



Coming Home For Easter

Two Couples Find Joy Entering the Church

BY LORI HADACEK CHAPLIN
REGISTER CORRESPONDENT

On April 4, during Easter vigil Masses, thousands of catechumens and candidates will be entering the Catholic Church.

An estimated 1,828 will be welcomed in the Archdiocese of Los Angeles, 1,956 in the Archdiocese of Atlanta, 1,135 in the Archdiocese of New York and 800 more in the Archdiocese of Chicago.

Celia Donlon is numbered among the Rite of Christian Initiation of Adults' candidates in the Archdiocese of New York. This Easter, she will enter fully into the sacramental life at the Church of St. Michael in New York — the parish of renowned theologian Father George William Rutler — along with 14 other new parishioners.

She credits her husband, Paul, for sharing the faith, as well as EWTN's *Catholics Come Home* series — hosted by Tom Peterson, president and founder of VirtueMe-

dia, Inc. and Catholics Come Home, Inc. — and Catholics Come Home's "evangomercials" as the inspiration for her conversion.

As Paul, a baptized Catholic, was making his own journey back to the Catholic Church, he would share facts and aspects of Catholicism with Celia, who was raised in the United Methodist Church. His talking about Catholicism motivated Celia to begin reading about the faith, watching EWTN and attending Mass with Paul.

Until recently, Paul had not been attending Mass regularly. He had drifted away from the Catholic Church sometime during his college years. "Frankly, the reason was just pure laziness on my part," he told the Register. "It started by missing Sunday Mass once in a while, until, finally, not going at all — and certainly not going to confession. I had become a Christmas-and-Easter Catholic, at best."

Seeing *Catholics Come Home's*

CONTINUES ON PAGE 12



'EXTRAORDINARY' ANNOUNCEMENT. Pope Francis declares upcoming holy Year of Mercy during a Mass March 13 in St. Peter's Basilica. AP photo/Andrew Medichini

Pope Francis: Rediscover The Joy of God's Mercy

Holy Father Announces Jubilee Year to Open Dec. 8

BY EDWARD PENTIN
ROME CORRESPONDENT

VATICAN CITY — On the day of the second anniversary of his pontificate, Pope Francis made the major announcement of a jubilee year dedicated to the theme of mercy, beginning on the Solemnity of the Immaculate Conception, Dec. 8.

Speaking to pilgrims at a penitential liturgy in St. Peter's Basilica March 13, the Holy Father said the celebration of this "Jubilee of Mercy," also called an "extraordinary holy year," will commence with the opening of the holy door of the basilica and conclude on the feast of Christ the King, Nov. 20, 2016.

He made the announcement as he opened "24 Hours for the Lord," a Lenten initiative that invited churches worldwide to remain open for 24 hours for confession and Eucharistic adoration.

"I am convinced that the whole Church will find in this jubilee the joy needed to rediscover and make fruitful the mercy of God, with which all of us are called to give consolation to every man and woman of our time," Pope Francis said. "From this moment, we entrust this holy year to the Mother of Mercy, that she might turn her gaze upon us and watch over our journey."

In Catholic tradition, a year of jubilee is a time of joy, remission or universal pardon. The Vatican pointed out that the opening of this "Jubilee of Mercy" will take place on the 50th anniversary of the closing of the Second Vatican Council in 1965.

"This is of great significance, for it impels the Church to continue the work begun at Vatican II," the Vatican said in a statement.

Pope Francis has entrusted the Pontifical Council for the Promotion of the New Evangeliza-

tion with the organization of the year.

The last "ordinary jubilee" year was in 2000, when Pope St. John Paul II held the "Great Jubilee," which was likewise a celebration of the mercy of God and forgiveness of sins. The most recent extraordinary holy years were those in 1933, proclaimed by Pius XI to celebrate 1,900 years of redemption, and 1983, proclaimed by John Paul II on the occasion of 1,950 years of redemption.

The Vatican statement said that, during the year, the Sunday readings for Ordinary Time will be taken from the Gospel of Luke, known as the "Evangelist of Mercy." Renowned author Dante Alighieri described him as *scriba mansuetudinis Christi* (narrator of the meekness of Christ). "There are many well-known parables of mercy presented in the Gospel of Luke: the

CONTINUES ON PAGE 9



FIGHTING FOR LIFE. Cathy Ludlum, a disabled-rights activist from Manchester, Conn. 2013 AP photo/Jessica Hill

Giving Death Its Due

Catholics Push Back Against Assisted Suicide

BY JOAN FRAWLEY DESMOND
SENIOR EDITOR

HARTFORD, Conn. — In late March, as the Connecticut Legislature took up the question of legalizing physician-assisted suicide, state lawmakers heard testimony from a powerful witness for life: a Catholic seminarian who had once served in the Navy and now faces inoperable brain cancer.

Unfortunately, patients with terminal conditions "feel, as I have often felt, that they are a burden on their families and on society, so an earlier death becomes a temptation," said the Raleigh, N.C., semi-

narian, Philip Johnson, during his March 18 testimony, which opposed laws that can deepen such patients' sense of worthlessness.

"In my experience ministering to the sick, I have noticed that once they are surrounded by those who love them and have adequate pain management, they stop wanting to die. Suffering is certainly difficult, but with true love and true medical care, patients want to live."

The lawmakers greeted Johnson's searing testimony with stunned silence, and some wiped their eyes as they reflected on his words.

CONTINUES ON PAGE 9

INDEX

BRIEFS	2
NATIONAL NEWS	3
WORLD NEWS	4
VATICAN NEWS	5
IN DEPTH	7
PUBLISHER'S NOTE, EDITORIAL, LETTERS	8
BOOKS & EDUCATION	11
CULTURE OF LIFE	B1
ARTS & ENTERTAINMENT	B3
TRAVEL, HISTORY & SAINTS	B5

FOR BREAKING NEWS, VISIT
NCREGISTER.COM



IN BRIEF

QUOTE OF THE WEEK

"I am convinced that the whole Church will find in this jubilee the joy needed to rediscover and make fruitful the mercy of God, with which all of us are called to give consolation to every man and woman of our time."

— Pope Francis, announcing the Year of Mercy, page one

'The Gospel of Life' at 20

Why the encyclical of St. John Paul II dedicated to the value and inviolable nature of human life continues to be so relevant. Story, page 2

The Real Thomas More

In the wake of a negative mini-series, learn the truth about the great English saint-martyr who was canonized 80 years ago. Travel, History & Saints, page B5

On Synod, Archbishop Kurtz Calls for Unity

IN PERSON

ARCHBISHOP JOSEPH KURTZ of Louisville, Ky., the president of the U.S. Conference of Catholic Bishops, was recently named to be one of four U.S. delegates to the Ordinary Synod of Bishops on the Family, which will meet at the Vatican in October.

On March 16, he discussed the issues and questions related to the synod in the context of the Church's New Evangelization at a public forum with John Grabowski, an associate professor and director of moral theology/ethics at The Catholic University of America and a member of the Pontifical Council for the Family.



CNA/BOHUMIL PETRIK

Archbishop Kurtz, who has presented his synod views in other forums, spoke with Register senior editor Joan Frawley Desmond in advance of the event about the message he will bring to the synod, the criteria for change-

CONTINUES ON PAGE 10

St. John Paul II's Great Legacy

10 Years After Death, His Teachings Undergird Pope Francis' Key Priorities

COMMENTARY

BY FATHER RAYMOND J. DE SOUZA

When Pope John Paul II died 10 years ago on April 2 — in 2005, the vigil of Divine Mercy Sunday; this year, it will be Holy Thursday — it was frequently commented that an epic papacy had just concluded, that John Paul was the kind of pope the Church has been sent only a few times in her long history.

That judgment, confirmed by the spontaneous World Youth Day that filled the streets of Rome in the Holy Father's final days and for his funeral, was in no small part responsible for the election of Cardinal Joseph Ratzinger, who, independent of his personal qualities, was the clearest candidate of continuity with the man he served for so long as a faithful lieutenant. Indeed, it is possible to look at 1978-2013 as one long, 35-year pontificate set in two acts, the first being that of John Paul, the second that of Benedict XVI.

With the abdication of Benedict and the election of Pope Francis, the Church enters a genuinely new time. The question 10 years after John Paul's death, and one year after his canonization — demanded by the voice of the



1988 AP PHOTO/UDO WEITZ

faithful on the day of his funeral — is how the riches of that pontificate bear fruit in the life of the Church today. For if St. John Paul the Great's pontificate was truly one for the ages, it cannot be consigned to history alone.

The first to understand this was Pope Benedict XVI, who said at the outset of his pontificate that it would not be necessary to produce many new documents, but, rather, to deepen the reception in the Church of the vast magisterium of John Paul, who, over 26 years, treated every aspect of the Christian life in the Church and in the world. Consequently, Benedict devoted his prodigious theological

CONTINUES ON PAGE 10

New Yorkers Score Major Pro-Life Victory Over Gov. Cuomo's Abortion Agenda

BY PETER JESSERER SMITH
WASHINGTON CORRESPONDENT

ALBANY, N.Y. — A pro-life coalition in New York has achieved a major victory in its two-year-long battle with Gov. Andrew Cuomo's push to expand legal abortion, now that the state assembly has agreed to split the governor's "women's equality agenda" into 10 separate bills.

And as a direct result, the abortion component of the agenda is expected to die, as it lacks the political support to succeed legislatively.

"We were able to hold off unrestricted, late-term abortion in New York state, and that is a pretty major victory in a state like New York," said Kathleen Gallagher, director of pro-life activities for the New York State Catholic Conference.

On March 16, the New York State Assembly abandoned trying to pass the governor's Women's Equality Act, a 10-point bill that included a massive expansion of legal abortion, alongside other provisions, such as a raise in the minimum wage, tougher anti-housing discrimination laws and measures against domestic violence and sex trafficking.

Instead, the Democratic-controlled assembly is opting to break the bill into 10 pieces, starting with the human-trafficking legislation.

"I'm glad they've found the light, and I'm happy with that," said pro-life state Sen. Ruben Diaz Sr., D-Bronx, who was a key figure in helping Senate Majority Leader Dean Skelos, R-Rockville Centre, keep the abortion expansion in the Women's Equality Act from coming to the floor for a vote.

For two years, the Republican-led senate (where Republicans had a coalition with some independent Democrats, until taking outright majority control of the chamber in January 2015), broke the governor's legislation into nine parts, excluded the abortion plank and sent individual bills to the assembly. But the legislative body took an all-or-nothing approach, refusing to take up any of the bills until now.

Diaz said he is glad that women can "finally get the benefits" of the legislation without its abortion measures.

