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TODAY'S CATHOLIC

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Supreme Court decision on Hobby Lobby:

A great day for the religious freedom of family businesses



CNS PHOTO/ JONATHAN ERNST, REUTERS

Pro-life demonstrators celebrate June 30 outside the U.S. Supreme Court in Washington as its decision in the Hobby Lobby case is announced. The high court ruled that owners of closely held corporations can object on religious grounds to being forced by the government to provide coverage of contraceptives for their employees.

Americans can follow faith in running closely held businesses. Court leaves open whether 'accommodation' violates RFRA

WASHINGTON—The U.S. Supreme Court's decision on June 30 in favor of Hobby Lobby Stores and Conestoga Wood Specialties means "justice has prevailed," said Archbishop Joseph E. Kurtz of Louisville, president of the U.S. Conference of Catholic Bishops, and Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty. The Court ruled that the U.S. Department of Health and Human Services (HHS) "preventive services" mandate violates the Religious Freedom Restoration Act (RFRA) as applied to these employers to the extent that it would have forced them to provide insurance coverage for drugs and devices that violate their religious convictions on respect for human life. The statement follows:

"We welcome the Supreme Court's decision to recognize that Americans can continue to follow their faith when they run a family business. In this case, justice has prevailed, with the Court respecting the rights of the Green and Hahn families to continue to abide by their faith in how they seek their livelihood, without facing devastating fines.

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Indiana bishops say judge's decision ignores truth of marriage

Recently, a federal judge in Indiana struck down the ban on same-sex marriage, calling it unconstitutional. U.S. District Judge Richard Young ruled that Indiana's ban on same-sex marriage violates the Constitution's equal-protection clause on June 24. A federal appeals court issued a stay on that ruling on June 25.

In response to the ruling the Catholic Bishops of Indiana have issued a formal statement upholding the sanctity of marriage as a union between one man and one woman. The statement, which follows, was formulated by Archbishop Joseph W. Tobin and Bishop Christopher J. Coyne of the Archdiocese of Indianapolis, Bishop Charles C. Thompson of the Diocese of Evansville, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Bishop Dale J. Melczek of the Diocese of Gary and Bishop Timothy L. Doherty of the Diocese of Lafayette-in-Indiana.

STATEMENT OF THE CATHOLIC BISHOPS OF INDIANA

"The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic social teaching. The Church upholds the dignity of every human person, including persons with same-sex attraction, whom we accept and love as our brothers and sisters.

At the same time, the Church upholds the dignity and sanctity of marriage as a natural union established by God between one man and one woman, intended towards the establishment of a family in which children are born, raised, and nurtured. This is not simply a matter of belief. It is at the very heart of the nature of marriage. Thus, it is not within the power of any institution, religious or secular, to redefine marriage since it is God who is its author.

Today's decision by Richard L. Young, Chief Judge United States District Court, Southern District of Indiana, to redefine the institution of marriage as an emotional partnership between two consenting adults regardless of gender ignores this fundamental and natural truth of marriage and opens its definition to the whims of public opinion.

With deep respect for all our brothers and sisters, we nevertheless see no basis in law or in nature for any definition of marriage that seeks to expand it beyond that of a covenant between one man and one woman. Our position on this matter seeks only the common good of all men and women as well as the health and well being of families.

As pastors, we will continue to preach and teach the truth of marriage as it is ordered by God, encouraging all people to embrace the fullness of that truth, while upholding the dignity of all persons. We will continue to work through the Indiana Catholic Conference to encourage our legislators and judges to uphold this truth as well. We urge all involved in this issue to conduct themselves with mutual respect and civility in public discourse."

33 DAYS SET TO BEGIN

Faithful encouraged to join in preparation for Marian consecration

BY KAY COZAD

Bishop Kevin C. Rhoades has recently announced that he will renew the consecration of the Diocese of Fort Wayne-South Bend to the Blessed Mother during the 6 p.m. Mass on Aug. 15, the feast of the Assumption of Mary, at the Cathedral

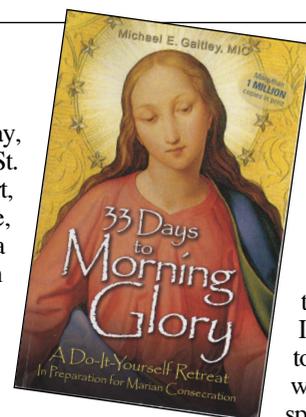
of the Immaculate Conception in Fort Wayne. The Mass will be followed by a Marian procession, organized by the Knights of Columbus, from the cathedral to Headwaters Park, which will mark the beginning of the third annual summer Festival of Faith.

The bishop has invited all to join him and many others in the consecration to Jesus through Mary and proposes following the 33 days of preparation written by Marianist priest Michael Gaitley. The guidebook, entitled "33 Days to Morning Glory," includes prayers and

meditations for each day, using the writings of St. Louis Marie de Montfort, St. Maximilian Kolbe, Blessed Mother Teresa of Calcutta and St. John Paul II, who were all deeply devoted to Mary.

St. Louis Marie de Montfort set forth the traditional method of Marian consecration, which seeks a deeper union with both Jesus and Mary for those who participate.

In a recent interview, Father



Gaitley explained, "St. Louis was the first to take all the threads of Marian consecration, popularize them and synthesize them. The way I look at it, '33 Days to Morning Glory' is written in the same spirit, meant to combine and promote the main

streams of Marian devotion that have

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TODAY'S CATHOLIC

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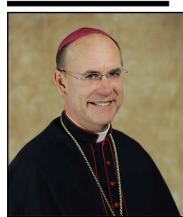
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The 33 Days to Morning Glory begin



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

This Sunday, July 13th, we begin our spiritual journey of 33 days in preparation for our consecration to Jesus through Mary. So many people throughout our diocese have shared with me their joyful anticipation of these days when we will prepare as individuals and communities to make the Marian consecration on August 15th. I think it is a beautiful thing that we will be meditating on the same spiritual reflections during these 33 days, creating a real "spiritual communion" among us. We will together be guided by the lives and examples of Saint Louis Marie de Montfort, Saint Maximilian Kolbe, Blessed Mother Teresa of Calcutta, and Saint John Paul II.

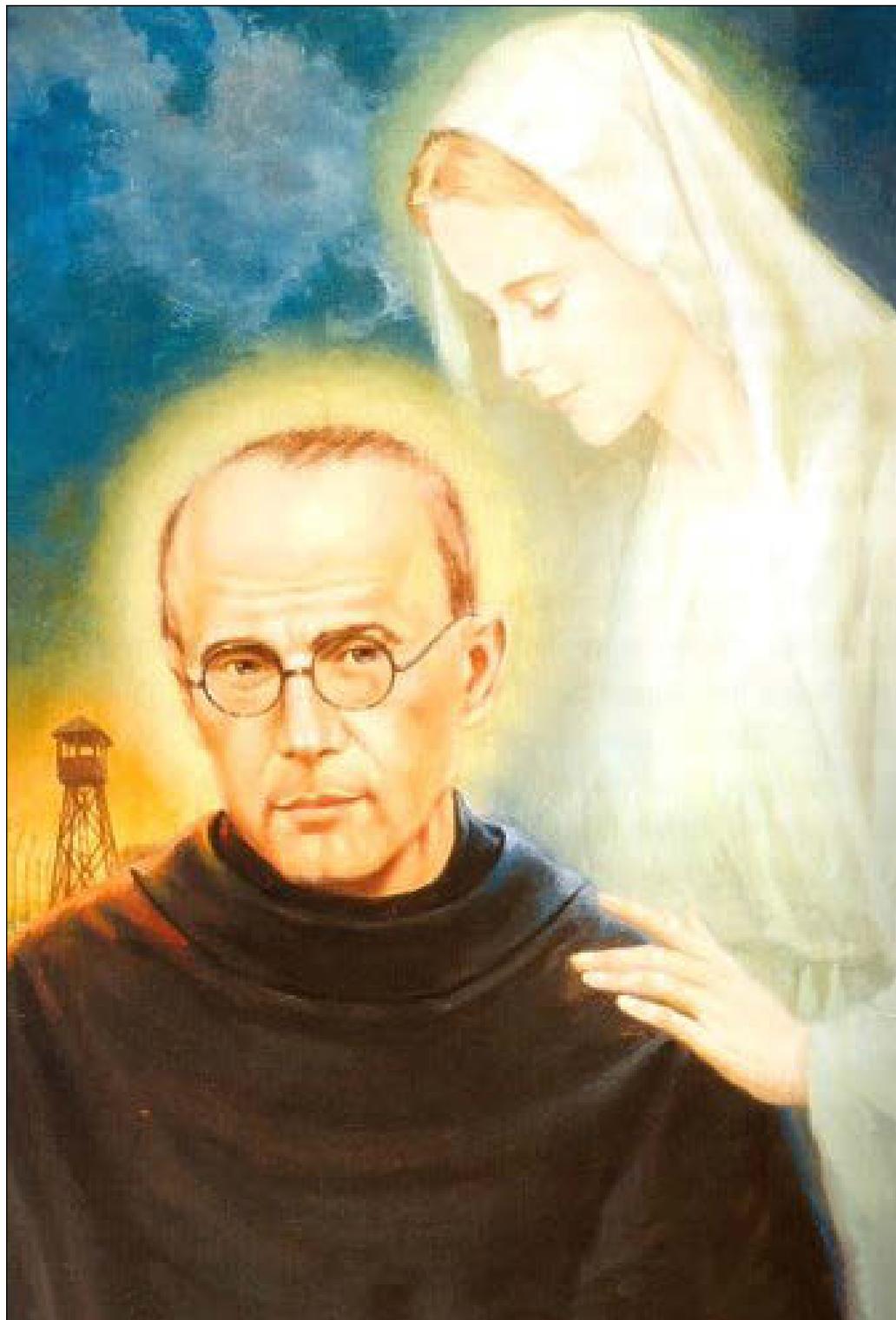
You may wish to view the audio-visual introduction that I have prepared for the beginning of the 33 Days. It can be found on our diocesan website's homepage.

Why does Father Gaitley (whose book we are using) speak of the 33 days until our Marian consecration as *33 Days to MORNING GLORY*? He explains on page 20: *I chose this part of the title (Morning Glory) because I think it best captures what Marian consecration is all about: A new way of life in Christ. The act of consecrating oneself to Jesus through Mary marks the beginning of a gloriously new day, a new dawn, a brand new morning in one's spiritual journey. It's a fresh start, and it changes everything.* Father Gaitley then goes on to explain how making his own consecration to Mary was an experience of *a gloriously new morning* in his own spiritual journey.

My hope for the Marian consecration we will make is precisely this: a new impetus for all of us in our journey of faith. From my own experience, our mother Mary truly does help us grow in Christ and to live more fully our baptismal promises. As Father Gaitley writes: *The whole goal of true devotion to Mary is our ongoing, post-baptismal transformation in Christ* (page 109).

In the second week of our 33 days of preparation, we will be guided by the wisdom of a great apostle of Marian consecration, Saint Maximilian Maria Kolbe. You probably know about his heroic death as a "martyr of charity" in Auschwitz. While he was imprisoned in Auschwitz, at the end of July 1941, three prisoners escaped the concentration camp. The Nazi SS picked ten men to be starved to death in order to deter further escape attempts. One of the ten cried out for them to spare his life since he had a wife and children who needed him. Father Kolbe stepped forward and asked that they take him in place of the man who had cried out. And so they did.

Father Kolbe led the other condemned prisoners in prayer and songs as they lay starving in an underground bunker. He encouraged them in faith. After two weeks, they were all dead, except for Father Kolbe. The guards then gave him a lethal injection of carbolic acid. Witnesses say he died praying the Hail Mary. His body was cre-



PROVIDED BY CATHOLICFIRE.BLOGSPOT.COM

St. Maximilian Kolbe's devotion to the Blessed Mother is studied as part of the "33 Days to Morning Glory" retreat in preparation of consecration to Jesus through the Blessed Mother. Throughout his life and to the very end, Father Kolbe experienced help and inspiration from Mary, whom he affectionately called "the Immaculate." He had a lifetime devotion to the Blessed Virgin Mary and let himself be led by her hand. He established little "cities of the Immaculate" in Poland and Japan. These were centers of great apostolic and missionary work, under the banner of the Immaculate Conception.

mated the next day, August 15th, 1941, the feast of Our Lady's Assumption.

In Auschwitz, a place of unspeakable hatred and evil, Father Kolbe brought goodness and love. He made himself like Christ by laying down his life for a brother. Throughout his life and to the very end, Father Kolbe experienced help and inspiration from Mary, whom he affectionately called "the Immaculate." He had a lifetime devotion to the Blessed Virgin Mary and let himself be led by her hand. He established little "cities of the Immaculate" in Poland and Japan. These were centers of great apostolic and missionary work, under the banner of the Immaculate Conception.

Like Father Kolbe, we can find in Mary Immaculate a support in difficult times and a sure guide to holiness. We allow ourselves, like Father Kolbe, to be led to Jesus

by the hand of Mary. The day before we make our consecration, August 14th, is the feast of Saint Maximilian Kolbe. It is the day he was killed by that lethal injection. We know that his life was not a defeat. His death was a victory, a triumph of love over hate, of grace over sin.

My brothers and sisters, Saint Maximilian Kolbe teaches us that when we welcome Mary into our lives, she brings us to a deeper knowledge and love of the Gospel. And when we consecrate ourselves to her, we become instruments of divine love and mercy in her hands. So let's let Mary take us by the hand and lead us on our pilgrim way to heaven!

