



The Criterion

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July 21, 2017

Welcome blessing

Bishop's visit helps Myanmar community feel at home, page 9.



Border bishop denounces hateful words, militarization of border

WASHINGTON (CNS)—Denouncing the “demonization of migrants,” hateful rhetoric, the militarization of the border

and a system that divides families, Bishop Mark J. Seitz of El Paso, Texas, called on Catholics to heed the Church’s teachings to welcome the migrant.

In a July 18 pastoral letter “Sorrow and Mourning Flees

Away,” on migration and addressed to the “People of God in the Diocese of El Paso,” Bishop Seitz, who serves a border community near Mexico, said the country’s security cannot be used as a “pretext to build walls and shut the door to migrants and refugees.”

“God did not create a world lacking room for all at the banquet of life,” he wrote.

He said that while some might question his reflections, “I am not substituting politics for the teaching of the Church,” but as a pastor, his “duty is to the Gospel of Jesus Christ,” he wrote. And the Gospel in the Old Testament is clear, he said: “You shall treat the alien who resides with you no differently than the natives born among you” (Lv 19:34).

Bishop Seitz also criticized a system that “permits some to detain human beings for profit,” while eroding the country’s “historic commitment to the refugee and asylum seeker.”

In the letter, he shared personal anecdotes. One involves a teenager named Aura he met at a sister parish in Honduras who later decided to make the trip north to escape extreme poverty and violence. She was caught by immigration authorities and ended up in a detention center in El Paso, but not before experiencing “serious physical and psychological wounds.”

She left Honduras for the U.S. because

See BORDER, page 5

Photo: CNS photo/CNS photo/Jeffrey Bruno

Photo: CNS photo/CNS photo

COYNE

continued from page 2

Q. What has it been like for you to be back in your native New England to serve the Church there?

A. "New England and the Church there is different culturally than the Church here in Indiana. People here are 'Indiana nice,' as they say. You walk down the street and you say 'hello,' and they say 'hello' back to you. And they're courteous to each other. There's always an edge to New Englanders. One thing I most appreciated about being here for four years in Indiana was I learned to be 'Indiana nice.' So I say 'hi' on the sidewalk [in New England], and they look at me like I'm going to shoot them sometimes, like, 'What do you want? Why are you talking to me?' I try, I try, and sometimes you get a nice response."

Q. At the time you became bishop of Burlington, Vermont was considered the most "unchurched" state in the country. Have you been able to see progress in bringing people to the Church, and what has been your approach in trying to achieve positive change?

A. "I haven't seen a lot of progress in terms of numbers, but we are seeing some progress in terms of environment and culturally receptivity to the idea of the Catholic Church having a place at the table in the general culture of Vermont.

"From the first day I got there to now—2 1/2 years later—we've tried to be part of the 'Greater Common Good' project. Vermont has the highest proportion of not-for-profits per population of any state in the country. So there's a lot of goodwill there. We've been connecting with non-Christian groups, but groups that are doing things. Rather than build our own homeless shelter, the Catholic Church is connecting with people who are doing that.

"Rather than have all these separate food pantries or food drives, we're becoming more connected with the Burlington Food Bank. Getting out and being with other folks in the community and being present and available as bishop to those things. Showing up at civic events and showing up at rallies against gun violence, and trying to promote good immigration law to protect some people who may be hurt by some of the poorer rulings we're seeing. We've seen some real positive outcomes. I'm trying to keep it up and build on that."

Q. Social media is a big approach for you. You write a blog, you're on Facebook, you use Twitter. Talk about the importance of the use of social media to reach people about faith.

A. "It's a continuation of a lot of things I started when I was here in Indianapolis. Most people today are unplugging from the old ways of doing things. Most people don't have hardline phones in their homes



Bishop Christopher J. Coyne of Burlington, Vt., announces plans for a diocesan synod during an April 11 chrism Mass at St. Joseph Co-Cathedral in Burlington. (CNS photo/Cori Fugere Urban, Vermont Catholic)

anymore. Most people are unplugging from cable. They're becoming more and more connected with tablets and iPhones. So if that's the way most people are communicating, that's where we need to be.