"For two years already, we in the senate approved this agenda for



EMPIRE STATE'S PRO-LIFERS STRIKE BACK. New York Assembly Speaker Carl Heastie, D-Bronx, speaks during a news conference at the New York Capitol on March 25, regarding the assembly's move to split the governor's abortion-rights package into separate pieces of legislation. AP photo/Mike Groll

women — the nine points — but for two years, the assembly Democrats stopped it."

A Juggernaut Denied

The pro-life victory in New York is considerable, given the high waves of political success and popularity Cuomo was riding in January 2013, when he introduced the Women's Equality Act. He had already notched major victories by muscling through a same-sex "marriage" bill and sweeping gun-control legislation, when he promised to deliver abortion advocates their biggest state victory in 40 years since *Roe v. Wade*. The sweeping expansion of abortion law the governor had tied into his "women's equality agenda," if enacted, could have put Catholic hospitals and many state-funded ministries out of business.

Cuomo was seeking to succeed where previous New York governors had failed, by finally getting the state Reproductive Health Act (RHA) enacted, since the bill had failed to make any headway as stand-alone legislation.

Instead, the RHA was turned into the 10th plank of Cuomo's legislation. It would have eliminated criminal penalties for third-trimester abortions after 24 weeks by adding a broad health exception. The law now on the books allows

such late-term abortions if there is a danger to the mother's life.

Cuomo's abortion expansion also would have made illegal abortion restrictions such as parental-notification laws, informed-consent laws, restrictions on taxpayer bans of any kind.

Licensed medical professionals other than physicians would also have been authorized to perform first-trimester abortions.

Although the governor framed his bill as not expanding legal abortion, but as codifying federal law, the pro-life coalition opposing the legislation pointed out the sweeping abortion provisions actually were out of line with existing federal law that provides legal protection for unborn victims of violence, bans partial-birth abortion and restricts federal funds from paying for most abortions.

Keys to Victory

The keys to the pro-life victory in New York were forged through a Catholic-evangelical partnership, when the New York State Catholic Conference and the evangelical Christian group New Yorkers for Constitutional Freedoms, led by Rev. Jason McGuire, joined forces to create an umbrella group called New Yorkers for Life. This provided a banner to unite the state's

various pro-life organizations into one voice for this issue, so they could effectively oppose the governor's political machine.

"We did a lot of things correctly: We formed a coalition early; we took control of the message," said Gallagher. She added that they utilized medical professionals and women in crucial spots in the campaign, to much success.

McGuire, an evangelical Protestant minister, said there was "tremendous unity on this issue."

"We felt all the pro-life organizations really surrendered their own turf to stand together on this common issue."

He added that controlling the message was critical. Swift action from the New Yorkers for Life coalition to define the terms of the debate early on, describing the governor's bill as "abortion expansion," was "very helpful."

Consistent Messaging

"We were consistent on that messaging, no matter who we spoke to, no matter who was speaking about this issue among the various organizations," he said. "We always referred to it as Gov. Cuomo's 'abortion expansion act,' and accurately defining it, rather than using the preferred language the governor chose, we were able to get ahead of it and win the argument in the public marketplace of ideas."

McGuire made clear that the credit goes to God: "This was as much a prayer movement as it was a work movement to stand for life."

Amid the pro-life coalition's efforts, the Women's Equality Act's viability turned on the actions of three men in Albany: the governor, the senate majority leader and the assembly speaker.

When the bill was first introduced, Diaz had feared that the governor had the votes to strong-arm the legislation through the 63-member senate. All he needed was an opportunity to get a vote on the senate floor.

Soon after Cuomo's announcement of his women's agenda, Skelos, who controlled the senate with a coalition of Republicans and independent Democrats, made clear that he would deny the governor that opportunity. He called the

abortion expansion "an extreme measure" from the "radical left" and held firm under pressure.

"He came out very strongly and said we're not going to expand abortion in New York state," Gallagher said. "He stood by that conviction, and we, the pro-life community, affirmed him in that over and over again."

As the fight dragged on, Cuomo abandoned the abortion plank in 2014 and urged the assembly to pass the nine planks of the Women's Equality Act and get them into law. But then-Assembly Speaker Sheldon Silver denied the governor's request, saying it would be all-or-nothing.

"Not allowing that omnibus bill to be broken up in nine separate bills was hurting victims of human trafficking, domestic violence and all the other issues," said Kirsten Smith, spokeswoman for New Yorkers for Life. "That became a sticking point for them, and they had to make a choice."

Silver, however, was forced to resign from office this year, after he came under federal investigation for bribery. This paved the way for his successor, Carl Heastie, to take the speakership and finally approve the decision to vote on separate bills.

The abortion expansion will also get its vote in the assembly as stand-alone legislation, but it is expected to die, as Skelos, for the past two years, has refused to allow any abortion expansion to get a floor vote in the senate.

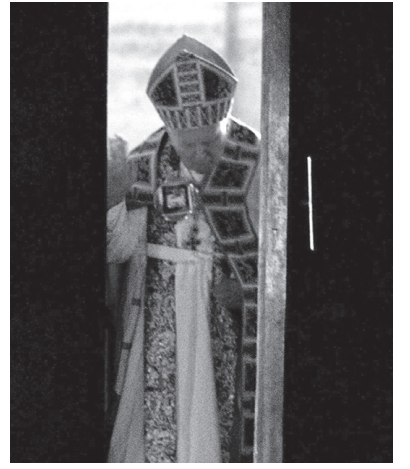
Looking to the Next Battle

New Yorkers for Life will be keeping an eye on any attempt to resurrect plans to expand abortion in New York.

"The issue is not going to go away," said Smith. "It might spring up in another area, because the governor has been forthright in wanting to keep abortion paramount in his mind with women."

Gallagher said that they might assemble another coalition under the New Yorkers for Life banner: this time to fight the looming threat of legalizing assisted suicide.

"We think we're going to take New Yorkers for Life in that direction, because it is the next battle, right here on the horizon."



PREVIOUS JUBILEE. Pope John Paul II closes St. Peter's Basilica's Holy Door at the Vatican on Jan. 6, 2001, marking the end of the Church's jubilee year. AP photo/Maurizio Brambatti, Pool

Jubilee

CONTINUING PAGE ONE STORY

Lost Sheep, the Lost Coin, the Merciful Father," the statement said.

The statement added, "The official and solemn announcement of the holy year will take place with the public proclamation of the Bolla in front of the holy door on Divine Mercy Sunday, the feast instituted by St. John Paul II and celebrated on the Sunday after Easter."

The Jubilee Tradition

The jubilee tradition has its roots in Judaism, when a jubilee year was celebrated every 50 years. It was meant to restore equality among all of the children of Israel, offering new possibilities to families that had lost property and even their personal freedom.

The Vatican statement said a jubilee year was also a reminder to the rich that a time would come when their Israelite slaves would once again become their equals and would be able to reclaim their rights. "Justice, according to the Law of Israel, consisted above all in the protection of the weak" (St. John Paul II, *Tertio Millennio Adveniente*, 13).

The Catholic tradition of the holy year began with Pope Boniface VIII, in 1300, who had envisioned a jubilee every century. From 1475 onwards — in order to allow each generation to experience at least one holy year — an ordinary jubilee was to be celebrated every 25 years.

An extraordinary jubilee may be announced on the occasion of an event of particular importance. There have been 26 such "ordinary" celebrations, while the custom of calling extraordinary jubilees dates back to the 16th century.

The Catholic jubilee has added spiritual significance to the Hebrew jubilee, comprising a general pardon, an indulgence open to all and the possibility to renew one's relationship with God and neighbor. The holy year is, therefore, "always an opportunity to deepen one's faith and to live with a renewed commitment to Christian witness," the Vatican statement said.

Mercy has been a central theme of Pope Francis' pontificate, as expressed in his episcopal motto: *Miserando Atque Eligendo*. This citation is taken from the homily of St. Bede the Venerable, during which he commented on the Gospel passage of the calling of St. Matthew: *Vidit ergo lesus publicanum et quia miserando atque eligendo vidit, ait illi Sequere me* ("Jesus, therefore, sees the tax collector, and since he sees by having mercy and by choosing, he says to him, 'Follow me'"). This homily is a tribute to Divine Mercy. One possible translation of this motto is "With Eyes of Mercy."

Mercy 'Changes Everything'

In his first Angelus after his election, Francis said that feeling mercy "changes everything."

"This is the best thing we can feel: It changes the world," he said. "A little mercy makes the world less cold and more just. We need to understand properly this mercy of God, this merciful Father, who is so patient."

In the English edition of Francis' apostolic exhortation *Evangelii Gaudium*, the word "mercy" appears 32 times.

In his Angelus on Jan. 11, 2015, the Pope stated: "There is so much need of mercy today, and it is important that the lay faithful live it and bring it into different social environments. Go forth! We are living in the age of mercy; this is the age of mercy."

In his 2015 Lenten Message, the Holy Father said, "How greatly I desire that all those places where the Church is present, especially our parishes and our communities, may become islands of mercy in the midst of the sea of indifference!"

And, at the beginning of 2015, Francis also said: "This is the time of mercy. It is important that the lay faithful live it and bring it into different social environments. Go forth!"

Suicide

CONTINUING PAGE ONE STORY

But the seminarian's call for compassion expressed through accompaniment, not assisted suicide, won't be the only message the lawmakers in Connecticut and other states will hear as advocates launch an intense battle to overcome public resistance to physician-assisted suicide.

"Parkinson's stripped my father of a life with dignity," said Connecticut state Rep. Kelly Luxenberg, D-Manchester, in a March 18 statement that presented assisted suicide as a welcome solution for some patients.

"Wouldn't it have been great if, in death, his dignity could have been regained?"

From Connecticut to California, similar testimony has been a highlight of the national debate on assisted suicide. Only four states — Oregon, Washington, Vermont and Montana — now permit the practice in some form, but activists hope they can push that number to 15 in the next couple of years.

Further, while the mainstream media often presents a sympathetic look at those who question why they must suffer through the pain and debilitation of terminal cancer and other illnesses, shifting norms make it increasingly difficult to mount an argument against euthanasia based on moral absolutes that affirm the sanctity of human life from conception to natural death.

Instead, opponents of the practice seek to change minds and hearts by offering individual stories of courage and fortitude amid pain and suffering.

"The challenge is that people often do not think in principled ways. They will use the language of morality, but it doesn't have the same content or any recognizable content," said Archbishop William Lori of Baltimore, who has urged local Catholics to register their

concerns as Maryland lawmakers conduct hearings on so-called death-with-dignity legislation.

"To 'win' a hearing, there have to be compelling stories of people who have tremendous challenges but who want to live their lives or people who have been diagnosed with only a few months to live but go on to have long, productive lives," Archbishop Lori told the Register.