Saint Maximilian Maria Kolbe, pray for us! O Mary, conceived without sin, pray for us who have recourse to thee!

Infertility website offers resources and community for struggling couples

BY KAY COZAD

A new website has recently been launched by the Diocese of Fort Wayne-South Bend that focuses on the burden of infertility. Infertilitycross.com premiered appropriately on June 24, the Feast of the Nativity of St. John the Baptist, who was conceived after many years of Elizabeth and Zechariah's infertility.

The website, two years in the making, provides a safe and hope-filled resource for those who carry the cross of infertility, says Cindy Black, director of Adult Faith Formation, and member of the team who created the site. "It provides community with others who share their suffering, and offers suggestions for prayer and other possible paths," she says.

The site's content, first developed by Natalie Kehrman, past director of the Office of Spiritual Development and Evangelization, and later Megan Swaim, past associate director of Youth Ministry and Black, is specific to the challenges faced by couples that are dealing with infertility. "...This website exists to let couples who are facing infertility know that the Church understands their desire for a child and is here to help them in their struggle. It aims to introduce and explain Church-approved methods for identifying and attempting to treat infertility," says Kehrman.

Nate Proulx, diocesan media specialist, was instrumental in the

technical creation of the videos and the website development. Co-directors of the Office of Family Life Fred and Lisa Everett conducted a final review of the website content, including all of the recommended resources, in the spring before the official launch in June. Lisa says, "Our hope is that this website will help those who struggle with infertility to feel the motherly love of the Church reaching out to them in their suffering."

Website visitors can find not only an extensive list of recommended resources that include prayers, articles, Church documents, blogs, audio files, links to other websites and books, but also stories of hope from couples who have faced infertility, answers to frequently asked questions and a page specifically designed as a resource for friends and family who want to support a couple dealing with infertility.

The featured resources offer the Church's teaching on infertility, natural family planning, NaproTechnology, miscarriage, adoption, dealing with suffering and strengthening marriage and more. These teachings are not arbitrary rules, says Black. "Rather, the Church upholds the dignity of every life to be co-created with God in the way He intended — through the one flesh union of husband and wife. As my morality professor taught: human persons in the image of God are to be begotten, not made." Kehrman agrees, adding that having a child is not a right but a gift from God.

Black says the website sprang

from a pastoral need and a hope that couples who have suffered in silence will find that they are not alone. "We recognized that it's not enough to just inform people of the Church's teaching on reproductive technologies, we need to show love and compassion to those who long to conceive a child, but are struggling to and may not be able to," she says, adding, "Infertility is a heavy burden, but Jesus wants to help us carry that cross and even grow closer to Him through it."

The creative, pastoral team's hope for the visitors of the site? "I hope that this website is just the beginning of an increase in pastoral outreach and care to couples experiencing infertility," says Swaim. Kehrman agrees saying, "I truly hope that many people will find comfort in times of grief and strength in times of difficulty."

"My hope is that couples find loving assurance that they can persevere with this cross and even grow closer to Jesus through it. Those who cannot conceive, and do NOT go to any means possible to conceive, are the truest witnesses that babies are a gift, not a right. Children are a gratuitous gift, not a reward," Black concludes, adding, "In less than 24 hours, I've received many messages thanking us for the site, an offer to help in an infertility ministry and a couple wanting to add their story to the site. This tells me that it is a much needed outreach."

To view the website visit Infertilitycross.com.

To complete the 33 days of preparation participants will begin on July 13 to be ready for the consecration on Aug. 15. Individuals and parishes are invited to participate in the consecration in a way that best suits their needs and may include meeting once a week for six weeks as a small faith group to watch Father Gaitley's DVD and discuss the daily readings with the aid of a companion manual, meeting as a group without the companion manual, or reading and pondering the daily meditations individually. Those who wish to participate may contact their parish to see if it is providing the group format or if they will participate on their own. To participate individually contact Marian specialist, Ida List, idalist@gmail.com or at 574-453-3143 (evenings) or 574-376-0046 (cell) for questions and to order a book.

Those unable to attend the Mass and rededication on Aug. 15 at the Cathedral of the Immaculate Conception may watch a live video stream of the Mass on computer at www.diocesefwsb.org or listen to the live broadcast on Redeemer Radio 106.3 FM.

To find out more information on the Total Consecration to Mary, visit www.diocesefwsb.org/specialministries.

Rhoades shares his earliest recollections of his grandmother's and mother's devotion to the Blessed Mother and how he first learned about consecration to Jesus through Mary as a seminarian with the prayers developed by St. Louis Marie de Montfort.

The consecration, the bishop said, "helps us to live our baptismal consecration. By entrusting ourselves to her she helps us as our loving mother. She encourages us even in suffering to have faith and hope in her Son." He continues, "We are entrusting ourselves to her so as to be faithful to God, faithful to our baptismal vows on our journey to heaven."

Four weekly podcasts on the consecration to Jesus through Mary by Bishop Rhoades will be available at www.todayscatholicnews.org and www.diocesefwsb.org.

In hopes of joining Bishop Rhoades in inviting others to participate in the consecration Franciscan Father David Mary Engo spoke at the Theology on Tap Catholic Young adult event in Fort Wayne on June 19 on Marian devotions and the 33-day spiritual renewal process explored in "33 Days of Morning Glory" by Father Gaitley. Father Engo will introduce the "33 Days of Morning Glory" devotional on July 12, at 7 p.m. at the social hall of St. Therese Little Flower Parish in South Bend as well.



Priest assignments

Bishop Kevin C. Rhoades announces the following priestly assignments, effective July 17:

Rev. Ajay Tiru from Administrator to Pastor, Queen of Angels Parish, Fort Wayne.

Rev. Christopher Smith from Pastor, Queen of Angels Parish, Fort Wayne, to Replacement Ministry and residence at the Cathedral of the Immaculate Conception Parish, Fort Wayne.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

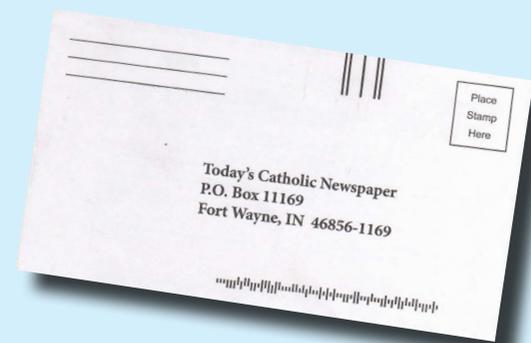
- Wednesday, July 23, 11:15 a.m. — Clergy Annual Bishop's Appeal Luncheon Meeting, Wyndham Hotel, Warsaw
- Thursday, July 24, 8:30 a.m. — Meeting of Board of Directors of Our Sunday Visitor, Huntington
- Friday, July 25, 11 a.m. — Mass for Catholic Youth Camp, Camp Mack, Milford
- Saturday, July 26, 10 a.m. — Mass for Deacons and Wives, Saint Martin de Porres Church, Syracuse

Today's Catholic offering envelope will be in the next issue

Be a part of the works of evangelization in the Diocese of Fort Wayne-South Bend.

Look for an offering envelope in the July 27 issue of *Today's Catholic* newspaper, requesting you — our valued readers — to help us finance a portion of the costs of the newspaper to all registered Catholic homes in the diocese.

We thank you for your generous, financial support.



MARIAN

CONTINUED FROM PAGE 1

come since St. Louis' model. The way it is written also provides an easier to use and updated version from the traditional method."

The book is to be read a few pages each day, which "allows for deeper reflection as you ponder the teachings of the saints, leading you to formally acknowledging and accepting Mary as your spiritual Mother," said Father Gaitley, adding that the consecration may be done individually or as part of a group. As a guide to make the consecration the Hearts Afire program offers a DVD set, retreat companion guide and group discussion manual for group use.

Father Gaitley explained the purpose of making a Marian consecration: "Mary brings us to a personal relationship with Jesus, Jesus then brings us to the Father and the Holy Spirit, and the Trinity in turn brings us closer to others. Transforming community with Christ is our goal, because when we enter into deeper intimacy with Christ we take on His heart and His thirst for souls."

In a specially produced video about the consecration found at www.diocesefwsb.org, Bishop

the Supreme Court's decision respecting the religious liberty of family businesses. He stated: "Every American, including family business owners, should be free to live and work according to their beliefs without fear of punishment by the government. I continue to hope and pray that the courts will also uphold the religious liberty of our faith-based charities, hospitals, colleges and universities. The HHS mandate is an unjust burden on our Catholic institutions which serve the common good. Though many of the Catholic institutions in our diocese have received injunctive relief from the HHS mandate at this time, the University of Notre Dame did not. I thank all those who stand with us against government coercion to act against our religious beliefs."

SCOTUS

CONTINUED FROM PAGE 1

Now is the time to redouble efforts to build a culture that fully respects religious freedom.

"The Court clearly did not decide whether the so-called 'accommodation' violates RFRA when applied to our charities, hospitals and schools, so many of which have challenged it as a burden on their religious exercise. We continue to hope that these great ministries of service, like the Little Sisters of the Poor and so many others, will prevail in their cases as well."

Bishop Rhoades concurs with the statement of Archbishops Kurtz and Lori in welcoming

Synod document cites cultural and economic threats to family

BY FRANCIS X. ROCCA

VATICAN CITY (CNS) — The working document for the October 2014 extraordinary Synod of Bishops offers a picture of the Catholic Church today struggling to preach the Gospel and transmit moral teachings amid a “widespread cultural, social and spiritual crisis” of the family.

The 75-page “instrumentum laboris,” published by the Vatican June 26, is supposed to “provide an initial reference point” for discussion at the synod, whose theme will be the “pastoral challenges of the family in the context of evangelization.”

The document is based principally on comments solicited in a questionnaire last November from national bishops’ conferences around the world. But it also reflects comments sent directly to the Vatican by individuals and groups responding to the questionnaire, which was widely published on the Internet.

Topics in the working document include some of the most contested and controversial areas of Catholic moral teaching on the family, including contraception, divorce and remarriage, same-sex marriage, premarital sex and in vitro fertilization.

Bishops’ conferences responding to the questionnaire attributed an increasing disregard of such teachings to a variety of influences, including “hedonistic culture; relativism; materialism; individualism;

(and) the growing secularism.”

Recognizing that most Catholic couples do not follow the Church’s teaching against the use of artificial birth control, the document says that “for many Catholics the concept of ‘responsible parenthood’ encompasses the shared responsibility in conscience to choose the most appropriate method of birth control.”

The document says the use of natural family planning, condoned by the Church, encourages responsible decisions about family size while respecting human fertility and “the dignity of the sexual relationship between husband and wife.”

Bishops expressed particular concern with the “ideology called gender theory, according to which the gender of each individual turns out to be simply the product of social conditioning and needs” without “any correspondence to a person’s biological sexuality.”

The bishops see a need for better teaching of “Christian anthropology,” the document states. Noting that contemporary culture dismisses or misunderstands theories of “natural law,” which seek to “found human rights on reason,” bishops increasingly prefer to invoke Scripture in support of Catholic moral teaching.

The document also points to economic factors behind Catholics’ disregard of that teaching: Cohabitation without marriage can be driven by financial need; youth unemployment; and a lack of housing.” A widespread “contraceptive mentality” reflects, in part, a shortage of

“child care, flexible working hours (and) parental leave.” Long working hours and commuting times “take a toll on family relationships.”

“The Church is called to offer real support for decent jobs, just wages and a fiscal policy favoring the family as well as programs of assistance to families and children,” the document states.

The document refers briefly to scandals over the sexual abuse of children by priests, which it says “significantly weaken the Church’s moral credibility,” as do other forms of “counter-witness in the Church,” including the lavish lifestyles of some clergy and unwelcoming attitudes in some parishes toward separated, divorced or single parents.

The bishops recognize the challenges of ministering to growing numbers of people in such “irregular” situations, including divorced Catholics who have remarried civilly without obtaining an annulment of their first marriage, leaving them ineligible to receive Communion.

Their predicament, which Pope Francis has said exemplifies a special need for mercy in the Church today, has been a topic of unusually

open debate at the highest levels of the Church over the last year.

Many in such situations feel “frustrated and marginalized,” the document states, noting proposals for rendering the annulment process simpler and quicker — and warnings that such streamlining might obscure Church doctrine on the indissolubility of marriage.

The document also notes proposals that the Catholic Church consider adopting Orthodox practice, which allows for second and even third marriages under certain circumstances.

On the other hand, some bishops and others “want to see more attention given to separated and divorced persons who have not remarried but have remained faithful to their nuptial vows,” and who often “have the added suffering of not being given proper care by the Church and thus overlooked.”

The document draws a connection between family breakdown and a “crisis of faith,” noting that, with the increase in single-parent households, many children now miss experiencing the “love of a father, thereby making it particularly difficult to experience God’s love and

Him as Father.”

Regarding unions between partners of the same sex, bishops around the world “are trying to find a balance between the Church’s teaching on the family and a respectful, non-judgmental attitude toward people living in such unions.”

“A distinction must be made between those who have made a personal, and often painful, choice and live that choice discreetly so as not to give scandal to others, and those whose behavior promotes and actively — often aggressively — calls attention to it,” the document states.

While opposing adoption of children by same-sex couples, almost all bishops said they would greet requests to baptize children living with such couples “with the same care, tenderness and concern which is given to other children.”

