classes of 1968 and 1993 will be recognized. Refreshments will be served.

**Our Lady of Hungary Parish festival**

**SOUTH BEND** — Our Lady of Hungary Parish, 829 W. Calvert St., will have a parish festival Saturday, July 21, from 4-10 p.m., with kids games starting at 2 p.m. Attend the Saturday 5 p.m. Mass — then join the fun. Hungarian goulash, Langalo, sausage sandwiches, Mexican food, cabbage noodles, hot dogs, pastry booth, pop and adult beverages. Music by Ground Control, featuring Our Lady of Hungary alumni Joe Fovary and Ken Berzai. Music starts at 6 p.m.

**Humanae Vitae: 50 Years Later: Embracing**

**God's Plan for Love and Marriage**  
**FORT WAYNE** — A presentation, "Humanae Vitae: 50 Years Later: Embracing God's Plan for Love and Marriage," will be Wednesday, July 25, at Our Lady of Good Hope Church, 7215 Saint

Joe Rd from 7-8:15 p.m. Father Daniel Whelan will discuss one of the most controversial encyclicals of the Church, followed by a question-and-answer session and the Holy Family Chaplet.

**Portizuncola Indulgence Day and Franciscan festival**

**FORT WAYNE** — Go to Mass and confession, gain a plenary indulgence and enjoy a family outing Thursday, Aug. 2, from 4-7 p.m. at St. Charles cafeteria, 4916 Trier Rd. Food, vendors, religious gifts, information tables, games and music by the Franciscan Friars.

**Rummage sale planned in Kendallville**

**KENDALLVILLE** — Immaculate Conception Parish, 301 E. Diamond St. will have a fall rummage sale Friday, Aug. 3, from 9 a.m. to 5 p.m. and Saturday from 9 a.m. to 11:30 a.m. \$2.50 bag sale on Saturday.

**SetonFest Miracle Miles 5K and fun run**

**FORT WAYNE** — The 10th running of the SetonFest Miracle Miles 5K Run/Walk will be held on Saturday, Aug. 4, at St. Elizabeth Ann Seton Catholic Church, 10700 Aboite Center Road. This family-friendly event starts at 8 a.m. This year will have fun runs for kids 3 to 13 years of age at 8:45 a.m. All proceeds will benefit St. Mary's Soup Kitchen. Register online at [www.getmeregistered.com](http://www.getmeregistered.com). Contact race director Mike Rost at [msslm5@frontier.com](mailto:msslm5@frontier.com) for information.