"Once you have won a hearing, then you can drill down into the imperfections in these bills, which are many. In Maryland, for example, there would have been very little oversight of the whole process," he added, echoing concerns raised by the state coalition Maryland Against Physician Assisted Suicide.

"Then you can engage the ultimate question: the sanctity of life from conception to natural death."

Standard-Bearers

In March, Maryland lawmakers were riveted by the testimony of O.J. Brigrance, a former Baltimore Ravens' linebacker who opposes any change in state laws that now bar assisted suicide.

Brigrance spoke of his own struggles after he was diagnosed with ALS and the unexpected fruits of his decision to make the most of his shortened life and start a foundation to help ALS patients in need.

"Since being diagnosed, I have done a greater good for society in eight years than in my previous 37 years on earth," said Brigrance, who testified using a machine that acted as his voice.

It is too soon to say whether the voices of Brigrance and Johnson will give pause to lawmakers who are under pressure to approve assisted-suicide bills.

This year is key for the assisted-suicide movement because it has a new standard-bearer, whose story has sparked a wave of interest in the issue from blue states like Connecticut, New York and Mary-

land to red states like Oklahoma and Kansas.

The new face of the movement is Brittany Maynard, a young Californian with terminal brain cancer who moved to Oregon to take advantage of the state law that permits physicians to provide lethal drugs to patients with terminal conditions.

Maynard took her own life last November. Compassion and Choices, the leading national organization that spearheads the legalization of assisted suicide, continues to circulate YouTube videos of Maynard and her family urging state legislatures to legalize assisted suicide.

In March, during an appearance on Oprah Winfrey's OWN network, Maynard's husband described his wife's decision to take the lethal dose and then fall asleep as "peaceful."

Maynard has offered an appealing makeover for a movement that has struggled to get beyond the dark legacy of Dr. Jack Kevorkian, a pathologist who advocated for physician-assisted suicide and was convicted of second-degree murder in the death of one patient, though he reportedly helped an estimated 130 patients end their lives. Dubbed "Dr. Death," he died in 2011.

New York's 'Inspiration'

Now, opponents of assisted suicide worry that Maynard's story could influence so-called death-with-dignity bills. In the New York Legislature, sponsors of the New York End-of-Life Options Act cited Maynard as the inspiration for their bill.

"The option to end one's suffering when facing the final stages of a terminal illness should be a basic human right and not dependent upon one's zip code," said New York state Sen. Diane Savino, D-Staten Island/Brooklyn, the bill's primary sponsor, in a statement.

Meanwhile, three terminally ill patients have also filed a law-

suit demanding that laws barring physician-assisted suicide be overturned.

The New York Catholic Conference has established a website providing resources on the issue that can be used by opponents of the practice in other states. While Church-affiliated coalitions that oppose the practice emphasize the way such laws could threaten the well-being of the elderly and disabled, the New York website also outlines the ethical principles that undergird Catholic doctrine governing end-of-life issues.

Cardinal Timothy Dolan of New York has pointed to the practical dangers posed by assisted suicide as well as the larger moral issues at stake.

"If people want to talk about death with dignity, let's talk about fortifying a magnificent service like hospice," Cardinal Dolan told the *New York Daily News*.

In a reference to Pope St. John Paul II's landmark document *Evangelium Vitae* (The Gospel of Life), Cardinal Dolan suggested that death-with-dignity laws will inevitably cheapen human life and "make one's worth and dignity synonymous with one's ability to produce, achieve and be useful."

California Staging Ground

On the Pacific Coast, Brittany Maynard's home state is another staging ground for a fight to secure the right to assisted suicide.

A so-called right-to-die bill, passed by the California Senate Health Committee on March 25, "would allow patients who are mentally competent and have fewer than six months to live to obtain prescriptions for medication to end their lives," reported Reuters.

Countering the legislation is the California Catholic Conference, which is part of a political coalition that includes disability-rights groups, physician and nursing groups and pro-life organizations. Ned Dolejsi, the state director of the California Catholic Conference, acknowledged that May-



Nepal Nightmare

Church Extends Relief After Massive Earthquake April 25

BY ANTO AKKARA
REGISTER CORRESPONDENT

KATHMANDU, Nepal — Though the Catholic Church in Nepal itself suffered few casualties and no major devastation from the powerful earthquake that rocked Nepal on April 25, Church workers struggle to extend relief to the victims in remote areas of the Himalayan nation.

"We are really worried. The way things are progressing is not satisfactory at all," Bishop Paul Simick of Nepal told the Register May 4 on his way back to Kathmandu, after visiting the quake-devastated Gorkha

district, only 80 miles northeast of Kathmandu but five hours of mountain driving from the capital city.

"I saw along the [main] road [to Gorkha] people waiting for food and relief material," added Bishop Simick. "Many have come down from the mountains, walking miles."

The National Emergency Operation Center on May 3 estimated the death toll from the devastating earthquake, which measured 7.9 on the Richter scale, at more than 7,000 people, including 54 foreigners trekking in the Himalayas, who perished in avalanches triggered by the quake.

However, the casualty figures are likely to mount, as thousands have gone missing, with estimates suggesting up to 25,000 people may have died.

In the worst-affected Sindhu-palchowk district north of Kathmandu, where more than 2,000 dead bodies had been picked up as of press time, district officials have declared that at least 3,000 more are still unaccounted for.

On the day the earthquake struck, Bishop Simick was in Okhaldunga village in Ramechhap district, 125 miles southeast of Kathmandu, for the ordination of Jesuit Deacon Tek Raj Paudel.

The bishop recounted that,

CONTINUES ON PAGE 10



RECOVERY. Nepalese villagers take cover during an aid-dropping operation by an Indian helicopter on May 6 in Lampuk, Nepal. David Ramos/Getty Images



ARGUING FOR MARRIAGE. This artist's rendering shows Tennessee Associate Solicitor General Joseph Whalen making his case for states' rights against same-sex 'marriage' before the Supreme Court on April 28. Justices (from left) are Sonia Sotomayor, Stephen Breyer, Clarence Thomas, Antonin Scalia, Chief Justice John Roberts, Anthony Kennedy, Ruth Bader Ginsburg, Samuel Alito Jr. and Elena Kagan. AP photo/Dana Verkouteren

High Court Mulls Marriage

Justices Hear Oral Arguments for and Against Its Redefinition

BY JOAN FRAWLEY DESMOND
SENIOR EDITOR

WASHINGTON — In oral arguments April 28 for Case No. 14-556, *Obergefell v. Hodges*, the U.S. Supreme Court weighed the constitutionality of state laws that bar same-sex couples from legal marriage or do not recognize the marriages of such couples legally wed in other states.

Marked by often-intense exchanges between the justices and advocates representing the same-sex couples and states involved in four related cases, the oral arguments addressed the meaning and purpose of marriage, the states' right to enact marriage laws and the religious liberty of clergy who oppose changes in marriage laws.

"THIS DEFINITION HAS BEEN WITH US FOR MILLENNIA. IT'S VERY DIFFICULT FOR THE COURT TO SAY, 'OH, WELL, WE KNOW BETTER.'"

— SUPREME COURT JUSTICE ANTHONY KENNEDY

While many legal experts have predicted that the high court will overturn state laws barring same-sex couples from legal marriage, scholars and activists were startled by Justice Anthony Kennedy's cautious response to changing the nation's marriage laws.

"The word that keeps coming back to me is 'millennia,'" said Kennedy, the perennial swing vote on the divided court, in a reference to marriage defined as a union of one man and one woman.

"This definition has been with us for millennia. It's very difficult for the court to say, 'Oh, well, we know better.'"

Ryan Anderson, an author and leading authority on marriage issues at the Heritage Foundation, said it was hard to forecast the court's decision.

"Clearly, the justices were conflicted over this issue," said Anderson, who attended the oral arguments.

"The first question out of Justice Kennedy

CONTINUES ON PAGE 9

Living Well at L'Arche

Disabled Residents and Their Assistants Share Homes

BY SOPHIA MASON FEINGOLD
REGISTER CORRESPONDENT

WASHINGTON — Walking through Washington's Adams Morgan neighborhood, it's easy to miss the house on Ontario Road or the one on Euclid Street.

Outside, they look like ordinary brownstones. Inside, the TV plays. Photographs of family members top the mantel, and colorful, hand-painted canvases adorn the walls. A "March Madness"-style board shows saints being voted through the "brackets" for a championship win.

But this building doesn't house a family or a group of budget-bound Millennials.

It's a home for adults with intellectual and developmental disabilities, one of four houses belonging to L'Arche in D.C. (LArche-gwdc.org).

The disabled residents or "core people" live side-by-side with assistants who help them meet their daily needs — everything from assistance in the bathroom and taking medications to tying shoes.

In turn, the core people help the assistants grow in patience, understanding and faith.



SLIDE ZONE. Sarah Ruszkowski and Eileen Schofield delight in going down a slide together at Cox Farm. Dale Iglesia

Residents apply through the D.C. or Arlington, Va., government (L'Arche has a link online). Entry presupposes that the disabled person has already been identified as such for legal purposes, etc. Since this is essentially a life choice,

CONTINUES ON PAGE 9

IN BRIEF

QUOTE OF THE WEEK

"If you're right with God, everything else is fine; if you're not right with God, everything else is out of place. Being connected with God is the most important thing there is."

— Alejandro Villanueva, Army veteran and NFL player, *In Person* interview

Marriage and Sainthood

A look at holy lives, including the Martins, the parents of St. Thérèse of Lisieux. Culture of Life, page B2

Our Lady of Walsingham

England's beloved shrine is getting an update. Travel, page B5

NFL Soldier Stands Tall in Church

IN PERSON

When the annual NFL Draft took place April 30-May 2, many former and current professional players could look back and remember in which round they were chosen. Some players, however, were never drafted, but persevered and found their way onto the active roster of a team.

Alejandro Villanueva is hoping to be one of these men by building on his practice-squad experi-



PITTSBURGH STEELERS/KARL ROSER

ence with the Philadelphia Eagles and Pittsburgh Steelers. At 6 feet 9 inches tall, the 330-pound offensive lineman and tight end wants to be a

part of the 2015 Steelers' 53-man roster and plans to use his experience in the Army to make this happen.

Villanueva, whose father is a Spanish naval officer who worked for NATO, was born at Naval Air Station Meridian in Mississippi in 1988. After spending most of his childhood in Spain, Villanueva returned with his parents and three younger siblings to the United States in 2001.