The document states that children of parents in “irregular” situations should also feel welcome in Catholic schools, where “words and expressions need to be used which create a sense of belonging and not exclusion ... fully aware that ‘irregular’ is a word applied to situations, not persons.”

“Children or young people are not to blame for the choices and living situations of their parents,” the document states. It adds that excessive rigidity in such matters runs the risk of “making an unjust distinction between different morally unacceptable situations,” for instance, by punishing children of an invalid marriage but not those whose parents “live a life of crime and exploitation.”

The document is based principally on comments solicited in a questionnaire last November from national bishops’ conferences around the world.

The 27th Annual Bishop’s Appeal another success

BY TIM JOHNSON

FORT WAYNE — The 27th Annual Bishop’s Appeal is being called another success.

Harry Verhiley, Secretary for Stewardship and Development for the Diocese of Fort Wayne-South Bend and director of the Annual Bishop’s Appeal, told *Today’s Catholic* the goal for the 2013-2014 appeal was \$4,990,044. “We raised \$6,185,704,” Verhiley said, which accounts for 124 percent of the goal.

Bishop Kevin C. Rhoades told *Today’s Catholic*, “The faithful of our diocese are always so very generous in the Annual Bishop’s Appeal. I thank all the donors to the appeal for their donations, their witness of faith and goodness, and their evident love for



DIocese OF FORT WAYNE-SOUTH BEND

the Lord and His Church. I pray that the Lord will bless all for their generosity and stewardship.”

“The Annual Bishop’s Appeal is about funding mission and ministries of our Lord Jesus

throughout the Diocese of Fort Wayne-South Bend,” Verhiley said. “This is important work of the Church, such as: evangelization, seminarian support, religious education, Catholic school funding, youth ministry and works of charity are all means of witness to our Catholic faith.”

“A successful Bishop’s Appeal also means that the work of Christ in our parishes remain strong, because this year we raised \$1,195,660 over our \$4.9 million goal and the parishes that went over goal will receive their respective overage once it is collected,” Verhiley said.

In a summary of statistics, 21,368 gifts were received for this appeal. Thirty seven percent of the 57,019 families of the diocese participated.

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Bishop Rhoades celebrates Fortnight Holy Hour in Warsaw

BY DENISE FEDOROW

WARSAW — Bishop Kevin C. Rhoades celebrated a Eucharistic Holy Hour for religious liberty Friday, June 27, at Our Lady of Guadalupe Shrine in Warsaw. The Holy Hour was being celebrated in conjunction with the third annual Fortnight for Freedom established by the United States Conference of Catholic Bishops (USCCB) to bring awareness to threats to religious liberties.

During his homily Bishop Rhoades told attendees that it was the solemnity of the Most Sacred Heart of Jesus. "Devotion to the Sacred Heart of Jesus is profoundly Eucharistic. In fact, we can call the Eucharist the outstanding gift of the Heart of Jesus. In the Eucharist, we are nourished and strengthened by the grace which flows from the Sacred Heart of Jesus," he said. "The Eucharist is the sacrament of love."

Bishop Rhoades told the congregation, "During this Holy Hour, we pray in the presence of Jesus and draw close to Him in the mystery of His heart, where we learn love, meekness and humility. We learn to abide in His love. This strengthens us and inspires us to imitate His love and to help build a civilization of love."

He told those present for the bi-lingual service that during this particular Holy Hour the primary prayer intention was religious liberty at home and abroad. The Fortnight for Freedom brings attention to how religious liberties are increasingly threatened in this country. He said as Catholics the faithful continue to oppose the HHS mandate (requiring employers to provide insurance for contraceptives and abortions) and pray that it is overturned.

"Our faith calls us, the Sacred Heart of Jesus and the Holy Eucharist call us, to love and serve our neighbor. We do so through our schools, hospitals, charities and



PHOTO BY DENISE FEDOROW

Bishop Kevin C. Rhoades kneels in Adoration before the Blessed Sacrament at a Eucharistic Holy Hour held June 27 at Our Lady of Guadalupe in Warsaw for religious liberty as part of the Fortnight for Freedom.

social service ministries," the bishop said. "The HHS mandate interferes with our mission to serve since it harshly penalizes us if we do not comply."

He also spoke about the recent judge's decision to strike down Indiana's ban on same sex marriages. He said the ramifications are unknown and wondered, "What will happen to those who adhere to the truth about marriage as the union of one man and one woman?"

He continued, "Love for our brothers and sisters with same-sex attraction is part of our faith. At the same time, we know and believe that marriage, by its very nature, in the divine plan, is a communion of life and love between one man and one woman. So let us pray during this Holy Hour for the preservation of our religious liberty in this new and real threat that arises from the redefinition of marriage in our state."

The bishop also asked those gathered for silent prayer before the Eucharist to remember their brothers and sisters around the world who

are persecuted for their faith and who have no religious liberty.

The service concluded with the Litany for Liberty and the Divine Praises. Afterwards Bishop Rhoades greeted those who attended and bestowed a blessing upon one couple celebrating their 20th anniversary that day.



The USCCB has prepared material on the Fortnight for Freedom, including FAQ's and a one-page fact sheet listing the current threats to religious freedom that can be found at www.fortnight4freedom.org.

Divine Mercy Devotion

Speaker: Father Dan Cambra, MIC
(Divine Mercy Shrine, Stockbridge, MA)

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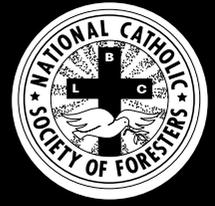
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Pope meets sex abuse victims, says clergy actions cloaked in complicity

BY CAROL GLATZ

VATICAN CITY (CNS) — Asking for forgiveness, Pope Francis told abuse survivors that “despicable actions” caused by clergy have been hidden for too long and had been “camouflaged with a complicity that cannot be explained.”

“There is no place in the Church’s ministry for those who commit these abuses, and I commit myself not to tolerate harm done to a minor by any individual, whether a cleric or not,” and to hold all bishops accountable for protecting young people, the pope said during a special early morning Mass for six survivors of abuse by clergy. The Mass and private meetings held later with each individual took place in the Domus Sanctae Marthae — the pope’s residence and a Vatican guesthouse where the survivors also stayed.

In a lengthy homily in Spanish July 7, the pope thanked the three men and three women — two each from Ireland, the United Kingdom and Germany — for coming to the Vatican to meet with him. The Vatican provided its own translations of the unscripted homily.

The pope praised their courage for speaking out about their abuse, saying that telling the truth “was a service of love, since for us it shed light on a terrible darkness in the life

of the Church.”

The pope said the scandal of abuse caused him “deep pain and suffering. So much time hidden, camouflaged with a complicity that cannot be explained.”

He called sex abuse a “crime and grave sin,” that was made even worse when carried out by clergy.

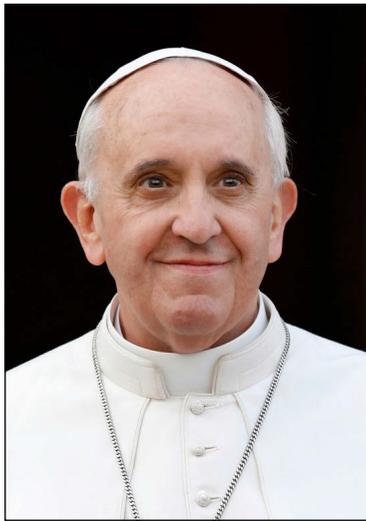
“This is what causes me distress and pain at the fact that some priests and bishops, by sexually abusing minors” violated the innocence of children and their own vocation to God, he said.

“It is something more than despicable actions. It is like a sacrilegious cult, because these boys and girls had been entrusted to the priestly charism in order to be brought to God. And those people sacrificed them to the idol of concupiscence,” the pope said.

He begged for forgiveness “for the sins of omission on the part of the Church leaders who did not respond adequately to reports of abuse,” adding that the neglect not only caused the victims more suffering, “it endangered other minors who were at risk.”

The pope asked God “for the grace to weep, the grace for the Church to weep and make reparations for her sons and daughters who betrayed their mission, who abused innocent persons” and left life-long scars.

He told the men and women sitting in the pews that God loved



them and he prayed that “the remnants of the darkness which touched you may be healed.”

In an effort to help the abuse survivors heal, the pope met individually with each one, accompanied by a loved one or family member and a translator, Jesuit Father Federico Lombardi, the Vatican spokesman, told journalists.

The pope spent a total of three hours and twenty minutes in closed-door talks with each person, Father Lombardi said.

The Jesuit priest said the men and women were visibly moved by the Mass and meetings and had “felt listened to,” and that the encounter was “something positive on their journey” of healing.

The length and nature of the pope’s very first meeting with abuse survivors represent “a sign, a model, an example” for the rest of the Church, that “listening is needed” along with tangible efforts for understanding and reconciliation, he said.

Responding to critics that the July 7 meeting and Mass were ineffectual and part of a publicity stunt, Father Lombardi said that if people had been able to see, as he had, the reactions of the men and women who took part in the private gathering, “it was clear that it was absolutely not a public relations event.”

The raw emotion on people’s faces, including the pope’s, as well as his strongly worded homily, all showed the effort had been about “a dialogue with a pastor and father who tries to understand deeply” the wrongs that have been committed and the need “to be honest about reality,” the Vatican spokesman said.

It was the first time Pope Francis met directly with a group of victims of clerical abuse, following a tradition begun by his predecessor, Pope Benedict XVI, who met with victims for the first time as pope in 2008 during a visit to Washington, D.C. The retired pope subsequently met with other victims during his pastoral visits to Sydney, Malta, Great Britain and Germany.

Pope Francis asked Cardinal Sean P. O’Malley of Boston — the

head of a new Vatican commission on protecting minors — to help organize the early July encounter.

The Pontifical Commission for the Protection of Minors, which the pope established in December, met July 6 at the Vatican. They discussed expanding the number of members, especially from Africa and Asia, before the next meeting in October, Father Lombardi said. The commission also said it was necessary to set up a permanent and staffed “working office” at the Vatican, he said.

The commission, which currently has eight members, including a survivor of clerical sex abuse, mental health professionals and experts in civil and Church law, is tasked with laying out a pastoral approach to helping victims and preventing abuse.

In his homily, the pope said he was looking to the commission to help the Church “develop better policies and procedures” for protecting minors.

“We will continue to exercise vigilance in priestly formation,” the pope told the victims, and “we need to do everything in our power to ensure that these sins have no place in the Church.”

Just as Jesus told Peter to feed his sheep, the pope said, “I would add, ‘Let no wolf enter the sheepfold.’”

Supreme Court strikes down ‘buffer zones’ at abortion clinics

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — In a June 26 decision, the U.S. Supreme Court unanimously ruled that 35-foot buffer zones around abortion clinics — meant to keep demonstrators away — violates First Amendment rights.

The decision, a victory for pro-life groups, reversed an appellate court decision upholding a 2007 Massachusetts law that made it a crime for anyone other than clinic workers to stand within the yellow semicircular lines painted 35 feet from entrances of Planned Parenthood clinics in Boston, Springfield and Worcester.

Eleanor McCullen, lead plaintiff in the case, *McCullen v. Coakley*, said she should be able to speak and offer advice to women going to these clinics. McCullen, a 77-year-old who attends Mass at St. Ignatius Church at Boston College said when the case was brought to the Supreme Court that she had helped many women decide against abortion.

The Supreme Court, in its opinion written by Chief Justice John Roberts, said the state law blocked public sidewalks that have been traditionally viewed as open for free speech. It also said the government’s ability to limit speech in those places is “very limited.”

The law in question was put in place in an attempt to prevent violent demonstrations or protests outside

clinic entrances. It replaced a 2000 state law that kept protesters from approaching within 6 feet of a person who was within 18 feet of an abortion clinic — similar to a 2000 law in Colorado that the Supreme Court upheld that year.

The Supreme Court’s opinion distinguished protesters from those who “seek not merely to express their opposition to abortion, but to engage in personal, caring, consensual conversations with women about various alternatives.”

The U.S. Supreme Court upheld freedom of speech for pro-life Americans in a June 26 decision in the case of *McCullen v. Coakley*. The Court unanimously declared unconstitutional a Massachusetts law barring pro-life advocates from public sidewalks near abortion facilities.

The court’s decision “has affirmed the American tradition of basic constitutional rights for all,” said Boston Cardinal Sean P. O’Malley, chairman of the U.S. bishops’ Committee on Pro-Life Activities.

He said in a June 26 statement that the now-overturned legislation “reflects an ominous trend in our society” because it reveals how abortion supporters seek to deny Americans who “seek to protect the unborn” their right to freedom of speech and association as well as the “right to participate in the public square and serve the vulnerable in accord with our moral convictions.”

The U.S. Conference of Catholic

Bishops had joined with other religious groups in filing an amicus, or friend of the court, brief for this case.

Tom Brejcha, president of the Thomas More Society, a Chicago-based law firm, used the words “fantastic, wonderful” and “great achievement” to describe the court’s decision.

Brejcha is familiar with the notion of buffer zones because his firm has defended pro-life advocates accused of violating Chicago’s “bubble-zone” law, which forbids picketers, protesters or counselors within 50 feet of the clinic entrance to approach clients within 8 feet to talk or give literature.

He said some of the passages of the court’s decision are “almost lyrical” particularly when it describes how the plaintiff was “trying to communicate a peaceful message.”