**The CrossWord**  
July 22 and 26, 2018

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

## REST IN PEACE

**Columbia City**

Jacee R. Dauscher, 43, St. Paul of the Cross

**Decatur**

Theresa P. Weaver, 89, St. Mary of the Assumption

David E. Ellsworth, 79, St. Mary of the Assumption

**Fort Wayne**

Vern Matthew Budreau, 81, St. John the Baptist

Jean Marie Sunderhaus Loshier, 91, St. Elizabeth Ann Seton

Ralph Joseph Meeks, Sr., 88, St. Peter

Marie C. Aguirre, 93, St. Joseph

Josh J. Gentry, 34, St. Elizabeth Ann Seton

Nancy J. Lahrman, 82, St. Jude

Margaret A. Vorndran, 84, Our Lady of Good Hope

Marie T. Medina, St. Vincent de Paul

Patrick Burns, Most Precious Blood

Roberta L. Didion, 87, St. Jude

Carol Ann Logan, 84, St. Elizabeth Ann Seton

Dorothy Hutcheson Hogan, 76, St. Vincent de Paul

Edna V. Loubier Husted, St. Joseph – Hessen Cassel

**Monroeville**

Bonnie L. Teeter, 77, St. Rose of Lima

**Notre Dame**

Brother John Leo May, CSC, 78, St. Joseph Chapel, Holy Cross College

**South Bend**

Gary S. Koszyk, 68, Holy Family

Ralph S. Muszynski, 88, Christ the King

Adrienne Rose Mayfield, 86, Holy Family

Fanny E. Tremel, 75, Holy Cross

Robert Philip McGovern, 72, St. Therese, Little Flower



## Our calling to serve keeps growing.

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Sun 11am-5am



Parishioners of St. Vincent de Paul

## KAVANAUGH, from page 1

men for others." Kavanaugh, like Justice Neil Gorsuch, attended Georgetown Prep, a Jesuit boys school in Maryland. He also pointed out that his former pastor, Msgr. John Enzler, was in the audience. Kavanaugh said he used to be an altar boy for him, and now the two serve the homeless together. The priest is the president and CEO of Catholic Charities of Washington.

Kavanaugh also gave a shout-out to the girls basketball team at his parish which he coaches. He said the team has nicknamed him "Coach K," the name given to Duke basketball's head coach Mike Krzyzewski.

He told the group gathered in the East Room of the White House that he is "part of the vibrant Catholic community in the D.C. area," and added that "members of that community disagree about many things, but we are united in our commitment to serve."

Kavanaugh said if he is chosen to be on the Supreme Court, he would "keep an open mind in every case" and "always strive to preserve the Constitution of the United States and the American rule of law."

Immediately after Justice Anthony Kennedy announced his retirement June 27, Trump said he would move quickly to nominate a replacement, saying he would review the list of candidates he had to fill the seat now held by Gorsuch after the death of Justice Antonin Scalia.

Kennedy is one of five Catholic justices on the Supreme Court along with Chief Justice John Roberts and Justices Clarence Thomas, Samuel Alito and Sonia Sotomayor.

Kavanaugh, 53, is a Yale Law School graduate who cur-

## Catholics and the U.S. Supreme Court



Took the bench:	—	1991	1993	1994	2005	2006	2009	2010	2017
Age:	53	70	85	79	63	68	64	58	50
Born:	DC	GA	NY	CA	NY	NJ	NY	NY	CO
Law School:	Yale	Yale	Columbia (also attended Harvard)	Harvard	Harvard	Yale	Yale	Harvard	Harvard
Religion:	Catholic	Catholic	Jewish	Jewish	Catholic	Catholic	Catholic	Jewish	Episcopal (Raised Catholic)

**Biographical highlights of the current sitting justices of the U.S. Supreme Court and nominee Judge Brett Kavanaugh, picked by President Donald Trump July 9 to fill the vacancy left by retiring Justice Anthony Kennedy.**

rently serves on the U.S. Court of Appeals for the District of Columbia Circuit, where he has authored more than 280 opinions. He was part of Independent Counsel Kenneth Starr's Whitewater investigation, which ultimately led to President Bill Clinton's impeachment by the House and acquittal by the Senate.

His biography on the court website notes that he is a regular lector at his church, the Shrine of the Most Blessed Sacrament in Washington. He also volunteers for the St. Maria's Meals program at Catholic Charities, has coached Catholic Youth Organization sports, tutors at the Washington Jesuit Academy and belongs to the John Carroll Society, a group of Catholic lawyers and professionals.

He dissented from a recent

ruling by the D.C. Circuit Court of Appeals that a teenager in an immigrant detention center was entitled to seek an abortion. He claimed the decision would give immigrant minors a right to "immediate abortion on demand," but urged the government to transfer her to private custody so she could do "as she wished."

Kavanaugh also dissented from a majority decision of the D.C. Circuit that rejected a request from the Archdiocese of Washington and Priests for Life to have the full court review their challenge to the Affordable Care Act's contraceptive mandate. He said that "the regulations substantially burden the religious organizations' exercise of religion because the regulations require the organizations to take an action contrary to

their sincere religious beliefs." But he also wrote that the government "has a compelling interest in facilitating access to contraception for the employees of these religious organizations" and should "achieve it in other ways."

Reaction to Kavanaugh's nomination was pretty much divided along party lines.

Sarah Pitlyk, Kavanaugh's former law clerk, praised Trump's selection. She is special counsel for the Thomas More Society, a national nonprofit law firm dedicated to causes related to life, the family and religious liberty.