CONTINUES ON PAGE 10

Connecticut Three-Peat

Assisted Suicide Shut Down Again

BY BRIAN FRAGA
REGISTER CORRESPONDENT

HARTFORD, Conn. — As the pro-assisted-suicide lobby sets its sights on more than a dozen states, an unlikely coalition of socially conservative pro-lifers and liberal activists for the elderly and disabled in Connecticut has shown how to defeat the effort to legalize assisted suicide.

For the third consecutive year, a bill that would have made it legal for doctors to prescribe lethal doses of medication to terminally ill patients failed to make it out of a Connecticut legislative committee without a vote. By coordinating effective testimony in public hearings with letter-writing campaigns, press conferences and other awareness-raising efforts, the left-right coalition successfully framed assisted suicide as bad public policy, with dangerous ramifications for the vulnerable in society.

"The more people understand the meaning and the specifics of legislation regarding assisted sui-



JAM SESSION. Opponents of assisted suicide celebrate their recent victory at the Connecticut State Capitol in Hartford. Family Institute of Connecticut

cide, the more they dislike it," said Michael Culhane, executive director of the Connecticut Catholic Conference.

Culhane told the Register that defeating the physician-assisted suicide bill, H.B. 7015, was the conference's top legislative priority in 2015, as it was in the two previous years, when similar legislation was pushed by Compassion & Choices, an organization previously known as the Hemlock Society that is the driving force behind the effort to legalize assisted suicide across the country.

"A great deal of work and coordination went into the demise of this assisted-suicide legislation," said Culhane, adding that the Con-

CONTINUES ON PAGE 10

INDEX

BRIEFS	2
NATIONAL NEWS	3
WORLD NEWS	4
VATICAN NEWS	5
IN DEPTH	7

PUBLISHER'S NOTE, EDITORIAL LETTERS	8
BOOKS & EDUCATION	11
CULTURE OF LIFE	B1
ARTS & ENTERTAINMENT	B3
TRAVEL, HISTORY & SAINTS	B5

FOR BREAKING NEWS, VISIT
NCREGISTER.COM



Nepal

CONTINUING PAGE ONE STORY

while he was coming down a steep hill with his driver after the ordination, "I heard a sound like that of a helicopter." He added, "The earth was trembling. Houses were falling like packs of cards, and stones were rolling down."

Later, they crossed a river and drove up to Maithili, where the road had been blocked due to massive landslides. After the path was cleared for walking the next day, they trekked to a church center, from which a vehicle was arranged to drive the bishop to Kathmandu three days later.

Kathmandu

On April 30, this correspondent accompanied the bishop during his two-hour drive from the bishop's house at Lalitpur district, south of the capital district, through Kathmandu to reach Banyatar parish, perched on a hilltop overlooking the city.

Moved by the devastation in the congested commercial heart of Kathmandu, Bishop Simick disembarked at several places. At Balaju, security forces were keeping hundreds of people at bay while international rescue teams, equipped with life-detection sensors, were scouring the debris seeking to rescue those trapped under collapsed high hotels and apartments five days after the quake.

A couple of hours later, rescue workers pulled out a 15-year-old youth alive from the rubble of a collapsed guesthouse. A 4-month-old baby was also rescued — after 22 hours buried in rubble.

"This is really shocking," remarked Bishop Simick as he drew near to a four-story concrete complex that had collapsed, leaving 17 Pentecostal Christians dead and many more injured in a rented commercial complex in Swayambu.

Upon reaching Banyatar parish, after traversing a slushy pathway on foot, Bishop Simick received the sad news of the first death of a Catholic from the quake: Michele Ghale, a 9-year-old parishioner, who died when her house collapsed.

Despite the sad news, the minuscule Catholic Church in Nepal, numbering less than 10,000 in a nation of more than 28 million people, has mostly escaped the death and devastation wrecked on the Himalayan nation's vibrant evangelical churches.

Indeed, several hundred Christians are known to have perished in church collapses across Nepal, partly due to an idiosyncrasy with the nation's local calendar. Although Nepal's centuries-old Hindu monarchy was overthrown by a people's uprising in 2006, it has yet to change its weekly holiday from Saturday, so thousands of evangelical Christians were gathered inside churches for their weekly worship services when the killer earthquake rocked Nepal at noon on April 25.

As many as 29 worshippers died when the three-story El Shaddai



AID ON THE WAY. A man takes a rest from clearing rubble from his home, watched on by his daughter and granddaughter in Jalkini on May 5 in Kathmandu, Nepal. Chris McGrath/Getty Images

Church collapsed in Kapan, a Kathmandu suburb. Among the 36 rescued from the debris was Pastor Lal Bahadur Lumbu, who is presently under treatment with serious neck injuries, police officer Balaji Ramajhi told the Register April 28, while keeping onlookers away from the site of the giant concrete skeleton of the structure, which was being broken down by an earthmover.

"It is really sad that many died while at prayer," Kala Bahadur Rokaya, general secretary of the National Council of Churches of Nepal, told the Register.

However, he pointed out "it is impossible now to get the actual number of Christian casualties. Many areas are cut off and the churches scattered."

Logistical Problems

Despite escaping the fury of the earthquake with hardly any major damage, except to a couple of schools, the Church's relief workers are anguished over the difficulty in delivering assistance.

"Things are moving too slow. We are facing several obstacles," said Father Pius Perumana, Caritas Nepal's director.

Explaining the logistical problems, he noted, "Our only airport [in Kathmandu] is too small and is congested. Roads have been blocked by landslides. We are also facing lack of coordination from the government."

Some aircraft carrying relief workers and materials have been forced to circle around Kathmandu for hours due to lack of parking space at the airport, while others had to land in airports in India while awaiting landing slots.

A shortage of ground transport is another problem.

"The international support has been pouring in. But we are short of vehicles and drivers," Father Perumana explained. Hundreds of drivers from rural areas have returned to the villages flattened

by the earthquake to check on their dear ones and their houses.

Despite rushing to Nepal, Catholic Relief Services' personnel are among the relief workers whose efforts have been hampered by the bottlenecks. But progress is being made.

"The relief materials we ordered have started coming in from India and other places, and we are dispatching them to far-off places," John Shumlansky, CRS deputy director for Southeast Asia, told the Register May 4.

Four trucks of relief, including emergency supplies, have reached Gorkha and are being distributed now, Shumlansky said.

To overcome the obstacles and speed up church relief work, a dozen Catholic charities, led by Caritas Nepal, have set up a coordination network.

"We are procuring materials from wherever we can — relief supplies from India, tents from Pakistan and Dubai and medicine from Europe," elaborated Albert Grasse Hokamp, coordinator of Caritas Germany for East Asia, who has worked in Nepal for four years.

Helping Hands

After witnessing the death and devastation, even tourists who were in Nepal on vacation joined the relief effort.

In fact, three dozen Western tourists volunteered at Assumption Church in Lalitpur, where food items for families were being packed for distribution by Caritas Nepal.

While filling small packets with lentils on April 30 for distribution in remote areas, Alexander Gawlitza from Mainz, Germany, told the Register, "It is better to do something good for the suffering people than sitting in the hotel awaiting a flight back home."

Anto Akkara filed this report from Nepal.

Conn.

CONTINUING PAGE ONE STORY

necticut Catholic Conference helped launch a campaign entitled "Don't Jump" that featured a website where people could learn about the risks of assisted suicide and the merits of palliative care.

"The website just contained a great deal of information to highlight, to educate and to inform, not only the Catholic population in Connecticut, but also the general population of the state," Cushman said.

Family Institute

Meanwhile, the Family Institute of Connecticut also marshaled its resources against the euthanasia bill. The institute hosted the East Coast Conference Against Assisted Suicide last November and helped organize an effective public hearing before the Connecticut Judiciary Committee in March that featured compelling testimony from disability-rights activists and terminally ill people who all urged lawmakers to vote against the legislation.

"We successfully stopped it at the earliest stage. We've fought them three years in a row. Contrary to their claims of momentum, Compassion & Choices has been losing ground here," said Peter Wolfgang, executive director of the Family Institute of Connecticut.

Wolfgang said the co-chairmen of the Judiciary Committee pulled the bill at the request of the pro-assisted-suicide lobby because, as Compassion & Choices' state campaign manager admitted in an interview with WNPR, a defeat would have set the assisted suicide cause back several years.

"They've really stepped up the pressure for assisted suicide ever since the Brittany Maynard campaign," said Wolfgang, referring to the 29-year-old California woman with terminal brain cancer who moved to Oregon last year to take advantage of that state's assisted-suicide law. Maynard, who took her own life on Nov. 1, 2014, with medication, became an advocate for assisted suicide, and Compassion & Choices has used her story to further its cause.

Failed Assisted-Suicide Bills

More than a dozen states, including the District of Columbia, are considering physician-assisted suicide bills this year. Similar legislation has recently been introduced in New York and Delaware. In early April, the California Senate Judiciary Committee voted 4-2 to approve an assisted-suicide bill and send it to another committee before it is considered by the full state senate.

With the exceptions of Vermont, Washington and Oregon — the only three states that have enacted statutes providing for assisted suicide — bills to legalize



'ASSIST HOPE, NOT SUICIDE.' Connecticut citizens line up to lobby their legislators against assisted suicide at the State Capitol in Hartford. Family Institute of Connecticut

assisted suicide have consistently been defeated in legislatures and referendums. More than 140 similar proposals in 27 states have failed since 1994, according to the Patients Rights Council.

In New Mexico and Montana, the assisted-suicide lobby has obtained court decisions allowing for physician-assisted suicide.

Besides Vermont, the assisted-suicide lobby has had little success in politically left-of-center New England. In March 2014, the New Hampshire Legislature overwhelmingly rejected an assisted-suicide measure. Massachusetts voters also rejected a November 2012 ballot referendum to legalize assisted suicide.

In Connecticut, the assisted-suicide lobby and some media outlets have blamed the Church for defeating assisted suicide, said Wolfgang, who added that Compassion & Choices has tried to frame assisted suicide as another "pro-choice" issue in the culture wars.

"It's a false narrative on so many levels," Wolfgang said. "Yes, the Church was involved, but it was not only the Church. This involved people from every walk of life who were united around a common understanding that this would be very bad for a society that should care for the least among us."

People With Disabilities

Stephen Mendelsohn, a leader with Second Thoughts Connecticut, a coalition of people with disabilities opposed to legalizing assisted suicide, also dismissed the assisted-suicide lobby's contention that the opposition to assisted suicide is mainly driven by religious reasons.

"Like it or not, religious and pro-life arguments do not work with socially liberal legislators. We need to make the secular social-justice, civil-rights case against assisted suicide, focusing

on issues of elder abuse, misdiagnosis and incorrect prognosis, the deadly mix with medical cost-cutting steering people toward suicide, suicide contagion and disability discrimination in suicide prevention," Mendelsohn, who is on the autism spectrum, told the Register.