He said the court’s opinion that sidewalk counselors are not necessarily protesters — but people who want to engage in one-on-one conversations — confirms the work they do which he described as “conversations at the edge of an abyss.”

A group that was praying outside a Planned Parenthood facility in Worcester, Mass., on June 26, also was pleased with the court’s decision.

“I’m very excited,” said Nancy Clark of Worcester, one of the plaintiffs in the case, “The Holy Spirit is slowly guiding us in the right direction.”

Mark Bashour, another plaintiff,

has been doing sidewalk counseling in Worcester for 30 years. “Obviously I am very pleased,” he said. “Now we can get closer and they can hear us much better.”

“It was a long, time-consuming three-year process taking the issue to the Supreme Court,” he said, “but by winning, now no other states will try to pass a law like this. It is very important.”

In a concurrence with the main opinion, Justice Antonin Scalia discusses what he sees as the court’s “onward march of abortion-speech-only jurisprudence.” He was joined by Justices Anthony Kennedy and Clarence Thomas.

Scalia observed that the court’s majority opinion “carries forward this court’s practice of giving abortion-rights advocates a pass when it comes to suppressing the free-speech rights of their opponents.”

He said that the opinion “has something for everyone,” and invalidating the law in question because it is inadequately tailored to circumstances is “certainly attractive to those of us who oppose an abortion-speech edition of the First Amendment.”

But the main part of the opinion moves toward creating a version of the First Amendment that applies only to speech about abortion, he said. By concluding that a statute like the one overturned is not content-based and therefore not subject to strict scrutiny under the law, “the court reaches out to decide that ques-

tion unnecessarily,” Scalia wrote.

Scalia cited ways in which he says the main opinion singled out abortion-only speech in reaching its conclusion that the law was unconstitutional. And he concluded that although he agrees with what the court decided, he thinks it unnecessarily addressed the issue of whether the law was sufficiently narrowly tailored.

“The obvious purpose of the challenged portion of the Massachusetts Reproductive Health Care Facilities Act is to ‘protect’ prospective clients of abortion clinics from having to hear abortion-opposing speech on public streets and sidewalks,” he said.

“The provision is thus unconstitutional root and branch and cannot be saved, as the majority suggests, by limiting its application to the single facility that has experienced the safety and access problems to which it is quite obviously not addressed,” he concluded.

Justice Samuel Alito also had a separate concurrence. In it he faulted the majority for concluding that the Massachusetts law is viewpoint neutral, but he nevertheless agreed that it is unconstitutional because it burdens free speech more than necessary to accommodate state interests.

Contributing to this report were Patricia Zapor in Washington and William T. Clew and Margaret M. Russell in Worcester.

Father Dan Cambra to preach at Immaculate Conception

AUBURN — Immaculate Conception will host Father Dan Cambra of the Marian Fathers of the Immaculate Conception, who will preach and concelebrate Masses according to the following schedule: Saturday, Aug. 9, at 5 p.m., with light refreshments to follow; Sunday, Aug. 10, at 8 a.m., with light refreshments to follow; and Sunday, Aug. 10, at 10:30 a.m., with luncheon to follow. Divine Mercy presentations will be at 12:30 p.m. and the Divine Mercy Chaplet will be prayed at 3 p.m.

The Marian Fathers of the Immaculate Conception are dedicated to spreading the message of Divine Mercy throughout the world. The congregation is based in Stockbridge, Mass., where they maintain the Divine Mercy Shrine. Likewise, they received a papal blessing from Pope St. John Paul II in 2001 for their tremendous work to "proclaim this urgent and salutary message of and devotion to Jesus — The Divine Mercy." Father Cambra will have available for sale rosaries, copies of "Diary of Saint Maria Faustina Kowalska: Divine Mercy in My Soul," and other religious goods.

"The Divine Mercy Devotion is precisely true to its name: hearts lift up in prayer and supplication for Divine Mercy for our very selves, for our loved ones, for anyone who needs the love and mercy of the Savior Jesus Christ. Like many other devotions in the tradition of the Church, there is a prayer-format that allows persons to pray in common as it can also be helpful for private prayer and devotion. St. John Paul II promoted this devotion that was started by Sister Faustina Kowalska, a Polish nun, who received privileged apparitions of the Savior," stated Father Derrick Sneyd, pastor of Immaculate Conception Parish. "We are grateful to be able to advance the message of Divine Mercy at our parish with Father Dan's presence."

Immaculate Conception Church is located at 500 E. Seventh St., Auburn, IN 46706. The parish office can be reached at 260-925-3930. Visit iccauburn.org for more information.

St. Vincent de Paul Catholic Kidz Camp raises funds for seminarians

FORT WAYNE — The St. Vincent de Paul Catholic Kidz Camp Vacation Bible School was held at the church June 16-20. More than 150 students from pre-k to fifth grade attended with the assistance of 63 student volunteers and 15 adult volunteers. The fun and faith-filled week offered the "Parade Around the Our Father" program published by Growing with the Saints that involved the service project that supported the "Celebrate Priests and Vocations" theme. The stu-

AROUND THE DIOCESE

DIOCESAN CENTER IN MISHAWAKA RENAMED



PROVIDED BY FRED EVERETT

The Diocese of Fort Wayne-South Bend has recently announced that the Blessed John Paul II Center in Mishawaka has been renamed the St. John Paul II Center. The center is located at 1328 W. Dragoon Trail in Mishawaka and houses the South Bend area diocesan offices.

dents, who were inspired by seminarian talks on vocations throughout the week, raised over \$1,000 that was donated to the seminarians support fund.

Saint Joseph High School celebrates 60th birthday July 12

SOUTH BEND — As part of the 60th birthday celebration of Saint Joseph High School, alums are invited to reconnect with former and current members of the Saint Joseph faculty, staff and administration at a reception on Saturday, July 12, from 2-4 p.m. in the new building at 453 N. Notre Dame Ave.

Those attending are asked to RSVP to Henry Chandler, alumni coordinator, by phone at 574-234-2904, ext. 547 or via e-mail athandler@saintjoehigh.com.

Hispanic Ministry events serve diocese

WARSAW — The Office for Hispanic Ministry held a liturgical workshop day at Our Lady of Guadalupe, Warsaw, on June 14 that included four breakout groups for the proclaimers of the Word, extraordinary ministers of holy Communion, extraordinary ministers of holy Communion for the sick and ushers. One hundred fifty faithful attended.

Bishop Kevin C. Rhoades celebrated Mass for the Educación para el Ministerio graduates at Our Lady of Hungary, South Bend, on June 21. In his homily he encouraged the graduates to "no avere paura," — have faith and to meditate on how the Lord provides.

The Office for Hispanic Ministry sponsored a vigil prayer celebration, including "el Santo Rosario," to celebrate St. John the Baptist feast day on June 23. A celebration was enjoyed by two Hispanic communities — the Mexicans from Mezquetic and the Puertoricans from San Juan and Moca, Puerto Rico. This is one of the most celebrated events on the island of Puerto Rico in which on the eve of "San Juan Bautista" the islanders go backwards into the ocean three times as a symbol of the sacrament of Baptism.

Distinguished graduate award presented

SOUTH BEND — St. Jude School in South Bend presented graduate Cory Block with the National Catholic Educational Association (NCEA) Distinguished Graduate Award at the eighth-grade graduation on June 6. Block graduated from St. Jude in 2000. He then graduated from Marian High School, Purdue University and the University of Cincinnati with a Doctorate of Pharmacy degree.

Block says that while many teach-

ers were instrumental in his education, Mrs. Wolfram in particular really sparked his interest in science. She had a way of presenting the material so that all of the students could understand it. His advice to young graduates is to keep life balanced.

Bishop Luers students participate in IHSAA Student Leadership Conference

FORT WAYNE — Bishop Luers High School student athletes will be participating in the Indiana High School Athletic Association (IHSAA) Student Leadership Conference at Plainfield High School, Indianapolis, regarding leadership, sportsmanship, community service and the school, the college student athlete and balancing academics and athletics.

The following students were selected to participate based on the leadership roles they demonstrate: Andrew Baehl, Carolina Garcia, Matt Gigli, Shayna Coy, Devin Fritz, Emma Wolfe, Kennedy Brough, Allison Leja, Audrey Deiser, Jordan Turpchinoff, Blane Cook, Kenny Greenlee and Carter Gillie.

Telephone correction

The contact telephone number for The Third Option, a program that meets at Bishop Dwenger High School in Fort Wayne to build better marriages by promoting growth and reconciliation, is 260-338-OPT3 or for additional information contact ThirdOptionFW@gmail.com or visit the website at www.ThirdOptionFW.org.

FOUR JOIN THIRD ORDER OF CARMEL



PROVIDED BY ST. MARY OF THE ASSUMPTION PARISH, DECATUR

The local Lay Carmelite Community celebrated the reception of four new members into their Third Order Saturday, June 14, at a Mass at St. Mary of the Assumption in Decatur. James Cheviron, Beverly Lowery, Jan Pawlowski and Jan Watts completed Phase 1 of the six-year formation process. The community meets monthly at St. Henry Parish in Fort Wayne. Community members of the Third Order of Carmel are in the front row, Beverly Lowery, Judy Kruk, Teresa Tallon, Jan Pawlowski and James Cheviron; second row, Anne Mallett, Pat Bader, Jan Watts and David Yee; third row, Bob McIver, Jim Kimes, Nancy Simmonds and Robin Yee. For more information visit www.fwtoc.org.

Shrine of Christ's Passion attracts pilgrims to northwest Indiana

BY DENISE FEDOROW

ST. JOHN, Ind. — For pilgrims looking for an uplifting place to visit with their family this summer or for a peaceful spiritual retreat, a few hours' drive northwest to St. John, Ind., will bring one to two beautiful places — The Shrine of Christ's Passion and St. John the Evangelist Church.

The Shrine of Christ's Passion opened in 2007 and consists of 40 life-size bronze figures depicting the way of the cross — from the Last Supper to the Resurrection. The shrine sits on 15 acres of property and 3,000 trees and bushes make up the half-mile prayer path that contains the stations.

The Stations of the Cross are set into alcoves intentionally so that when visiting one, the next is not visible. Eighty-eight semi-loads of rocks were brought in from Wisconsin to create the path. Mickey Wells is the bronze artist who constructed the figures and had people model as he designed the statues. The expressions portrayed on the statue's faces and attention to detail creates a very real experience for visitors.

The shrine is nonprofit and non-denominational and was commissioned by the Schilling family to be built. According to a guide at the shrine when the Schillings first conceived of creating a Stations of the Cross prayer path they envisioned just having plaques with the stations. But following a visit to Amarillo, Texas, where another Shrine of Christ's Passion is located and he saw Mickey Wells's work Schilling returned knowing he wanted to create a similar experience.

Every aspect of the shrine was created to give visitors an authentic feeling of journeying with Christ along the way. The landscape design of shrubs and rocks is similar to that found in Jerusalem. Music plays softly along the prayer path, composed by two local men — one Christian, the other Jewish — to represent the time and place, and to set the mood.

From the beginning of the journey at the Last Supper visitors are invited to join Jesus and sit at the table with Him. Pilgrims are encouraged to get close to the figures of Christ and His followers, to touch the statues and to look into their eyes. The path itself is a peaceful place where guided tours are offered and encouraged for large groups, but individuals can also take a self-guided tour as there is a recorded story at each station.

The gates in the Garden of Gethsemane came from the old St. John cemetery and the donated red cedar wood of the crosses weigh 175 pounds each.

Located next to the shrine is the 40-foot tall statue of Our Lady of the Millennium, which faces U.S. Highway 41. Our Lady of the Millennium replaced the original Blessed Mother statue first built in 1954 by a local family dedicated to Mary. The original donor sent to



PHOTOS BY DENISE FEDOROW

The Crucifixion of Christ is depicted here as part of the Shrine of Christ's Passion in St. John, Ind. The towers of the new St. John the Evangelist Church are shown in the background.

The Shrine of Christ's Passion is located at 10630

Wicker Ave. St. John, Ind., 219-365-6010 or toll free 855-277-7474. www.shrineofchristspassion.org. Spring and summer hours (June to September) 10 a.m. to 5 p.m. Mon-Wed, Fri-Sun and 10 a.m. to 8 p.m. Thursdays.

St. John the Evangelist Church is located at 10701 Olcott Ave., St. John, Ind., 219-365-5678, www.stjohnparish.org.

St. John the Evangelist Church

ST. JOHN, Ind. — Hours for a guided tour of St. John the Evangelist Church are more limited than the Shrine of Christ's Passion, but it is worth the time to discover not only its beauty, but how so many of its designs and construction elements were incorporated to represent and teach the faith.

The parish is the oldest in the Gary diocese, originally built in 1837. The original log cabin church is now a Eucharistic Adoration Chapel. Two other church buildings were built before the present church, which was dedicated in May of 2008.

The property and the large rectory were donated by a local family. The Romanesque-style church building was constructed facing east, the direction traditionally symbolizing the second coming of Christ. The church has also always envisioned the risen, Glorified Christ as facing east when offering Eucharistic sacrifices. Parishioners were actively involved in all aspects of the construction of the church from fundraising to architectural design, as the architect of record is a parishioner, as well as construction aspects.

Visitors first enter the Garden of Angels with 10 pillars displaying Michael the Archangel on one end and Gabriel the Archangel of the Annunciation on the other, representing the parish's devotion to Mary. In front of the church and facing the statue of Mary is a bronze statue of the patron saint, John the Evangelist, designed

especially for the parish by Mickey Wells of Texas, who also created the statues of the Shrine of Christ's Passion.