"Judge Kavanaugh has a clear, consistent and solid record on the issues that matter most to social conservatives. He has repeatedly taken conservative stands and has fearlessly defend-

ed his textualist and originalist philosophy," she said in a July 10 statement.

"He is a good and decent man who will never waver in the face of pressure from any quarters. He is exactly what constitutional conservatives want on the Supreme Court," she added.

The Catholic Democrats organization was not pleased with Trump's choice, saying that if he is confirmed, he would make the court "significantly more conservative."

In a July 10 statement, group members said they had "grave concerns" about Kavanaugh, primarily because he was on a list of 25 judges compiled by the Federalist Society, which the Catholic Democrats describe as a group that "advances a conservative ideology that devalues civil rights, labor rights, environmental protection, gun safety, and federalism while advancing business interests."

"No one can predict precisely how Judge Kavanaugh will vote, but the Federalist Society's stamp of approval and his judicial record tell us that he will likely advance a pro-business agenda at the expense of workers and the most vulnerable in our society," said James Roosevelt Jr., a board member of Catholic Democrats.

Initial reactions to Kavanaugh's nomination were somewhat muted from some who felt another top nominee, Barrett, would do more to overturn *Roe v. Wade*, the Supreme Court decision legalizing abortion.

The National Right to Life Committee tweeted a note of thanks to Trump after the nominee was announced, and the Susan B. Anthony List, a nonprofit group that seeks to end abortion by supporting pro-life candidates, described Kavanaugh as an "outstanding choice."

## 'Sterile hypocrisy' behind mistreatment of migrants, pope says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Hearts that are closed to welcoming migrants and refugees are similar to those of the Pharisees, who often would preach sacrifice and following God's law without exercising mercy to those in need, Pope Francis said.

Jesus' rebuke of the Pharisees' "insidious murmuring" is "a finger pointed at the sterile hypocrisy of those who do not want to 'dirty their hands,' like the priest or the Levite in the parable of the good Samaritan," the pope said in his homily July 6 during a Mass commemorating the fifth anniversary of his visit to the southern Mediterranean island of Lampedusa.

"This is a temptation powerfully present in our own day. It takes the form of closing our hearts to those who have the right — just as we do — to security and dignified living conditions. It builds walls, real or virtual, rather than

bridges," he said.

According to the Vatican, an estimated 200 migrants, refugees and rescue volunteers attended the Mass, which was celebrated at the altar of St. Peter's Basilica. Pope Francis greeted each person present after the Mass ended.

In his homily, the pope recalled his visit to Lampedusa and repeated "that timeless appeal to human responsibility, 'Where is your brother? His blood cries out to me.'"

Sadly, he said, "the response to this appeal, even if at times generous, has not been enough, and we continue to grieve thousands of deaths."

The pope said that Jesus' invitation to those "who labor" to find rest in Him is a promise of freedom for all who are oppressed. However, "He needs us to fulfill His promise."

"He needs our eyes to see the needs of our brothers and sisters. He needs our hands to offer them help. He needs our voice to protest the injustices committed



CNS photo/Vatican Media via Reuters  
**Pope Francis greets a man after celebrating a Mass for migrants in St. Peter's Basilica at the Vatican July 6. The pontiff celebrated the Mass to commemorate the fifth anniversary of his visit to the southern Mediterranean island of Lampedusa.**

thanks to the silence, often complicit, of so many," he said.

Solidarity and mercy, the pope continued, are the only components of a reasonable response to the migration crisis that is "less concerned with calculations than with the need for an equitable distribution of responsibilities, an honest and sincere assessment of the alternatives and a prudent management."

Speaking in Spanish to representatives of rescue teams stationed in the Mediterranean Sea, Pope Francis thanked them "for embodying in our day the parable of the good Samaritan, who stopped to save the life of the poor man beaten by bandits."

He also encouraged those who have been rescued to be "witnesses of hope in a world increasingly concerned about the future and averse to sharing."

"With respect for the culture and laws of the country that receives you, may you work out together the path of integration," Pope Francis said.