Mendelsohn testified before the Judiciary Committee, as did other individuals with disabilities, including Maggie Karner, a woman diagnosed with glioblastoma, the same form of terminal brain cancer that Maynard had.

Karner, a Bristol, Conn., resident, spoke out against assisted suicide alongside people wearing blue stickers that said, "Got Second Thoughts?" and "Assist Hope, Not Suicide." They vastly outnumbered the bill's supporters.

"I think this is an important lesson for California, where we need to get more of our people to the public hearings so that legislators are not awed by Compassion & Choices' theatrics," said Mendelsohn, who added, "The secret of coalition building is to have disability voices front and center, while social and religious conservatives rally their base and educate themselves in the disability arguments."

A common concern raised by opponents of the bill was that the "right to die" would eventually morph into an "obligation to die" for the elderly, sick and disabled who would be seen as a burden to others and society.

"For those of us in the disability community, opposition to assisted suicide is an issue of justice and civil rights," said Mendelsohn, adding that assisted suicide "enshrines lethal disability discrimination into our law."

Mutual Respect

Wolfgang, of the Family Institute of Connecticut, said his organization and disability-rights activists, some of whom differ on social issues, have been meeting regularly in recent years to plot strategies to defeat assisted suicide.

"We did so always from the position of mutual respect and the understanding that we have differences on other issues," Wolfgang said. "But faced with this emergency situation, the possibility of legal suicide in Connecticut, the most effective way to beat it was to do this together."

On April 13, the day the Connecticut assisted-suicide measure died in committee, disability-rights activists and staff members from the Family Institute of Connecticut met at the Connecticut State Capitol to celebrate and perform a song. Together, they sang *Not Dead Yet*.

"The level of harmony, I thought, was really fascinating," Wolfgang said, "And, hopefully, it's a way forward on a lot of other issues."

Brian Fraga writes from Fall River, Massachusetts.

In Person

CONTINUING PAGE ONE INTERVIEW

Graduation from the U.S. Military Academy at West Point in 2010 was followed by three tours of duty in Afghanistan. During his first tour, Villanueva aided wounded soldiers amid enemy fire, a heroic deed that was later recognized by his being awarded a Bronze Star for valor.

With Register correspondent Trent Beattie, Villanueva spoke of his military adventures and professional football hopes through the perspective of his Catholic faith, in time for Memorial Day, on May 25.

The NFL Draft was recently held in Chicago. What do you think of this year's picks, and what do you think of the draft in general?

It's always tough to say how well college players are going to do in the NFL, regardless of which round they're chosen in. You can be a first-rounder with lots of expectations and lots of money, but those two things might work against you. You can be taken in later rounds (or not even drafted at all, as in my case) with little expectations and little money, but those can work for you. You're never really sure how guys will do until they're actually playing against other professionals.

I used to think of the draft as having a mystical quality about it — that if you were chosen in the first round, it meant infallibly that you

would be a great player in the NFL. Since I've been around pro-football players for a while now, I've come to realize that things aren't that simple. The people who decide which players to choose are just as capable of making mistakes as a player is on the field. We all mess up at times, and choosing which guys are best for your team is no different.

You're currently part of the practice squad for the Pittsburgh Steelers. Are you planning on making the 53-man roster for next season?

That's the goal. Being on the practice squad basically means you're one of 10 guys who increase the number of players on the practice field and at the same time get a chance to develop your own skills. This is done with the hope of presenting yourself to the coaches as a possible option for players on the 53-man roster who get injured.

Being part of the 53-man roster can seem like an impenetrable barrier at times, but a key to getting over the barrier is to think in terms of being there already. You think of what's required of someone on the 53-man roster, and you live out that role before it actually happens. That means you put yourself in a position to succeed.

Did you learn anything in the Army that you use in football?

The No. 1 thing I learned from the Army was how to deal with different people — how to read their emotions and understand where

they're coming from; how to work together with them; how to lead in important undertakings; and how to forgive. The Army provided me with a very diverse set of experiences that challenged me and helped me to learn and grow as a man and a citizen of the United States. These things can be used in football and in any other area of life.

What do you think civilians need to know about soldiers before observing the upcoming Memorial Day holiday?

Civilians need to understand — which I think they are, in growing numbers — that the military is there to serve them. In the military, we work for the people of the United States. Our actions are not just part of the agenda of individuals or even of the military as a whole. What drives us is our interest in the good of the country. The entire purpose of the U.S. military is to protect the American people.

Post-traumatic stress disorder (PTSD) has become an increasingly popular topic of discussion. What are your thoughts on it?

There are two extremes in this topic. One is when someone who hasn't seen active duty says he's suffering from PTSD whenever he hears the hum of a helicopter. He claims this in order to get insurance or other benefits. The other extreme is when someone really does have a serious problem dealing with the horrors of war, which he actually

was a part of, up close.

I think most people, including myself, fall between these two extremes: We have encountered awful things in war, to be sure, but we work through them and — by the grace of God — overcome them.

How has Catholicism helped you to overcome the horrors of war?

Even though I was born in Mississippi, I spent most of my childhood in Spain, a mostly Catholic country. Religious beliefs permeate the culture there in many ways, even to the point that you don't really appreciate them; you simply take them for granted. That's what I did as a child, and that mindset continued when my family came back to the U.S. in 2001.

However, when you're shipped off to war (as I first was in 2011), you have to find a way to deal with the inevitable fear that comes into your heart. There are so many uncertainties about what lies ahead that you have to get support from somewhere, and the best place to find that support is in the Catholic Church.

What do you find most comforting about the Church?

Religion is a deeply personal relationship with God, so that's what I find the most comfort in. Despite all the other things that may be going on outside of you, what goes to the very core of your being is what you do in terms of religion. If you're right with God,

everything else is fine; if you're not right with God, everything else is out of place. Being connected with God is the most important thing there is.

Even though the community aspect of church is a good thing, if you aren't praying and keeping the Ten Commandments, your neighbor becomes a means of distraction and covering up your lack of connection to God. I believe this so much that I even enjoy attending weekday Mass more than Sunday Mass, because weekday Mass is more conducive to prayer.

It's sad to say, but there can be so many things about Sunday Mass that distract you from praying. There can be loud music, people talking like they're in a restaurant or dressed like they're going to the beach. Weekday Mass is much quieter, which makes prayer so much easier. Then you see what is wrong with your soul, and you're motivated to do something about — namely, go to confession.

Do you find comfort in confession as well?

Yes, confession is an important part of religion — or our relationship with God. When we pray, we see how we've fallen short of what God wants from us, and the next step is to ask to be forgiven. This is what plays out in the sacrament of confession: It's the Prodigal Son returning to his loving Father, who knows his weakness and is more than ready to

welcome him back home.

This brings up another favorite aspect of the Catholic Church: its purity of doctrine. We have the teachings and sacraments that Jesus gave us. We have preserved them and passed them down through the generations so that, even today, the Church is essentially the same as it was in St. Peter's time. St. Peter and the other apostles preached the Good News, baptized, celebrated the Eucharist and confession — basically living out Jesus' command in Matthew 28, which shows how Jesus is with us today as much as he was 2,000 years ago.

I also like how the Church has done so many charitable things over the years, such as founding schools, hospitals, orphanages and homeless shelters. All of these things initially arose from religious motives, but the Church has had such an influence, even on secular cultures, that many of its institutions are seen as a matter of course for any civilized society.

People forget, or maybe never knew, that the Catholic Church is a great help to mankind, even from a material point of view. Reading [Thomas Woods'] *How the Catholic Church Built Western Civilization* or other books that portray the history of the Church accurately would help us to keep this in mind. Then we can stand tall and build on the great things already in our Church, which will then renew society.

Trent Beattie writes from Seattle.

Home Schooling Goes Mainstream

National Statistics Show 62% Increase 2003-2012

BY PETER JESSERER SMITH
WASHINGTON CORRESPONDENT

WASHINGTON — When Christina Banks, a Catholic mother of four, decided with her husband to educate her children at home instead of at the area's Catholic school, they cited a variety of reasons.

"The first one would be to have them get an individualized education that meets the needs of each student; the second was that we were drawn to a classical curriculum; and the third would be flexibility in time with family," said Banks, a resident of Fredericksburg, Va., who added that her elementary-age children went back and forth between home education and Catholic school over the past few years before they settled on home education.

Home schooling has experienced massive growth in the United States for more than a decade. The face of the home-education movement has also changed. Fewer parents now attribute the need to give religious instruction as the driving motivation behind their choice, with more parents such as Banks citing home schooling's educational benefits as the reason they are turning to the nontraditional method.

According to the most recent data available from the Department of Education, the home-school movement has entered into a new era, with a more mainstream face.

The Department of Education's National Center for Education Statistics (NCES) shows the number of children educated at home between kindergarten and 12th grade increased close to 62% between 2003 and 2012. The number of home-schooled students between the ages of 5 and 17 in the U.S. rose from 1.09 million in 2003 to 1.77 million by 2012, accounting for 3.4% of the school-age population.

"It has become demystified, and it's become more acceptable, socially and culturally, for people to home school," said Mike Donnelly, a home-schooling father and staff attorney at the Home School Legal Defense Association, where he serves as director of international affairs.

Donnelly said the "National Household Education Survey" of parents in 2012 show the reasons why most parents choose to home school have diversified beyond simply religious grounds. Ninety-one percent of parents cited concerns about the environment of public schools, 77% cited moral instruction, and 74% expressed concerns about the academic instruction. A lower number, of 64%, listed wanting to give their children religious instruction as a reason, followed by 44% saying they wanted their child to have a nontraditional form of education.

When it came to parents listing the single most important reason for home schooling, the survey showed 25% of parents said they were concerned about the environment of other schools; 22% said "other reasons" (including family time, finances, travel and distance), and 19% said they were dissatisfied with the academic instruction at other schools.

Donnelly pointed out that even if one combined the desire to provide religious instruction (16%) and moral instruction (5%), it no longer holds the place as the top most important reason. Back in 2007, 36% of parents listed religious and moral instruction as their most important reason for home schooling.

Anecdotal, he said, many parents are reporting that they are choosing home schooling because they are dissatisfied with Common Core education and because they want to give their children a classical curriculum.

Accredited Curricula

Cynthia Montanaro, another Catholic home-schooling mother in northern Virginia, said a generational shift has taken place since she started home schooling back in the early 1990s. At the time, some Catholic parents such as

Montanaro took the home-schooling route after being dissatisfied with Catholic schools and their religious instruction.

"People who would have been hesitant a generation ago, who don't have a strong passion for it, are doing it simply because they are seeing the educational benefits and social benefits," she said.