The curved ramps flanking the stairs are not only for accessibility but also represent "arms of welcome for all who enter this sacred place."

Russian artist Leonid Bodnia created the relief statues of St. Peter and St. Paul in the towers and like most of the art in the church, was created especially for this church. Inscribed into the doorpost are the Latin words, "Ad Majoram Dei Gloriam" — "to the greater glory of God." The guide explains that to glorify God is the reason parishioners sacrificed to build the \$13 million church.

The three entrances to the church represent the Trinity; the 12 doors in the entrances represent the Apostles, whose translucent images are etched into the glass of the doors. The seven corporal works of mercy and the seven spiritual works of mercy are also etched into the glass by local artist Sharon Palazolo. The star cross, a predominant design of the old church has been incorporated into the design of the new church, starting with the star cross inlaid into the flooring in the narthex and continuing into the sanctuary in the stained glass window designs and in the almost 70 hand carved crosses, carved by a parishioner.

Once inside the sanctuary, all the liturgical symbols are in ascending order, starting with the Baptismal and Holy Water



This octagon shaped stained glass window with the dove representing the Holy Spirit, is located high above the altar at St. John the Evangelist Church in St. John, Ind., and is a replica of the famous Bernini window at the Vatican.

fount. The woodwork throughout the church was created by several parishioners. The octagonal shape of the Baptismal font is reminiscent of the old church's back altar. The octagon shape representing the eighth day is also incorporated into the 80-foot soaring ceiling above the altar where it frames the stained glass image of the Holy Spirit — a copy of the Bernini window in the Vatican.

An impressive pipe organ is located behind the tabernacle. Circling the church are stained glass windows of saints, each with meaning to the parish and its parishioners. The parish received special permission to include St. John Paul II and Blessed Mother Teresa before they were canonized to represent contemporary witnesses of lives of holiness to which the parishioners hope to aspire.

— Denise Fedorow

Italy for Carrara marble to build the 20-foot statue with no intent of starting a shrine, but cars began stopping along the highway and it grew into a Marian shrine. The original statue was moved up the hill to the new St. John the Evangelist Church.

Although located close to the church and commissioned by parishioners, the shrine is not part of the church. It is privately owned and operated and is maintained solely by donations and proceeds from the large two story gift shop.

This stainless steel figure of Our Lady of the New Millennium faces U.S. Highway 41 and welcomes travelers to the wayside shrine in St. John, Ind.



High youth unemployment rates are 'defeat' for society, pope says

BY CINDY WOODEN

VATICAN CITY (CNS) — Job creation, respect for the environment and the second chances God grants to every sinner were recurring themes as Pope Francis visited the southern Italian region of Molise July 5.

"We cannot resign ourselves to losing a whole generation of young people who don't have the strong dignity of work," Pope Francis said during a meeting with the region's young people in the town of Castelpetroso. "Work gives dignity."

"A generation without work is a future defeat for the country and for humanity," the pope told the young people gathered under the hot sun outside the town's Shrine of Our Lady of Sorrows.

The Italian national statistics bureau reported in early June that the Molise region's unemployment rate was 16.4 percent, which is worse than the national average. The situation is particularly bad for job seekers between the ages of 15 and 24, a full 50 percent of whom cannot find jobs.

Visiting three towns in Molise in just under 11 hours, Pope Francis began the day meeting with workers, business leaders and local politicians at the regional university in Campobasso.

"Not having work does not just mean not having what one needs to live," the pope said. People can survive on charity and assistance, but "the problem is not being able to bring bread to the table and this takes away one's dignity."

Pope Francis called for a serious effort by national and local politicians, business leaders and workers to come up with some kind of "labor pact" that would create jobs.

Gabriele Maglieri, a 28-year-old farmer like his father and grandfather



CNS PHOTO/GIAMPIERO SPOSITO, REUTERS

Pope Francis blesses a wooden statue of Mary as he celebrates Mass in Campobasso, Italy, July 5. The pope was visiting the region of Molise.

before him, told the pope about the importance of family farms in producing traditional Italian wines, olive oil, salami and cheese while protecting the soil, water resources and biodiversity.

In response, the pope said, "to stay and work the land is not to be stuck. It is to be in dialogue — a fruitful, creative dialogue with the land, making it flower."

The pope said he "fully shares what was said about the importance of safeguarding the earth so that it bears fruit without being exploited. This is one of the greatest challenges of our age: to convert to a form of development that respects creation."

Setting aside his prepared text, as he did repeatedly throughout the day, Pope Francis told the 600 people gathered in the university lecture hall, "In the Americas, and in my own country as well, so many forests are mowed down completely. It becomes land that no one can cultivate; it cannot

give life.

"This is our sin: to exploit the earth and not let it tell us what it can give if we care for it," the pope said.

During his afternoon visit to a prison in Isernia, Pope Francis told inmates: "We all make mistakes in life. And we all must ask forgiveness and make a journey of rehabilitation so we don't make them again."

"Some people do this in their own homes and in their own professions. Others, like you, do this in a prison," the pope said. "But all of us — anyone who says they do not need to go through a process of rehabilitation is a liar."

Whether trying to be a better person at home or in prison, he said, "the important thing is not to stand still. We all know that when water is still it stagnates."

The pope told the prisoners that he



CNS PHOTO/L'OSSERVATORE ROMANO VIA REUTERS

Pope Francis talks with people during a visit with sick people at the cathedral in Campobasso, Italy, July 5.

continues to make a phone call every two weeks to young prisoners jailed in Buenos Aires.

"I'll tell you a secret. When I meet one of you who is in prison, who is walking this path of rehabilitation but is jailed, I sincerely ask myself, 'Why him and not me?' That's what I think. It's a mystery."

Everyone, he said, "must walk, taking a step forward every day with the help of the Lord."

Moving forward also was on the pope's mind earlier in the day when he met an estimated 20,000 young people in Castelpetroso.

The challenge, he said, "is not to wander, but to set out" with a clear goal in mind, looking for values and ideals "that enlighten your minds and warm your hearts, not just for the morning or a brief section of the road, but forever."

Modern society's "culture of the provisional" tries to convince young people that no vocation, no relationship and no passion will last, he said, but deep down people yearn to construct their lives on "the rock of love

and responsibility rather than on the sands of shifting emotions."

"The human heart aspires to great things, important values, deep friendships and bonds that are strengthened, not broken, by trial," he said. "The human being aspires to love and be loved."

Pope Francis told young people they could look to their "big brother," Jesus, for help and guidance in discerning their vocations and finding the path that will lead to happiness in serving God and others.

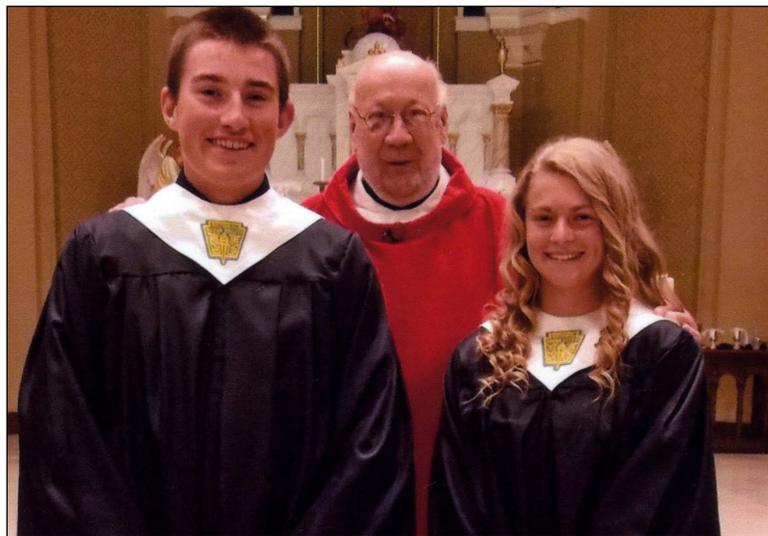
At Mass in Campobasso, the pope said that Christians are called to serve God through prayer, proclaiming the Gospel and charity.

"The witness of charity is the high road of evangelization," he said.

During his homily, the pope renewed his appeal to politicians, business leaders and investors to work together to create jobs.

"It is necessary to put the dignity of the human person at the center of every plan and every action. Other interests, even legitimate ones, are secondary," he said.

ST. MICHAEL SCHOLARSHIP WINNERS



PROVIDED BY ST. MICHAEL THE ARCHANGEL, WATERLOO

These recent graduates received \$500 scholarships from St. Michael the Archangel Catholic Church of rural Waterloo on June 8. In the picture are Brycen Spangler and Madison VanWye of DeKalb High School. Spangler will attend Indiana Tech in Fort Wayne and VanWye will attend Wingate University in North Carolina this fall. Father David Carkenord, pastor, is in the photo with Spangler, left, and VanWye, right.

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the University of Notre Dame
South Bend, Indiana
August 1-3

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My Father**



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- Father John Phalen, C.S.C.
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- Father Ken Grabner, C.S.C.
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Diocese accounts for financial operations

Dear Friends in Christ:

Once again, we are publishing an accounting of the financial operations of our diocese for the fiscal year which ended June 30, 2013. As we have done in past years, we have also included a consolidated financial report of our high schools and parishes. This is done in the spirit of accountability and transparency.

For the fiscal year ended June 30, 2013, our total gain was \$2,327,163 (from our audited financial statements), which you see on the attached. This is only for the central operations of the diocese. It does not include the activity of the parishes, schools or missions in the diocese. Investments gained 9.9 percent versus a budgeted amount of 6 percent. Our health insurance fund gained \$1,900,000, a significant improvement from the previous two years.

Diocesan audit

The diocese is audited every year by Leonard J. Andorfer & Company, a certified public accounting firm, and, as in the past, no exceptions were noted. This means that the diocesan books, records and accounting policies are conducted in accordance with generally accepted accounting principles. This audit, along with the management letter, is presented not only to the Audit Committee, but to the entire Diocesan Finance Council; and the council is given time alone with the auditor, without the presence of diocesan officials, to be sure that they were given full access to all appropriate financial records.

For the past several years, the United States Conference of Catholic Bishops (USCCB) has required that the Diocesan Finance Council sign a report indicating the following: 1) that the council has met quarterly; 2) that the audit and the management letter have been reviewed; 3) that the budget has been reviewed. This report and certification must then be sent to the Metropolitan Archbishop of the Province, which, in this case, is the Archbishop of Indianapolis. We require similar reporting from our parishes to the diocese.

Parishes

It is also important that there be accountability and transparency in parishes. According to Canon Law, every parish must have a Parish Finance Council. We have two retired accountants who do a financial review of every parish every two years; in addition, every parish is audited at the time of a pastoral change. During the past seven years, we have sent this financial report, done by our two auditors, to each member of the Parish Finance Council. This enables the review to be discussed at a regular meeting. As indicated above, controls have now been established similar to the accountability of each diocese.

It is important to understand how the Annual Bishop's Appeal has sustained the parishes. It was the hope of our lay leadership prior to the institution of the appeal that the parishes would benefit. This has become a reality. The appeal has increased the incentive of parishes to seek funds. During the 27 years since the appeal began, our parishes have engaged in major capital fund drives. Since the appeal began, fund drives for parishes have brought in over \$152 million for new buildings and renovations approved by the Diocesan Finance Council. This includes parish initiatives linked to the Legacy of Faith. Also, over \$162,000,000, which would have been paid to the diocese under the previous system, now remains in the parishes. In addition, \$5.4 million from the appeal has been given in grants to parishes in need. The 27th Annual Bishop's Appeal attained \$6,185,704.

Twinning parishes

A number of parishes have agreed to twin with certain targeted parishes to help them provide a full Catholic education. From January 1999 thru June 2014, a total of \$2,451,671 has been received by 16 parishes. This is true Christian stewardship; and most of the parishes making these contributions do it as part of their parish stewardship effort. These parishes give a proportionate gift to other parishes in need. This twinning program has saved several parish schools.

Legacy of Faith Endowments

	Contributions	Distributions	04/30/13 Balance
1 st Source — Hispanic	\$100,000		\$126,784
Priest Retirement	\$955,400		\$1,142,122
High Schools	\$955,400		\$1,142,122
Catholic Charities	\$1,908,800	(586,000)	\$1,894,504
Religious Education	\$1,908,800	(357,724)	\$2,049,703
Hispanic Ministry	\$955,400	(124,700)	\$1,006,977
Elementary Schools	\$19,118,745	(5,719,745)	\$18,580,839
Total	\$25,902,545	(6,788,169)	\$25,943,051

High schools

Over \$84 million has been raised for building projects in our four high schools. The four high schools continue to flourish; but not without challenges. The Annual Bishop's Appeal gives \$1.7 million to the high schools every year, which has created a sense of stability. Next year, tuition will increase by \$250 in our high schools. Our high schools are audited every year by an independent CPA firm. Each high school has presented a balanced budget for the fiscal year beginning July 1, 2014. Two high schools have debts to the diocese and are paying on those debts.

Catholic Community Foundation of Northeast Indiana

Both the Development Office and the Business Office helped put in place the Catholic Community Foundation of Northeast Indiana, which enables parishes, high schools and other diocesan institutions to raise funds for an ongoing endowment. Currently, there are 129 endowments in the Catholic Community Foundation. Talk to your pastor or school board about establishing an endowment for your parish and/or parish school. To establish an endowment and experience endowment growth involves planned giving — bequests, annuities, remainder trusts, as well as gifts and other creative ways by which you can make contributions. Funds placed in this trust will remain there and grow, and the interest realized will continue to fund the designated purpose for years to come. These are gifts that keep on giving. Those who contribute will determine the area where these funds are to be restricted. Regular annual reports and quarterly newsletters are sent to the donors. The Catholic Community Foundation now contains \$39,965,815.

Investments

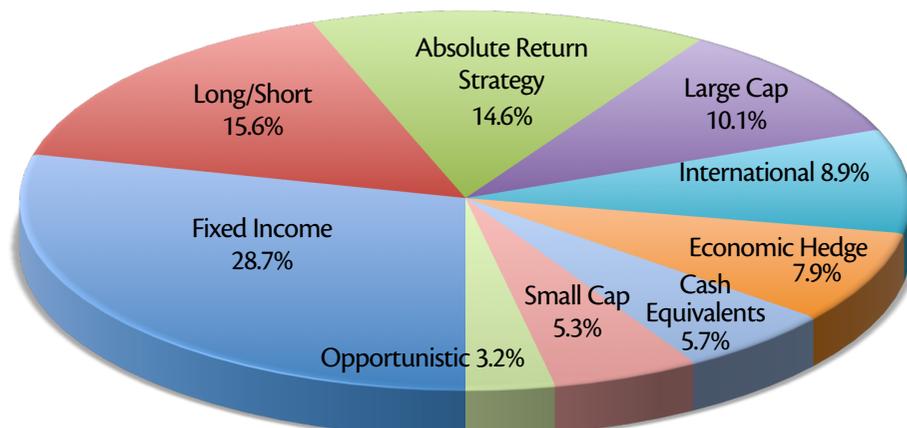
Our investments are overseen by Slocum & Associates of St. Paul, Minn. Investments are placed carefully so as to avoid excessive risk. We have a very diversified portfolio, fully in keeping with Catholic moral teaching. Slocum & Associates meet with our Investment Committee on a quarterly basis. In the fiscal year in question here, investments gained 9.9 percent. The current asset allocation is detailed in the pie chart below.

These are exciting and vibrant times for the Diocese of Fort Wayne-South Bend. We can offer opportunities to students who could not otherwise attend our schools, with the enhanced School Choice/SGO legislation. We have over 35 enrolled in the seminary, which is also a challenge, but a challenge we welcome and embrace. We expect and plan on continued volatility in the investment markets. Current health insurance fund will show a gain for 2014 as we look to get the fund on solid footing. A Hispanic Deacon Formation program has been initiated to better serve this expanding population and is now in its second year. Offertory income for the diocese was up 4 percent, the largest increase in over five years. We have much to be thankful for and we look forward to the challenges and opportunities that the new year brings. May God continue to bless us in our ministries.

Respectfully submitted,
Joseph G. Ryan, Chief Financial Officer

Diocesan Finance Council
Most Rev. Kevin C. Rhoades
Msgr. Robert Schulte
Deacon James Fitzpatrick
Ms. Alice Kopfer
Mr. Arthur Decio
Mr. Thomas Skiba
Mr. Jerry Kearns
Mr. Albert Gutierrez
Sister Jane Marie Klein, OSF
Mr. Jerry Hammes
Mr. George Witwer
Mr. Michael Hammes
Ms. Linda Teeters
Mr. Christopher Murphy
Mr. Vincent Tippmann
Mr. Scott Malpass
Mr. Joseph Ryan

Investment Allocations



Diocese of Fort Wayne-South Bend Statement of revenues and expenses for the year ended June 30, 2013

DIOCESAN HIGH SCHOOLS

INCOME	
Tuition/Fees	\$16,832,057
* Diocesan Assistance	1,447,000
Other Grants/Scholarships	126,326
Fund Raising	1,944,877
Athletic/Other	4,238,845
TOTAL INCOME	\$24,589,105
EXPENSES	
Administrative	
Cost of Employee	\$3,449,800
Other Administrative	4,189,791
Total Administrative	\$7,639,591
Instructional	
Cost of Employee-Teaching	\$9,373,736
Academic Department-Cost	156,897
Other Expense-Teaching	298,841
Cost of Employee-Supportive	1,208,447
Other Expense-Supportive	562,070
Total Instructional	\$11,599,991
Operational	
Cost of Employee	\$1,073,837
Other Expense-Operational	1,914,613
Total Operational	\$2,988,450
Miscellaneous	
Capital/Miscellaneous	\$0
Other Miscellaneous	3,724,046
Total Miscellaneous	\$3,724,046
TOTAL EXPENSES	\$25,952,078
SURPLUS/(LOSS)	(\$1,362,973)

82 DIOCESAN PARISHES

INCOME	
Church Income	\$53,262,046
School Income	36,623,393
TOTAL INCOME	\$89,885,439
EXPENSES	
Church Expense	\$37,576,557
School Expense	50,961,286
TOTAL EXPENSE	\$88,537,843
SURPLUS	\$1,347,596

*** Diocesan Assistance**

Bishop Dwenger High School	\$439,110
Bishop Luers High School	271,204
Saint Joseph High School	368,831
Marian High School	367,855
Total	\$1,447,000

*** Parishes receiving grants from the Annual Bishop's Appeal**

Holy Cross, South Bend
St. Henry, Fort Wayne
St. Therese, Fort Wayne
Queen of Angels, Fort Wayne
St. Monica, Mishawaka
St. Mary/Assumption, Avilla
Corpus Christi, South Bend
Our Lady of Hungary, SB
St. Patrick, Ligonier
Holy Family, South Bend
St. John the Baptist, South Bend
St. Augustine, South Bend
St. Adalbert, South Bend

**** Groups receiving grants from the Annual Bishop's Appeal**

St. Vincent de Paul Society, Fort Wayne and South Bend
Vincent Village
Women's Care Center
Christ Child Society, Fort Wayne and South Bend
Matthew 25
St. Augustine Soup Kitchen
St. Mary's Soup Kitchen
Little Flower Food Panty
Chiara Home
Franciscan Center
Sr. Maura Brannick Health Ctr.
Catholic Charities
COPOSH (Homeless Center, SB)
Logan Center
St. Martin's Health Clinic
Hannah's House
Life Athletes
Dismas House, South Bend

SUPPORT AND REVENUE	Expendable Funds	Temporarily/Permanently Restricted Funds	Total Funds
Parish Quotas and Assessments	\$2,237,721	0	\$2,237,721
Donations and Bequests	1,468,229	0	1,468,229
Investment Income	2,144,779	30,030	2,174,809
Fund Raising — Bishop's Appeal	4,928,530	0	4,928,530
Insurance Premiums	16,638,988	81,220	16,720,208
Interest — Loans	511,546	0	511,546
Collections	267,833	0	267,833
Advertising	237,330	0	237,330
Subscriptions	4,376	0	4,376
Sale of Merchandise	455,955	0	455,955
Fees/Rentals/Workshops	629,688	0	629,688
Other	21,894	0	21,894
Gain on Sale of Assets	13,101	0	13,101
Net Assets Released from Restriction	296,502	(296,502)	0
TOTAL SUPPORT AND REVENUE	\$29,856,472	(\$185,252)	\$29,671,220
EXPENSES			
Ministry Services	\$2,942,420	0	\$2,942,420
Educational Services	2,800,349	0	2,800,349
Diocesan High School Assistance	1,687,000	0	1,687,000
Communications	1,168,187	0	1,168,187
Fund Raising — Bishop's Appeal	429,970	0	429,970
Insurance	15,135,327	0	15,135,327
Interest Expense	721,363	0	721,363
*Parish Assistance	59,471	0	59,471
Priests-Other Countries-Parish Assistance	26,568	0	26,568
Religious/Priest Retirement	266,381	0	266,381
Assessments	82,590	0	82,590
Chancery — Departmental/General	1,412,431	0	1,412,431
Allowance for Doubtful Accounts	100,000	0	100,000
Catholic Charities Subsidy	425,000	0	425,000
** Charitable Contributions	87,000	0	87,000
TOTAL EXPENSES	\$27,344,057	\$0	\$27,344,057
NET INCOME/(DEFICIT)	\$2,512,415	(185,252)	\$2,327,163

CENTRAL DEPARTMENTS

	Expenses	Budgeted Expenses
Missions	\$17,242	\$15,806
Bishop	75,051	70,162
Retired Bishop	73,277	62,841
Safe Environment	36,538	-
Administration	723,111	636,695
Personnel	277,770	219,200
Archivist	39,303	44,241
Central Purchasing	63,321	59,501
Data Processing	167,436	66,937
Assessments	82,591	116,968
Accounting	119,193	114,482
Foreign Priests	26,568	19,000
Property Management	108,790	104,824
Fort Wayne Chancery	13,889	12,535
Cathedral Center	14,252	14,252
Clinton Street Office	447,025	343,822
Bishop residence	15,814	17,001
Bishop Rhoades Residence	22,328	24,084
Ecumenical Office	2,395	6,306
South Bend Chancery	4,405	-
Marian Pastoral Center	74,169	72,182
Noll Hall	25,825	23,270
Other Properties	38,938	38,081
School Administration	371,692	377,319
CSO Funded Projects	38,407	35,900
Office of Catechesis	253,486	267,031
Bookstore	381,538	422,708
Seminarian Education	904,203	1,000,000
Continuing Ed/Priests	99,397	87,600
Tribunal	409,840	388,033
Parish Assistance	59,471	59,942
Hispanic Ministry	146,349	142,357
Family Life/Pro Life	314,085	303,430
Special Ministries	80,035	90,504
Vocations	65,021	68,264
Campus Ministry	148,040	162,430
Worship/Music	146,298	148,624
Spiritual Development	87,547	135,643
Youth Ministry	166,731	166,605
Hospital Ministry	113,191	131,111
Victim Assistance Coordinator	-	-
Permanent Diaconate	18,361	20,348
Cathedral Museum	3,126	4,821
Miami Street — Charities	23,316	23,904
Catholic Charities	425,000	435,472
Catholic Cemeteries	725	475
Today's Catholic	814,829	836,747
Today's Catholic Life Magazine	36,770	-
Catholic Business Network	1,016	-
7th Floor Studios	1,705	-
Communications	142,364	132,119
Diocesan Directory	16,711	19,299
TV Mass	154,791	147,805
ABA Video	43,976	17,906
Bishop's Appeal	295,153	262,510
Development Office	76,447	77,033
Planned Giving	14,395	30,697
Total Expenses	\$8,323,247	\$8,078,827

Praying with the sick

Prayer, the seeking of union with God, is the most comforting and powerful experience for many people who are ill, especially those suffering with life-threatening diagnoses. This is true, even for those who have little faith. How could it not be, particularly at a time when people are most vulnerable and in need? After all, prayer draws us deeper into the life of God, into ultimate reality: the life, passion, death and resurrection of Jesus Christ. Not only that, prayer helps us confront our own brief and fragile earthly existence and unite this with the reality of eternal life. Prayer, then, becomes the key that unlocks the mystery of suffering and death. The very first and most important step in praying with the sick is having a prayer life ourselves. The second is having the intention of accompanying them, of walking with them on their journey.

With this in mind, how are we to pray with those who are seri-

ously ill? Many people are at a loss in this area. Too often, in my many years of healthcare experience, I have found people standing uncomfortably around a seriously ill or dying loved one's bed not sure what to do or say. My first task, especially as a priest, is to teach them how to pray and how to reconcile. (Reconciliation, asking for forgiveness, saying we are sorry, and forgiving others is an essential exercise, particularly when helping those at the end of life). For healthcare workers it is important to pray, too, perhaps silently if the patient and/or family are not open to such action. Considering the vulnerable and dependent situation in which a sick person often finds herself, it is critical not to impose prayer on anyone, but only propose it.

How should we pray? If the sick person is dying, most families will want us to pray with their loved one and them, but ask first anyway. If she is not dying and able to interact,

THE CATHOLIC DOCTOR IS IN

FATHER JAMES BROMWICH

make the offer of prayer: Would you like to pray together? Try suggesting different types of prayer, such as the rosary, the Divine Mercy Chaplet and other devotions, even simply the Lord's Prayer. If the person does not know how to pray these devotions, ask her if she would like to learn.

Always have a prayer book ready to give the person (the Knights of Columbus' "Prayer Time" is an excellent and inexpensive choice). Another option is to read sacred Scripture together and to perhaps even discuss the passages

read. Spontaneous prayer is another good option. Further, it is important to talk about the meaning of prayer, especially if the person is not acquainted with the practice. Talk about your own experience of praying (hopefully you have something to talk about!). This is your witness.

In praying with the sick, we should never forget the importance of explaining redemptive suffering and how each of us can participate in the sufferings of Christ as a way to pray. Many Catholics are not familiar with this basic teaching. Perhaps you have heard the phrase, "Offer it up!" This is the gist, but often the phrase has been used in a rather unfeeling way.

Every Christian is called to be in communion with the suffering Christ. Therefore, every Christian can turn every suffering, no matter how large or small, into a prayer, an offering, for particular or general intentions. For example, let's say I have a terrible stomachache. My

prayer might go something like this: "Lord, I offer this stomachache for people who are hungry in the world (or for any intention in which you would normally pray)."