Montanaro works as a consultant for Mother of Divine Grace School in Ojai, Calif., which provides a classical curriculum and distance-based, learning-support classes and services to home-schooling families.

She said that home-schooling curricula have become much more flexible and developed in excellence over the past decade. She added that the academic and professional success of home-schooling graduates has also raised its profile and credibility.

Another big difference between today's typical home-school family and that of a decade ago is the increase of local and digital networks, opening up the doors to more social opportunities and extracurricular activities for home-schoolers.

"For us, there has always been a Catholic home-schooling community that has been a huge support and gets together to offer different classes," said Mary Ice, a Catholic home-schooling mother from Steubenville, Ohio, with seven children today between the ages of 6 and 25.

But there are now other extracurricular opportunities. Ice's son



KAMIRA/SHUTTERSTOCK

Jacob plays on the local public-school basketball team in exchange for taking one high-school course. The experience, she added, has made him think seriously about becoming a missionary.

Banks said the explosion of home schooling in her area has made it so her children do not miss out on socializing experiences. As a result, her children have not experienced the isolation that children in home schooling's early years may have felt 25 years ago, when similar families were few and far between.

"They're in home-school band; they're in scouts; they go on field trips," she said. "There is so much they can still do as home-schoolers, but I don't know if most people would realize that if they didn't bother to look into it."

Montanaro added that, in general, Catholic parents have also experienced a sea change in support from the Church, with the "wariness" on the part of some Church leaders back when she started home schooling giving way to the message of: "We are a welcome and accepted part of our Church community, and our children are given the opportunity to prove that they know their faith."

Technology Broadens

The expansion of technology and online tools is also another key difference in broadening the home-school population. Montanaro said, since it facilitates better support for parent-teachers. Students can learn with online classes that involve student discussion and assistance to students with special needs.

"There's a lot we can do for families that we [previously were not] able to do, and I think that has encouraged borderline families, families that would not have felt confident in their ability to graduate a well-educated student, to go ahead and keep their students home."

Technology is not without its challenges. Ice said that while online classes are helpful, as a mother, she finds, in some ways, the ubiquity of smartphones has made her job harder.

"It can be more of a challenge to keep kids focused," she said.

Banks explained that she and her husband plan to enroll their oldest son, Brendan, who is entering the sixth grade, in online classes this year.

"I'm able to use these classes to keep him on task in the subjects that are not his favorite," she said. "It's just one more way that makes it doable for people like me."

Californians' Death-Defying Feat

Fierce Opposition Led to Stalled Assisted-Suicide Bill

NEWS ANALYSIS

BY JOAN FRAWLEY DESMOND
SENIOR EDITOR

SACRAMENTO, Calif. — Last fall, Brittany Maynard's effort to legalize physician-assisted suicide in California looked like a slam dunk.

An attractive and sympathetic young married woman diagnosed with terminal brain cancer, Maynard's story was widely covered on television and social media. From Oprah to YouTube, she applauded the "death with dignity" law in Oregon and urged her fellow Californians to pass similar legislation so that patients with terminal illnesses would not suffer needlessly.

Maynard died in November 2014, after moving to Oregon, where she received lethal drugs to end her life. But her legislative mission was on track this June, when the California Senate passed S.B. 128, The End-of-Life Options Act, which would permit physicians to provide medication to cut short the dying process for some patients.

Yet on July 7, sponsors of the legislation announced they had pulled the bill, after it faced unexpected headwinds in the California Assembly's Committee on Health. At that time, the *Sacramento Bee* had conducted an informal poll of the 19 committee members, and only four were prepared to support the bill in its present form.

At press time, it wasn't clear if the measure could be brought back to the assembly in August or whether it might be introduced as a ballot initiative in 2016.

Why did the proposed measure lose political traction? For now, legislators, community leaders and commentators on both sides of the issue dispute the reasons for the bill's defeat.

Proponents contend that the Catholic Church influenced Latino members of the assembly committee to block the measure, while representatives of Californians Against Assisted Suicide, a coalition opposing the bill, suggest that grassroots resistance, especially among poor immigrants, was more widespread than reflected in media coverage.

"A handful of southern California Democrats, mostly Latinos under pressure from the Catholic Church, are withholding support," was how *Los Angeles Times* columnist George Skelton framed the political defeat.

However, Bishop Kevin Vann of the Diocese of Orange disputed that assessment.

"If you look at the people who led the coalition to oppose the bill, it was not the Diocese of Orange or the California Catholic Conference," Bishop Vann told the Register.

"The coalition represents folks" who don't agree with all of the Church's teachings, he said, "but together we showed that suffering during the end of life is not necessary, with hospice and palliative care. We were one of many organizations that were part of the coalition."

Comprised of disability-rights activists, health-care professionals, hospice advocates and other faith-based organizations, the coalition — similar to the unified effort in Connecticut that has defeated assisted-suicide legislation for three consecutive years — sought to challenge Maynard's message that terminally ill patients are doomed to a painful death in a lonely hospital room.

The California coalition also presented a second message that clearly hit a nerve: Legalized assisted suicide poses a threat to vulnerable patients, especially as governments and health-insurance companies seek to contain the costs associated with end-of-life care for an aging population. Those most at risk are the elderly, the physically and mentally disabled and the poor.

"In a state like California, where we have millions of people receiving government-subsidized health care, the cost pressures to choose suicide over treatment will become even more urgent," warned Archbishop José Gomez of Los Angeles, in a June 9 column for *The Tidings*, the archdiocese's newspaper, after the Senate passed the bill.

"Helping someone to die — even if that person asks for that help — is still killing. And killing is not compassion; it is killing," Archbishop Gomez added. "It is responding to the needs of our neighbors with indifference,



BILL PULLED. State Sen. Isadore Hall, D-Compton, looks at a photo of Brittany Maynard at the California Capitol in Sacramento on March 25. AP photo/Rich Pedroncelli

with the cold comfort of death." Latinos in the state legislature echoed some of Archbishop Gomez's concerns, while expressing their own reservations in more personal terms.

"This was a very difficult vote for me, especially with the passing of my sister from cancer late last year. Her long fight against this terrible disease made this issue much more personal," state Sen. Tony Mendoza, D-Artesia, told the Register.

"However, I was concerned that there were not enough safeguards in the bill to ensure that an assisted suicide would be done in a safe, humane and necessary manner, and for the right reasons. This is why I voted No on S.B. 128."

One assembly member, Jimmy Gomez, D-Los Angeles, issued a statement that linked his objections to his experience caring for his late father.

His father, said Gomez, had relied on his son to make up for his poor English as he completed medical treatment for cancer. Gomez wanted to better evaluate how legalized

assisted suicide would affect immigrants, who might be unfamiliar with the U.S. health-care system.

Abel Sanchez, an accountant who leads the Orange chapter of the Catholic Association of Latino Leaders (CALL), told the Register that Maynard's effort to control the dying process collided with the experience and values of many Latino Americans.

"We don't put our elderly in a convalescent home. We take care of them," noted Sanchez, who said he could not imagine "suggesting to my mother or grandmother: 'How about taking this death pill?'"

The Catholic Church had made its position clear, Sanchez agreed. But the assembly members responded to a range of issues posed by the legislation.

Pressed to explain why the Church had been identified as the driving force against the bill, Sanchez speculated that its proponents "are probably trying to make a separation-of-church-and-

state argument, but I don't understand why a Catholic or any Christian doesn't have the right to have his or her opinion matter in a democracy."

Still, the Latino assembly members' reservations about the bill exposed fissures within the state Democratic Party. And those who did speak on the record took care not to present their views in religious language.

"You've got to look at what I've done before the legislature ... working to help save and protect peoples' lives," Freddie Rodriguez, D-Pomona, a member of the assembly's Committee for Health and an emergency medical technician, told the *Bee*.

"Letting folks have that option to end their life: It's just something I can't come to grips with."

However, the bill's sponsors, California Sens. Lois Wolk, D-Davis, and William Monning, D-Carmel, haven't given up. And their allies in the Latino community have suggested that lingering fears could be neutralized if physician-assisted suicide is reframed as a basic civil right that can only be exercised by the patient in consultation with a doctor.

In a statement released to the public, union organizer Dolores Huerta outlined the new message: "This is a basic civil-rights issue offering a compassionate and dignified end-of-life choice that should be left between a patient and doctor."

To counter such efforts, the state Coalition Against Assisted Suicide must encourage a diverse group of Californians to step forward and explain their objections.

Said Tim Rosales, a spokesman for the coalition: "There is a critical need for people to tell their stories and to really get into this complex issue that involves life and death and shouldn't be relegated to quick sound bites."



ST. IGNATIUS COLLEGE PREPARATORY
SAN FRANCISCO, CALIFORNIA

POSITION ANNOUNCEMENT PRESIDENT

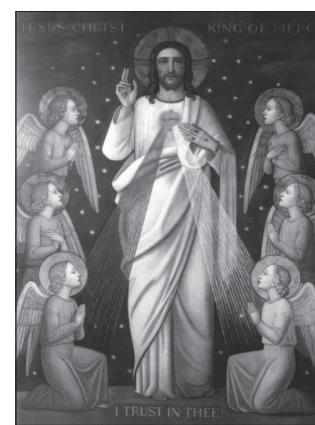
St. Ignatius is a co-ed college preparatory school that for more than 160 years has been preparing young people in the Bay Area to serve our world with competence, conscience and compassion. SI has a rich Jesuit tradition with recognized excellence in academics, the arts, athletics and co-curricular opportunities.

SI is looking for its next president to continue this valued tradition well into the 21st century. The president is SI's chief executive officer, spiritual leader and face to the school's varied constituencies and the greater San Francisco community.

The successful candidate will be a proven administrator and fundraiser with high energy and a charismatic personality. He or she will find joy in the opportunity to lead an innovative and diverse institution and talented faculty dedicated to shaping young lives for service to others in the Ignatian tradition.

For more detailed information about our school and the application process go to www.siprep.org/presidentialsearch.

SAN FRANCISCO'S JESUIT SCHOOL SINCE 1855.



MISERICORDIAE VULTUS MMXVI
"Into the Ocean of His Mercy"
January 3-10, 2016

with Fr. Paul Nicholson, and Joanna & Brian Simpson
(FatherPaulNicholson.com) (Family Foundations Institute)



7-day Western Caribbean cruise on CARIBBEAN PRINCESS

Roundtrip from Houston, Texas to: Mexico • Honduras • Belize

All-inclusive fares from \$1026.42 per person, double occupancy (airfare not included).

Features include:

7 spiritual conferences; daily Mass; Holy Rosary; Divine Mercy Chaplet; Sacrament of Confession; Adoration of the Blessed Sacrament

Limited space; book early for best availability and possible upgrades!