It is important to teach this to those who are sick. I often pray with the sick person a prayer that helps them make a daily offering of their pain and suffering to the Lord for an intention. I keep it very simple, something they can easily remember. I also tell the sick persons how important these kinds of prayers are for those in need and the significance of their being able to participate in the Passion of Christ.

Father James Bromwich, a priest of the Sons of St. Philip Neri, is the chaplain of the Doctor Jerome Lejeune Catholic Medical Guild of Northeast Indiana.

Hear the words of peace and life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

15th Sunday in Ordinary Time Mt 13:1-9

The third and last section of the Book of Isaiah is the source of the first reading for this weekend.

This reading was composed when pious Jews must have been disillusioned, heartsick and uncertain in their devotion to God. For decades they had lived as exiles in Babylon, capital and center of the once powerful Babylonian Empire. They despised the pagan environment of the great city, coincidentally in present-day Iraq, and longed for their own homeland.

At last, political fortunes changed. These Jews were allowed to go back to their ancestors' homes, but upon returning, they found no "land flowing with milk and honey." Life was hard. Difficulties were many. For so long they had dreamt of escaping Babylon for the security, order and peace of the Jewish land. Yet, they found destitution and misery. God had spared them, but for what?

Certainly many were angry with God. This third section of Isaiah reminded them that God's work must be their own. God had freed them, but they had to create a society of justice and prosperity for themselves.

St. Paul's Epistle to the Romans supplies the second read-

ing. Written to the Christians of Rome about two generations after Jesus, Paul refers to their "sufferings." The legal and political systems in the empire were turning against Christianity. It was a time on the very threshold of persecution.

Outright persecution aside, the culture of the Roman Empire in the first century A.D. stood directly opposite the values of the Gospel.

The Apostle consoled and challenged these Roman Christians, telling them that sin ultimately enslaves humans, demeaning them and robbing them of freedom. Sin disorders creation itself, so creation "groans" in agony, Paul wrote.

Jesus is the Redeemer amid this unhappy situation. He gives true freedom to people. This freedom opens the way to peace and eternal life, despite the hostility or chaos all around.

St. Matthew's Gospel furnishes the last reading. It is the familiar parable of the farmer who sows seed in different places. Some seeds sprout. Others die.

Jesus preaches before a great crowd. As are people everywhere, at any time, these people thirsted for the truth and insight that only God gives.

Almost certainly, everyone is a Galilean, and therefore involved in, or familiar with, agriculture. The imagery of a farmer, and the sowing of seed, is easily understood.

Agriculture still often is a game of chance. It was all the more so when Jesus preached in Galilee. Hot days easily scorched seeds that fell on shallow soil. Birds and pests were everywhere. Weeds suddenly appeared, but here and there good soil received the seeds planted by farmers and produced a yield.

Reflection

The ancient Fathers of the Church often provide highly useful reflections on the Gospel.

Several of the Fathers, including St. Cyril of Alexandria, St. John Chrysostom and St. Jerome, found certain aspects of this weekend's Gospel highly instructive. They saw evidence of God's intense love for us. Jesus preached on the seashore to provide space for as many as possible. He was face to face with the audience. Imagine the effect of eye contact, of actually hearing the voice of Jesus!

The Lord used parables and here a parable filled with familiar images. God wants us to hear the words that bring us peace and life.

God's message is never an exercise in control. It is a seed planted in our hearts. Will it grow? The choice belongs to us.

Outside factors may frustrate the process. Temptations may come, as the birds came. Inwardly, our hearts may be hard, as was the rocky soil in the story. We must be humble enough to accept God's Word and determined enough to drive away the intruders that would rob us of the seed.

The Sunday Gospel reflection for July 20 can be found online at todayscatholicnews.org.

READINGS

Sunday: Is 55:10-11 Ps 65:10-14

Rom 8:18-23 Mt 13:1-23

Monday: Is 1:10-17 Ps 50:8-9, 16b-17, 21, 23 Mt 10:34 - 11:1

Tuesday: Is 7:1-9 Ps 48:2-8 Mt 11:20-24

Wednesday: Is 10:5-7, 13b-15 Ps 94:5-10, 14-15 Mt 11:25-27

Thursday: Is 26:7-9, 12, 16-19 Ps 102:13-14b, 15-21 Mt 11:28-30

Friday: Is 38:1-6, 21-22, 7-8 (Ps) Is 38:10-12, 16 Mt 12:1-8

Saturday: Mi 2:1-5 Ps 10:1-4, 7-8, 14 Mt 12:14-21

No act of service was beneath him

"Every day was the day you were going to die. It was pretty much a place of hell and despair with no hope." That's how the former Allied soldiers, interviewed by *Wichita Eagle* reporters Roy Wenzl and Travis Heying for their Christopher Award-winning book "The Miracle of Father Kapaun," described their lives in prisoner of war camps run by the North Koreans and Chinese during the Korean War.

These soldiers endured freezing temperatures, starvation and blood-sucking lice, which caused their health to deteriorate even faster. One person who did all he could to keep them from death was U.S. Army chaplain Father Emil Kapaun. By the time he got to the POW camp, Father Kapaun already had a reputation as a fearless and holy leader.

During an interview on "Christopher Closeup," Wenzl explained, "Father Kapaun's Eighth Cavalry Regiment had been in a number of gruesome big battles. He ran around and rescued the wounded, almost recklessly, dragging them back to safety when they might have been shot pretty far outside the foxholes. That's part of the reason that people were so willing to follow him."

Another reason occurred soon after Father Kapaun's battalion was captured in November 1950. While the American GIs were being marched to the POW camp, Father Kapaun saw a Chinese soldier with a rifle pointed at the head of Sgt. Herb Miller, who was lying in a ditch with a broken ankle. It was routine for the Chinese to execute enemy soldiers who were wounded.

Wenzl said, "Father Kapaun breaks away from his captors, strides over, brushes the Chinese soldier's rifle up in the air, then leans down right in front of him,



LIGHT ONE CANDLE

TONY ROSSI, THE CHRISTOPHERS

picks the sergeant up and carries him away. And the sergeant's still alive; it's Herb Miller from Pulaski, New York. He says, 'I thought both of us were gonna get shot in the back as he carried us away but the Chinese soldier just stood there. He didn't know what to make of this.'"

Life in the camp was brutal, but once again, Father Kapaun provided material relief, moral leadership and spiritual guidance. For instance, the Chinese and North Koreans only gave their captives a handful of birdseed to eat daily. Despite starving himself, Father Kapaun often gave his seeds away to set an example of sharing. The Allies also didn't receive any water to drink from their captors, so they scraped snow and ice off the ground to hydrate themselves. As a result of ingesting unclean water, they often got dysentery.

Because of his youth working on a farm, Father Kapaun found a solution. Wenzl said, "He took roofing tin from bombed out buildings and banged rocks on it and formed them into bowls that they could use as little cooking pots." That saved lives because it allowed them to boil water before drinking it. And for the soldiers who did suffer from dysentery, Father Kapaun would hand wash their underwear, demonstrating that absolutely no act of service was beneath him.

Mission time

The Office of Readings for the solemnity of the Ascension offers a lovely excerpt from one of St. Augustine's sermons "*de Ascensione Domini*," in which the learned Bishop of Hippo takes as his text Colossians 3:1-2: "If then you have been raised with Christ, seek the things that are above, where Christ is seated, at the right hand of God. Set your minds on things that are above, not on things that are on earth."

A familiar enough text, right? But then Augustine, as is his wont, gives it a striking twist: "For just as He remained with us even after His Ascension, so we, too, are already in heaven with Him, even though what is promised us has not yet been fulfilled in our bodies. . . . While in heaven He is also with us; and we while on earth are with Him. He is here with us by His divinity, His power and His love. We cannot be in heaven, as He is on earth, by divinity; but in Him, we can be there by love."

There are something on the order of 70 million Catholics in the United States. How many of us think of ourselves as being "already in heaven" with the Lord? And if we really believed that — if we really believed that the most important part of our being was united to Christ and thus incorporated into the life of the Holy Trinity — how would we comport ourselves here on earth?

We'd be on fire with a sense of mission.

There are many reasons to deplore the change in liturgical nomenclature for the weeks after the Easter Season, from Sundays

"after Pentecost" to Sundays "in Ordinary Time." As has been noted previously in this space (perhaps to be point of reader-tedium!), there is nothing "ordinary" about time after the Resurrection and Ascension. For, as that Colossians text suggests and Augustine makes explicit, human "time" has now been drawn into the divine life through the mystery of Christ's return to the Father and His being seated "at the right hand of the Majesty on high" (Hebrews 1:3) as Lord of history. History, in that sense, is "inside" the Godhead.

And there is nothing ordinary about *that*.

Sundays "after Pentecost," by contrast, reminded the Church that the first outpouring of the Holy Spirit, celebrated on the 50th day after Easter, continues in the Church throughout history, so that the Church can continually bear witness to "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands" (1 John 1.1) — the Risen Lord, who offers us, in our friendship with Him, a participation here-and-now in the life of God himself.

The Pentecost Season (if you'll permit a lapse into a relevant bit of liturgical antiquarianism) lasts from Pentecost itself through midday of the Saturday before the First Sunday of Advent. It is the longest of the Church's seasons; it is the season of hope (hence the green vestments); it is a season for lengthening the stride of the spiritual life, in a steady rhythm of pilgrimage toward



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

the Kingdom where our hearts already rest because they rest in the Lord. But it is also, and above all, the season of mission. Because Pentecost is not simply about celebrating the gift of the Spirit to the Church; as the second chapter of the Acts of the Apostles illustrates, Pentecost is about giving that gift away.

The Pentecost Season is when those who truly believe that "we are already in heaven with Him" offer others the possibility of living like that. The offer is made in many ways: in acts of compassion and charity; in acts of explicit witness to Christ; in explaining why the Church believes what it does. If, as St. John Paul II and Pope Francis propose, the quality of our discipleship is measured by our commitment to giving others the gift we have been given, the lengthy weeks of the Pentecost Season are divinely ordered to that gift-giving.

About which, there is nothing "ordinary."

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

Heaven and the oenophile

Fathers face many challenges in raising their children. My latest, choosing the wine for our youngest daughter's wedding, was (to put it simply) befuddling.

By disposition, I am pro-wine. Our children have often heard me recite Richard Wilbur's touching poem written for his son's wedding: "Saint John tells how, at Cana's wedding feast, the water pots poured wine in such amount, that by his sober count, there were a hundred gallons at the least."

I have to confess that I don't know what I'm doing when it comes to wine, not even a little bit. I can tell red from white in a well-lit room, but Pinot Noir, Malbec, Chianti and Merlot are really all the same to me. Within each category I cannot discern differences in quality unless something has turned to vinegar. And let's not even get started on what wine goes best with what meal.

Most of the time my uncultivated taste makes life simpler. I'm an easy dinner guest, and I can be perfectly satisfied with a bottle of Two-Buck Chuck. Still, as I pored over the selection at Costco with our dear future son-in-law, I could tell that I'm probably missing out on something rather important.

I can't be sure of this, of course, because wine is a habit I never cultivated. The experience of great



INTELLECT AND VIRTUE

JOHN GARVEY

wine remains one of those "known unknowns" that former U.S. Defense Secretary Donald Rumsfeld once talked about. When it comes to how a great wine is supposed to taste with the right cut of beef, I don't even know what or how much I don't know.

We've all had similar experiences. When freshmen walk into our classrooms at The Catholic University of America this fall, many will have no idea what to expect. Many will not have studied calculus yet nor grasped what it is good for.

Or, to get back to the wedding again, one could think of marriage this way. For all the preparation the Church gives engaged couples, they can't possibly understand what they're in for when they pledge their lives to one another until death. These are things they can only appreciate after diving in headfirst.

The greatest known unknown is heaven, and we hear about that in Corinthians: "what eye has not seen,

and ear has not heard, and what has not entered the human heart." The first time children hear about heaven, they may wonder whether they will like it. ("We're there forever? What will we do all day?") Later in life, we learn more about the beatific vision and the completion of our nature that unity with God offers. Even then, it remains a mystery we can't fathom.

But a happy marriage may offer the closest approximation. Husbands and wives complete one another in a natural kind of unity that God envisions for us on earth. And what binds them together, with God's grace, is love.

That is a fitting thought to finish off a wedding day — that marriage is our nearest approach to heaven. I don't mean to be sentimental or unrealistic. My wife and I have been married a long time, long enough to know that growing together requires hard work and self-sacrifice. We know that love is not a feeling; it is what we do.

We hope our children learn that, too, along with all the other joys of married life that are to them as red wine is to me. As Wilbur would have said, may they never lack for water, and may that water smack of Cana's wine.

John Garvey is president of The Catholic University of America.

SCRIPTURE SEARCH

Gospel for July 13, 2014
Matthew 13:1-23

Following is a word search based on the Gospel reading for the 15th Sunday in Ordinary Time, Cycle A: when Jesus taught about seeds from a boat. The words can be found in all directions in the puzzle.