Contact: Carmen Allard at (805) 526-6565 or Carmen@VeritasCruises.com
www.FatherPaulNicholson.com



California Ushers in Assisted Suicide

Pro-Lifers Fear
Abuse of Vulnerable

BY BRIAN FRAGA
REGISTER CORRESPONDENT

SACRAMENTO, Calif. — With the stroke of his pen, former Jesuit seminarian Jerry Brown made California the sixth state to allow physician-assisted suicide.

The California governor signed the End of Life Option Act on Oct. 5 to allow doctors to prescribe lethal doses of drugs to terminally ill patients.

In a letter to state lawmakers, Brown said that he considered the arguments on both sides, including the “theological and religious perspectives” that suicide is sinful, but the Democrat governor said he ultimately decided to sign the bill after reflecting on what he would want when faced with his own death.

“I do not know what I would do if I were dying in prolonged and excruciating pain,” Brown wrote. “I

CONTINUES ON PAGE 6



Family Synod Forges Ahead

A Manly Call to Arms

Phoenix Bishop Urges
Men to Spiritual Battle

BY JOSEPH PRONECHEN
STAFF WRITER

PHOENIX — The figures are not good: From 2000 to 2014, 14 million Catholics left the faith, according to findings from the Center for Applied Research in the Apostolate at Georgetown University. In addition, there were drops in the total number of infant baptisms (28%), as well as adult baptisms (31%), sacramental Catholic marriages (41%) and religious education of children in parishes (24%).

Bishop Thomas Olmsted of Phoenix highlights these statistics in his new apostolic exhortation to Catholic men, promulgated on Sept. 29. Called “Into the Breach” (IntotheBreach.net), his exhortation invites men to courageously step into the critical fight of living out their faith and passing it along to others.

“The world is under attack by Satan, as Our Lord said it would be (1 Peter 5:8-14). This battle is occurring in the Church herself, and the devastation is all too evident.”

CONTINUES ON PAGE 8

LAYING A FOUNDATION. Above, Pope Francis looks out at the gathering of the First General Congregation of the assembly of the Synod of Bishops on the family on Oct. 5. L'Osservatore Romano At right, the Holy Father delivers his homily at Mass to mark the opening of the synod on Oct. 4 in St. Peter's Basilica. ‘This is God's dream for his beloved creation, he said, ‘to see it fulfilled in the loving union between a man and a woman, rejoicing in their shared journey, fruitful in their mutual gift of self.’

Rex Features via AP Images



Early Addresses Reaffirm Church Teaching, but Conflict Looms

BY EDWARD PENTIN
ROME CORRESPONDENT

VATICAN CITY — Clear statements upholding Church teaching during the Pope's opening messages, coupled with a strong introductory speech reasserting Church teaching from Cardinal Peter Erdö, were the most noticeable highlights of the earliest days of the 14th Ordinary Synod of Bishops on the Family that runs through Oct. 25.

But the synod took on a different hue as the first week progressed, after the Holy Father and various synod fathers downplayed Cardinal Erdö's speech and questions were raised about a new methodology for the synod and the *instrumentum laboris* (working document), which is the official text to guide the synod fathers' discussions during the three-week meeting.

The synod, which is being attended by 279 bishops and priests from around the world, is discussing the theme “The Vocation and Mission of the Family in the Church and the Contemporary World.”

In his homily at the opening Mass of the synod on Oct. 4, Pope Francis underlined the indissolubility of marriage and told participants that the union between a man and a woman is the foundation of God's plan for the family and a solution to the many forms of loneliness in today's world.

The first full day of the gathering was dominated by the introductory address of the synod's general relator, Hungarian Cardinal Peter Erdö, who reasserted much of the Church's traditional teaching and effectively rejected German Cardinal Walter Kasper's controversial proposal to readmit civilly remarried divorcees to Communion.

CONTINUES ON PAGE 10



ASYLUM IN EUROPE. Iraqi refugee Zainb Hussain, her husband and two children fled their homeland and hope to eventually settle in Sweden, where she has a brother.

Catholic Relief Services

Catholic Refugee Aid Fully Mobilized

Yet Christians Aren't Making It to US

BY VICTOR GAETAN
REGISTER CORRESPONDENT

Pope Francis leads by example. In response to the unprecedented refugee crisis confronting Europe, the Holy Father urged all Catholic parishes and Church entities — from monasteries to seminaries and “every sanctuary of Europe” — to offer shelter to a refugee family during his Sunday Angelus on Sept. 6.

On the same day, a family of four arrived in Italy from Damascus, Syria.

Members of the Melkite Catholic Church, a Byzantine rite Church in communion with the Holy See, the family was welcomed to a Church-owned apartment by the Vatican City parish of St. Anna's, which will provide full assistance while the newcomers apply for asylum.

CONTINUES ON PAGE 13

IN BRIEF

Quote of the Week

“When families journey along the way of the Lord, they offer a fundamental witness to God's love, and they deserve the full commitment and support of the Church.”

— Pope Francis at Oct. 7 general audience, Vatican, page 9



Daniel Ibanez/CNA

Resort Masses

New program offers chapels for vacationers and free stays for priests. Story, page 2

Saintly Parents

Learn about St. Thérèse's family and other holy people. Culture of Life, page B1



COURTESY OF FATHER LUCJAN KROLIKOWSKI

Life With Maximilian Kolbe

IN PERSON

Conventual Franciscan **Father Lucjan Krolikowski**, 96, was among those present in Rome on Oct. 10, 1982, when Pope John Paul II canonized his fellow Pole, Maximilian Kolbe (1894-1941), who was murdered by the Nazis in Auschwitz in place of a fellow prisoner.

Today, Father Krolikowski lives in a Catholic hospice facility for priests and religious in Connecticut; he is one of a few left alive who not only knew St. Maximilian Kolbe, but also lived in community with him.

Father Krolikowski was born in Poland in 1919. In 1934, he joined the Franciscan minor seminary in Niepokalanow, part of a thriving community founded by St. Maximilian Kolbe. He lived with the saint for three years, before being taken prisoner by invading Soviet troops at the outbreak of World War II.

After the war, he was ordained a

CONTINUES ON PAGE 6

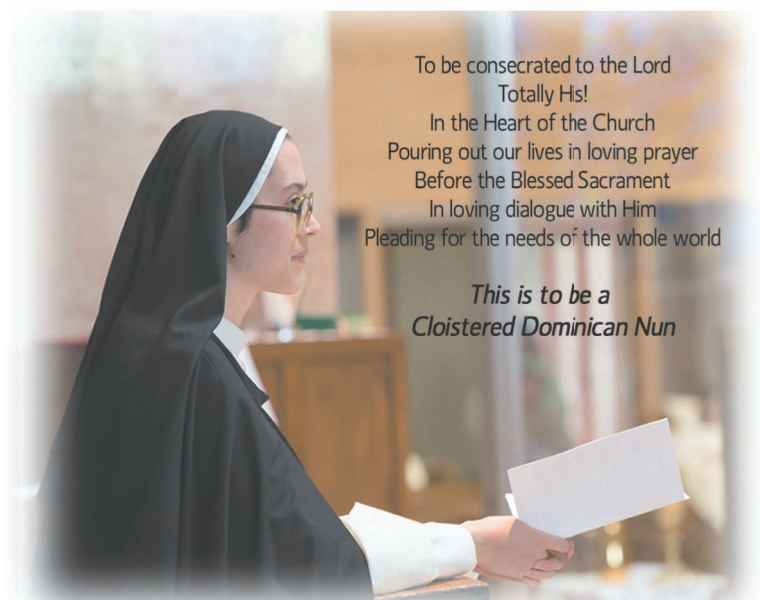
INDEX

BRIEFS	2
NATIONAL NEWS	3
WORLD NEWS	4
VATICAN NEWS	9
IN DEPTH	11

PUBLISHER'S NOTE, EDITORIAL LETTERS	12
BOOKS & EDUCATION	7
CULTURE OF LIFE	B1
ARTS & ENTERTAINMENT	B3
TRAVEL, HISTORY & SAINTS	B4

FOR BREAKING
NEWS, VISIT
NCREGISTER.COM





To be consecrated to the Lord
Totally His!
In the Heart of the Church
Pouring out our lives in loving prayer
Before the Blessed Sacrament
In loving dialogue with Him
Pleading for the needs of the whole world

This is to be a
Cloistered Dominican Nun

Monastery of the Blessed Sacrament
29575 Middlebelt Rd
Farmington Hills, MI 48334

Is the Lord calling you?
vocdir@sbcglobal.net
248-626-8253

RENEW YOUR FAITH
REDISCOVER THE WORLD ON A GLOBUS OR COSMOS PILGRIMAGE

SAVE 5% ON 2016 GLOBUS RELIGIOUS VACATIONS*

GLOBUS COSMOS
JOURNEYS YOU CAN BELIEVE IN
GLOBUSFAITH.COM

JUBILEE Year of Mercy 2016

*Book and deposit a 2016 Globus Europe Religious vacation to save 5% per person on the land-only portion of the core tour not including extra right accommodations, extensions, taxes/fees/tips or supplements. Booking must be made, under deposit and discount applies between September 18, 2015 and April 26, 2016 for travel in 2016. Offer is not combinable with other promotions EXCEPT the Journeys Club Repeat Traveler benefit and current air. Offer reliant on space availability. Applies to new 2016 bookings only. Full cancellation penalties will apply. Additional restrictions may apply. May be withdrawn at any time. EBDOR

Share the joy of Christmas with a child in need!

BoxOfJoy.org

A program of Cross Catholic Outreach

Suicide Law

CONTINUING PAGE ONE STORY

I am certain, however, that it would be a comfort to be able to consider the options afforded by this bill. And I wouldn't deny that right to others."

Opponents of the law, which include California's Catholic bishops, as well as psychiatrists, bioethicists, advocates for the elderly and disabled and pro-life leaders, faulted Brown for approving a law based on his own beliefs instead of the common good of all Californians, especially those who could be coerced into ending their lives.

'Selfish and Shortsighted'

"Gov. Brown has purchased the right to assisted suicide at the expense of the disabled, the marginalized, the poor and the elderly. Shame on him for being so selfish and shortsighted," said O. Carter Snead, a law professor at the University of Notre Dame and former general counsel to the President's Council on Bioethics.

Snead told the Register that the poor and disadvantaged who do not have the same access to quality health care as the governor will be disproportionately impacted by physician-assisted suicide. Voicing a common concern, Snead worried that terminally ill elders, many of them suffering from depression and already vulnerable to abuse, could be pressured into shortening their lives.

"We'll see new forms of elder abuse," Snead said. "The idea that this new right, if you will, won't become a tool in the arsenal of elder abuse is, I think, naive."

Tim Rosales, a spokesman for Californians Against Assisted Suicide, a coalition of doctors, disability-rights activists, religious leaders and others who opposed the measure, told the Register that the coalition is looking at all possible options, including legal challenges and a voter referendum to overturn the law.

"California got caught up in a lot of the hype," Rosales said. "A lot of other states that have had the

chance to dig deep, to look at the real implications of a policy like this and how it affects their people, have rejected this."

Compassion & Choices, the organization formerly known as the Hemlock Society, championed the California law as part of a massive national campaign, in which the organization is pushing similar legislation in 27 states, including Washington, D.C.

Until California, only the state legislatures in Washington, Oregon and Vermont had enacted statutes providing for assisted suicide. In New Mexico and Montana, court decisions allow for physician-assisted suicide in some cases.

Brittany Maynard

Compassion & Choices launched its national campaign on Nov. 19, 2014, on what would have been Brittany Maynard's 30th birthday. Maynard, a California woman diagnosed with terminal brain cancer, moved to Oregon last year to take advantage of that state's "Death With Dignity Law." Before ending her life, Maynard partnered with Compassion & Choices to create a fund to aid the national effort to legalize assisted suicide.

"It was like a made-for-TV movie. They found the perfect, attractive candidate. She became the face of the campaign," said Rosales, adding that Compassion & Choices spent almost \$5 million in California.

"That was probably the most significant difference, the resources and money they brought to bear in California," Rosales said.

Judie Brown, president and co-founder of the American Life League, a national Catholic pro-life organization, said she knew the Maynard case would be the "final nail in the coffin" for the resistance to assisted suicide in California.

Brown, who resides in Palm Springs, Calif., with her husband, said the "deck has been stacked" for several years in California against those who fight the culture of death.

Said Brown, "I'm not at all sur-

prised that the bill passed through the legislature and not at all surprised that Gov. Brown signed it."

The California Legislature passed the End of Life Option Act on Oct. 2, which was the last day of a special legislative session on health-care financing issues. The governor signed the bill three days later.

"The bill didn't go through the normal committee process. It didn't receive the kind of scrutiny it would have received in a normal legislative session," said Dr. Aaron Kheriaty, a psychiatrist and director of the program in medical ethics at the University of California-Irvine. Kheriaty, who opposed the measure, told the Register that the bill previously stalled in the state assembly's health committee.

Kheriaty also said he is concerned that terminally ill people who suffer from reversible and treatable mental disorders, such as clinical depression, will be coerced into ending their lives. He said those people will likely experience subtle pressure from relatives and others that availing themselves of physician-assisted suicide is a responsible option that will spare themselves and their loved ones unnecessary suffering and expensive medical treatment.

Pandora's Box

"This opens up a Pandora's box that will be impossible to control," said Kheriaty, who rejects the argument that assisted suicide is a matter of individual autonomy. He said that view ignores larger societal impacts.

"It impacts the profession of medicine and the attitudes of physicians who treat individuals at the end of life," Kheriaty said. "It also impacts other individuals who may choose to act on suicidal impulses. I worry that too little attention has been paid to the research we have on the social impact of these laws. People are not looking at the big picture."

Bill May, president and founder of the San Francisco-based Catholics for the Common Good Institute, told the Register that the assisted-suicide law is a manifestation of what Pope Francis has

described as a "throwaway culture."

"This is another attack on the family," May said. "This law is a coercive influence on those who are seen as burdens because of illness. They are told they should end their lives early so as not to be a burden to their relatives, that they are not worthy of love and tender care."

In its 1980 "Declaration on Euthanasia," the Vatican's Congregation for the Doctrine of the Faith addressed the need to provide authentic help and love to terminally ill people.

The congregation wrote: "The pleas of gravely ill people who sometimes ask for death are not to be understood as implying a true desire for euthanasia; in fact, it is almost always a case of an anguished plea for help and love. What a sick person needs, besides medical care, is love, the human and supernatural warmth with which the sick person can and ought to be surrounded by [from] all those close to him or her, parents and children, doctors and nurses."

In a joint statement, the Catholic bishops of California said the assisted-suicide law "stands in direct contradiction to providing compassionate, quality care for those facing a terminal illness."

Cardinal O'Malley

Cardinal Sean O'Malley, the archbishop of Boston, who serves as the chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, said in a prepared statement that Gov. Brown's decision to sign the assisted-suicide law was a "great tragedy for human life," a tragedy "compounded by confusion among those who supported this law."

Said Cardinal O'Malley: "I am sure the Catholic Church in this country will redouble efforts to protect innocent life at its most vulnerable stages and to promote palliative care and other real solutions for the problems and hardships of terminally ill patients and their families."

Brian Fraga writes from Fall River, Massachusetts.

In Person

CONTINUING PAGE ONE INTERVIEW
priest. He emigrated to Canada with 150 Polish orphans whose parents died in the Soviet gulags, serving as their foster parent.

He is the author of numerous books, including his 2012 memoir, *A Franciscan Odyssey*. He recently spoke to Register correspondent Jim Graves.

What led you to join the Franciscan community at Niepokalanow?

I grew up in a Catholic home with parents who were very simple, but saintly. My father was a baker; my mother worked in a grocery store. I was an avid reader of *Maly Dziennik*, the daily newspaper of Niepokalanow; Father Maximilian was a contributor. I read it from cover to cover. From a young age, I wanted to be a priest like Maximilian Kolbe.

My uncle, who was also a Franciscan priest, helped me secure a place in the minor seminary at Niepokalanow.

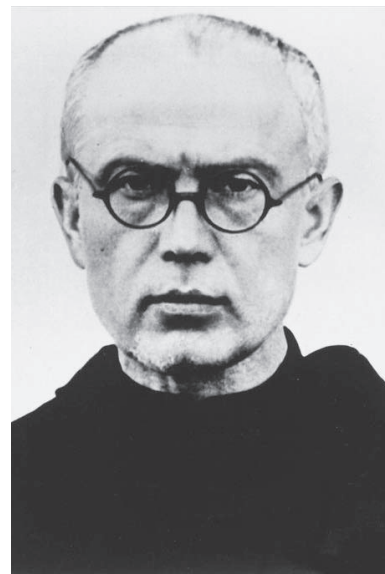
What memories do you have of Niepokalanow and St. Maximilian Kolbe?

Niepokalanow was the largest monastery in the world. It was like Cluny in the Middle Ages. We had 800 brothers, several priests and 130 seminarians. The main purpose of the community was printing Catholic literature, such as our monthly magazine, *The Knights of the Immaculate*. We wanted to teach people the Catholic faith and how to be holy.

Father Maximilian Kolbe directed the apostolate and was the heart and soul of the community.

I've met a few saintly people in my life, but Father Maximilian Kolbe was the most saintly, in my estimation. He had an impact on you; you wanted to imitate him.

Father Maximilian took it upon himself to visit every section of the monastery. I was a young man of 16, 17, 18; he came to see me and my fellow seminarians many times. He wanted us to be missionaries like him and go to Japan [where St. Maximilian Kolbe founded a monastery] or anywhere else in the world to spread the Gospel. He would speak to us in his soft voice, as he had



20TH-CENTURY MARTYR. St. Maximilian Kolbe Public Domain

tuberculosis in one lung.

Father Maximilian planned to use airplanes to distribute our literature all over the world, but, unfortunately, his work was interrupted by the Second World War and his incarceration.

St. Maximilian Kolbe also started a radio network.

Yes. He wanted to use it to broadcast into the Soviet Union [the message] that we are all brothers and sisters and should not be enemies. We are the children of God, and he is our Father. Our parents are transmitters of life, but life itself comes from God.

For 32 years, I broadcast a Catholic radio program out of Buffalo, N.Y. I spoke in Polish to Poles living in the U.S. and Canada. I was following Father Maximilian's example.

How did Father Maximilian's arrest affect the community?

They were devastated. The brothers loved Maximilian Kolbe so much they wanted to give up their own lives for his release. But the Gestapo told our friars and fathers that even if we sent 20 or 30 men to take his place, they would not release Maximilian Kolbe. He was too valuable. Besides, they were angry with him because our publications carried caricatures of Hitler.

Why were you arrested?

I don't know. I had just finished philosophy and was taking

my first theology class when I was arrested in 1940. I guess the Soviets wanted to liquidate all those who could influence or direct the nation in the future. It's well known that Stalin ordered the murder of 10,000 Polish officers at Katyn Forest and blamed the Germans.

The war was devastating to Poland. Both the Gestapo and the NKVD [Russian secret police] arrested prominent people and either killed them or sent them to concentration camps. I was sent to Siberia. Maximilian Kolbe was taken by the Gestapo and sent to Auschwitz. Only a handful of brothers were allowed to remain at our monastery, and the Russians took our printing equipment.

When I reached the camp, my job was to cut down trees. Our brigades worked 13 or 14 hours a day, seven days a week. It was particularly intense when the Germans attacked the Soviet Union. I was actually in one of the more lenient camps, although we were constantly hungry, only given a piece of bread here and there. We were never given any meat, fruits or vegetables. We were never given proper clothes or hot water either.

But, as the war with the Germans progressed, the Soviet Union needed soldiers. I was trained to fire artillery and wound up in the Middle East. After the war, I was afraid to go back to Poland, as it was controlled by the communists. I had been ordained a priest in Beirut in 1946, and I was afraid they'd kill me. My mother in Poland never had the chance to see me as a priest. Only after the collapse of communism did I return.

What was your reaction when you learned of Maximilian Kolbe's death?

I was proud that he gave his life for someone he didn't know. And when he was canonized, I was very glad, as I consider myself his spiritual son.

You'll soon celebrate 70 years in the priesthood. Any thoughts?

I chose Maximilian Kolbe's life. I'd be happy to do it all over again.

Jim Graves writes from Newport Beach, California.

The Register team is dedicated to keeping you informed on the world's top stories.



Each member of our team is passionate about the mission to provide the news of the day through the lens of the Magisterium.

We know that you deserve a news source that faithfully and accurately reports on Church teaching, the Pope's statements, and the key stories that affect our world.

The National Catholic Register is that source. But to be this source, we need you.

We need your prayers. We need your encouragement. And we need your financial support. To support our mission, simply go to NCRegister.com/donate or call (205)278-8409 and make a donation of any amount today!

NATIONAL CATHOLIC REGISTER
America's most complete Catholic news source
A Service of EWTN

TO DONATE BY CHECK,
mail your tax deductible gift to:

National Catholic Register
P.O. Box 100699
Ironton, AL 35210

DONATE SECURELY ONLINE at:
NCRegister.com/donate

For additional information on giving options,
contact Meagan Robichaux at 205.278.8409
or mrobichaux@ewtn.com.