- | | | |
|------------|--------------|----------|
| WENT OUT | BOAT | STOOD |
| PARABLES | SAYING | A SOWER |
| SOME SEED | FELL ON | SOIL |
| SPRANG | THE SUN ROSE | SCORCHED |
| WITHERED | THORNS | CHOKED |
| TAKEN AWAY | LISTEN | HEART |
| HEAL THEM | BLESSED | EVIL ONE |

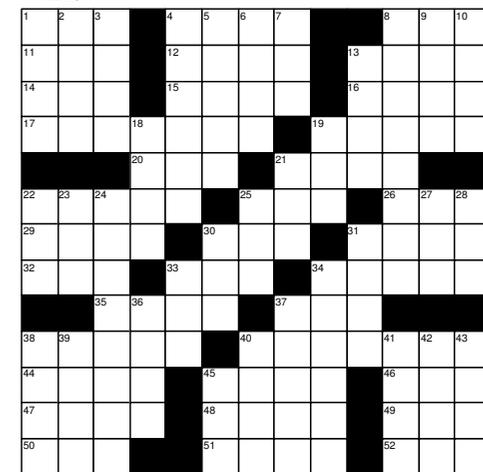
GROW OR NOT

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

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The CrossWord

July 6 and 13, 2014



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Based on these readings: Zec 9:9-10; Rom 8:9, 11-13; Mt 11:25-30 and Is 55:10-11; Rom 8:18-23; Mt 13:1-23

ACROSS

- 1 "___ and you shall receive."
- 4 Bag-like tumors
- 8 Water container
- 11 North northeast
- 12 Healing plant
- 13 "You shall see the ___ of God."
- 14 2,000 pounds
- 15 Docile
- 16 Related to lyre
- 17 WWII Island conquest (2 wds.)
- 19 Jesus' burden is
- 20 Numero ___

- 21 A walkway
- 22 Gallant
- 25 Reporter's question
- 26 Number of Testaments
- 29 Follow commandments
- 30 Offer
- 31 Not front
- 32 Compass point
- 33 He knows the Father
- 34 Pulls the chariots
- 35 Southwest by west
- 37 Affirmation
- 38 St. Sebastian's end
- 40 Wearily
- 44 Grin evilly
- 45 Released from slavery
- 46 Not cooked

- 47 Gentle as Jesus
- 48 Used for anointing
- 49 Incorporated (abbr.)
- 50 ___-powerful
- 51 "This is my ___"
- 52 Pod vegetable

DOWN

- 1 Opposed
- 2 "My sins shall be whiter than"
- 3 Card game from China
- 4 Glossy
- 5 "Remember the ___"
- 6 State of unconsciousness
- 7 "They look but do not ___"
- 8 "Rejoice, ___ Zion"
- 9 Hormone
- 10 Sports event
- 13 Dart about
- 18 Month of Julius Caesar
- 19 Now I ___ me down
- 21 Doctoral degree
- 22 Cut grass
- 23 Type of brakes
- 24 Former movie part
- 25 Beat
- 27 Used to be
- 28 Miner's goal
- 30 Banished with the horse
- 31 Jesus did from dead
- 33 South by west
- 34 False teaching
- 36 Heavy burden
- 37 Output
- 38 ___ mater
- 39 Spool
- 40 Triad
- 41 Leaky faucet noise
- 42 Alley
- 43 Young Women's Christian Association
- 45 Watch chain

Answer Key can be found on page 15

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Redeemer Radio

Redeemer Radio 95.7 FM Coming to Michiana Hiring three Full-Time Positions

Redeemer Radio, a non-profit, Catholic Radio Group is seeking to fill three staff positions for its new listener supported Catholic Radio Station coming to Michiana. Redeemer Radio will soon have local studios and will be broadcasting on 95.7 FM.

These positions include:

- Station Manager/Development Director
 - Community Relations Director
 - Operations Manager
- all serving the greater Michiana Catholic community.

Station Manager/ Development Director responsibilities include:

- Manage staff and volunteers, introducing a quality Catholic Radio station on-air and in the community
- Instill and maintain a strong Catholic faith atmosphere amongst staff, volunteers and donors
- Develop and enhance funding sources for both operational and capital needs while ensuring budget attainment in both revenue and expenses

Community Relations Director responsibilities include:

- Promote and create local on-air announcements about parishes and Catholic apostolates free of charge
- Develop relationships with local Priests and Deacons for locally produced *Readings and Reflections* and future local programming
- Provide direction for station events including: Sharathon (on-air fund drive), Catholic Schools Week and special Diocese local broadcasts

Operations Manager responsibilities include:

- Production (live recording and editing) of long and short form on-air messages
- Technical production—broadcast of all live and remote broadcasts
- Equipment maintenance, repair of broadcast transmission and studio production equipment with assistance of technical volunteers and contract engineer in an advance telecommunications/data center environment

To learn more about Redeemer Radio and these positions go to RedeemerRadio.com and click on the careers tab.

Redeemer Radio
Attn: Executive Director
4618 East State Blvd. Ste. 200
Fort Wayne, IN 46815

Interested candidates should send resume, references, salary history, and salary requirements (*necessary for consideration*) to:

You may also choose to email all of the above information to: jobs@RedeemerRadio.com.

As a religious broadcaster, St Joseph Catholic Radio (Redeemer Radio) has established a religious qualification for all employee positions. In accordance with all FCC rules and EEO Program compliance measures, Redeemer Radio makes reasonable, good faith efforts to recruit and hire applicants without regard to race, color, national origin or gender, among those who are qualified for employment based on their religious belief or affiliation.

Redeemer Radio

Director of Development – Redeemer Radio Fort Wayne

Redeemer Radio, a 501(C)(3) non-profit is seeking a full-time Director of Development for the 106.3FM and 89.9FM listening areas. The Director of Development (DOD) is chiefly responsible for enhancing and maintaining donor revenue both for capital and operating budgets to achieve Fort Wayne Redeemer Radio's financial needs.

Requirements include:

- Practicing Catholic in full communion with the church
- A four-year Bachelor's degree and four years related professional experience
- Demonstrated volunteer experience in parish and Catholic environment
- Strong computer skills
- Previous public speaking/presentation experience
- Non-profit experience helpful but not required

The DOD must have a passion for the station with a demonstrated ability to build and develop long term relationships inside and outside of their own circle of influence securing the funding necessary to continue the work of our apostolate.

Interested candidates should send resume, references, salary history, and salary requirements (*necessary for consideration*) to:

Responsibilities include:

- Leading and directing all strategies and activities for donor cultivation, solicitation and communication
- Developing new and improving existing fundraising programs to support the annual budget including capital and long term needs as well as operational fundraising programs like Sharathon
- Responsible for donor communications and relations

Redeemer Radio
Attn: Executive Director
4618 East State Blvd. Ste. 200
Fort Wayne, IN 46815

You may also choose to email all of the above information to: jobs@RedeemerRadio.com

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good faith efforts to recruit and hire applicants without regard to race, color, national origin or gender, among those who are qualified for employment based on their religious belief or affiliation.

WHAT'S HAPPENING?

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

Rummage sale

Bristol — St. Mary of the Annunciation, 411 W. Vistula St., will have a rummage sale Friday and Saturday, July 11-12, from 9 a.m. to 2 p.m. Contact Rose Hughes at 574-293-6689 for information.

Spaghetti dinner planned

South Bend — The Knights of Columbus Council 5570, 5202 Linden Ave., will have a spaghetti dinner Thursday, July 10 and Aug. 14, from 4-6 p.m. Tickets are \$8 for adults and \$2.50 for children 5-12.

Festival and polka Mass

South Bend — Our Lady of Hungary Parish, 829 W. Calvert St., will have a festival and polka Mass Saturday, July 19, from 4-10 p.m. Mass at 5 p.m., live music starts at 6 p.m. Hungarian Goulash, Langalo, sausage sandwiches, Mexican food, cabbage and noodles, hot dogs, pastry booth, pop and adult beverages will be offered. Raffles, kids games and music by Just Us ... featuring Our Lady of Hungary alumni. For information contact the Domonkos family at 574-255-1906.

Catholic Apostle Build: Habitat for Humanity

Fort Wayne — Area Catholic churches are partnering with Fort Wayne Habitat for Humanity to help make the dream of home ownership a reality for a local family. There will be a build in Fullers Landing, 4308 W. Cook Rd., near the intersection of Cook and Huegenard roads. Build dates are July 26, 28, 29, 30, 31, and Aug. 4, 5, 6 and 7, from 8 a.m. to 3:30 p.m. Volunteers must be 16 and over. Sign-ups are done online at www.fortwaynehabitat.org. Groups are also needed to supply breakfast and lunch for workers. If you can assist contact Vicki Welch at welchhouse5@gmail.com or 260-413-4886.

Alumni reunion planned

Garrett — St. Joseph School will have an alumni reunion Saturday, July 19, from 2:30-4:30 p.m. in Bennett Hall. Mass will be at 5 p.m. Light refreshments will be served. Graduates and former students only admitted for \$5.

Theology on Tap offers summer series

Granger — A Catholic speaker series for young adults in their 20s and 30s, single and married, to share in food, fellowship and

faith will be held Tuesdays at 6:30 p.m. at Villa Macri, 225 Toscana Blvd. Series theme of Spiritual Warfare will include: July 22 — Combatting Sin and Evil — Msgr. Michael Heintz; July 29 — Divine Intervention: Miracles — John Cavadini; Aug. 5 — Putting on the Armor of God through Works of Mercy — Mary Ann Wilson; Aug. 12 — Discernment of Spirits: Distinguishing Ally from Enemy — Father Brian Dunkle, SJ; and Aug. 19 — summer cookout (at Holy Cross College). More information available at www.diocesefwsb.org/tot.

Community dinner planned

Pierceton — St. Francis Xavier will have a free community dinner at the parish hall on Monday, July 14, from 5-7 p.m.

Limited openings

South Bend — Saint Joseph High School has limited openings in grades 10-12. Go to www.saintjoehigh.com or call 574-233-6137. Summer office hours in July are 8 a.m. to 2 p.m. Monday-Thursday.

Dwenger to host football camp for boys

Fort Wayne — The Bishop Dwenger football team will host a skills development camp for boys entering grades 6-9. Camp will run July 21-24 from 5:30-7 p.m. Cost is \$40. Walk-up registrations will be accepted the first day of camp. Visit bishopdwenger.com for registration form.

Summer festival

South Bend — A St. Patrick family fun summer festival will be Sunday, July 20, from noon to 5 p.m. at the corner of Scott Street and Western Avenue. A beer garden, casino games, face painting, children's activities, ethnic foods, raffle and silent auction will be offered. A cow limousine or dream coach horse and wagon ride will be available. Live entertainment by Rick Clifford and the Dream Team.

Indoor yard sale

Fort Wayne — The Confraternity of Penitents will have an indoor yard sale on Saturday, July 19, from 9 a.m. to 5 p.m. at Our Lady of the Angels Oratory, 2610 New Haven Ave. Baked goods, pulled pork sandwiches and lunch available. Donations accepted Friday, July 18, from 4-7 p.m. For information, call 260-739-6882.

The CrossWord
July 6 and 13, 2014

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Development Director

St. Paul Catholic Parish, Marion, Indiana seeks a Development Director. St. Paul is a parish of approximately 800 families and a school (pre-school through sixth grade) with approximately 120 students. The applicant must have strong interpersonal and computer skills. Proficiency with Microsoft Office, Publisher, social media sites and the updating of websites through web based content management systems is required. The ability to speak both English and Spanish would be a plus but is not required. Preference will be given to applicants with both marketing and grant writing experience. Position description is available upon request. Please send application and resume to:

Search Committee, St. Paul Parish
1031 West Kem Road, Marion, IN 46952
or email to: kbrowder@stpaulcatholicmarion.com
by July 15, 2014

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Columbia City

Larry D. Klein, 80, St. Paul of the Cross

Decatur

Fred R. Isch, 81, St. Mary of the Assumption

Robert G. Walters Jr., 70 St. Mary of the Assumption

Fort Wayne

Stella M. Knuth, 87, St. Therese

Mary R. Steigmeyer Federspiel, 89, St. Charles Borromeo

William Francis Rohyans, 89, St. Patrick

Granger

Richard E. McCloskey, OSF, 69, St. Pius X

Robert F. Szrom, 80, St. Pius X

Huntington

Donald R. Craig, 90, Ss. Peter and Paul

Kathleen A. Michnal, 69, Ss. Peter and Paul

Mishawaka

Patricia L. Kizer, St. Joseph

Notre Dame

Brother Philip Armstrong, CSC, 81, St. Joseph Chapel

Father Alfred A. D'Alonzo, CSC, 88, Basilica of the Sacred Heart

Sharon L. Kapsa, 67, Basilica/Sacred Heart

Carol Ann Kennedy Mylod, 75, Our Lady of Holy Cross Chapel

Plymouth

Jack L. Johnson, 67, St. Michael

South Bend

Marvin Neal Briggs, 79, Holy Family

Joan Haney, 85, St. John the Baptist

Dorothy A. Kapsa, 94, Holy Family

Gerald G. Gotsch, 83, St. Therese Little Flower

Shirley Ann Bella, 80, St. Matthew

Rose Bujeker, 97, Christ the King

Adeline M. Kazmierski, 85, St. Adalbert

Raymond J. Schmidt, 91, Christ the King

Irene L. Niedbala, 95, St. Casimir

Doroathy M. Julies, 91, St. Therese Little Flower

Bernice M. Nye, 99, St. Matthew Cathedral

Marylou B. Fester, 83, St. Adalbert

George H. Gollnick, 64, St. Therese Little Flower

MarjorieA. Martin, 82, Holy Family

Darryl J. Wojciechowski, 52, St. John the Baptist

Helen J. Wirt, 95, St. Anthony de Padua

Daniel Dzierla, 96, St. Anthony de Padua

Lorraine Kertis, 88, St. Therese little Flower

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Leslie (Les) Flott, 80, St. Bernard

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