"You learn about strategies in the digital media. Video messaging is very important, nothing more than a minute long. Short, pithy messages that are positive and attractive. There's a lot of anger out there. A lot of hurtful things being said. So just constantly try to maintain a very positive image. And try to bring more goodness into digital media and the culture.

"Not to give it a deep theological kind of a foundation, but I do take to heart the words of St. Augustine in terms of preaching and evangelizing. He said we have to teach, we have to please, and we have to persuade. So a lot of time when I send out a funny line or make reference to some place I've been for coffee, people like that. But that's maybe 25 percent of that messaging. People go to my Facebook page or Twitter because they'll see those things, but they'll also see the other serious things. And then I try to persuade them as to the truth of the Catholic teaching."

Q. What are the main messages you're trying to share through the committee on communications for the USCCB?

A. "The major things that we're dealing with are the shift from being a Church of the culture to being a missionary Church. Recognizing that we as Catholics are no longer the Church of the established culture. The established culture for the most part is becoming more and more irreligious: 'we're spiritual, but we're not religious.'

"The idea of a revealed religion like Catholicism is something that people really don't understand in many ways. So we can't count on the old ways of doing things to work. So we're working more and more to shift into a missionary approach, where we're approaching a culture that is a lot of ways post-Christian. And you can't make assumptions that people know you. You have to do correctives.

"You're going into a place where there are perceived understandings of Catholicism that are wrong. So you end up doing apologetics, and saying, 'No, that's not what the Church teaches.' Well, the Church teaches that if you've been divorced, you're excommunicated.' No, that's not what the Church teaches. 'Well, the Church teaches that if you're gay, you're thrown out of the Church.' No, that's not what the Church teaches. It's those kinds of things. You not only have to deal with the misunderstandings of the Church and the misapprehensions, then you also have to point out the goodness of the Church on top of that."

Q. When you look back on your four years in the Archdiocese of Indianapolis, how has that experience helped you in your two years as bishop of Burlington?

A. "When I came here to work with Archbishop [Emeritus Daniel M.] Buechlein, I encountered an archdiocese that was strong and healthy and in a good place in a lot of ways. The years that he had been here as archbishop, he really set a strong foundation for the next guy coming in. Then unfortunately, he had that severe stroke that debilitated him so he couldn't serve as archbishop anymore.

"But then being named administrator for 14 months, or something like that, allowed me to learn at a place that was a good archdiocese, that was very healthy, that had good practices in place, that had a lot of good resources, and a very healthy presbyterate and lay folk. So I came away from this archdiocese with a lot of good learning.

"And then also spending time with Archbishop, now Cardinal, Joe Tobin. I learned from him as well. To have the opportunity to spend four years here prepared me in a way that when I went into the much smaller Diocese of Burlington, I was able to build on the good that's there and the good people that are there as well."

(The conversations with Cardinal Joseph W. Tobin and Archbishop Paul D. Etienne appeared respectively in the July 7 and July 14 issues of The Criterion. Both conversations can also be viewed at www.CriterionOnline.com.) †

Installation Mass will be broadcast on TV, website and Catholic Radio Indy

Criterion staff report

Three events marking the beginning of Archbishop-designate Charles C. Thompson's ministry to the Church in central and southern Indiana will be held the last week of July.

At 5 p.m. on Thursday, July 27, Solemn Evening Prayer will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

This event is open to the public. Parking will be available across the street at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., and on the streets around the cathedral.

Archbishop Christophe Pierre, apostolic nuncio to the United States, will preside. Archbishop Thompson will

be the homilist. During the liturgy, a gift from the clergy of the archdiocese of a new miter, crosier, ring and pectoral cross for Archbishop Thompson will be blessed.

Archbishop Thompson will be formally installed as the seventh archbishop of Indianapolis during a 2 p.m. Mass on Friday, July 28, at the cathedral.

Due to the large number of people that need to be accommodated, seating for this Mass will be by invitation only, with the presentation of a ticket necessary in the narthex.

Those unable to attend the Mass will be able to watch it live on WHMB-TV40 in the Indianapolis metropolitan area, and on all cable and satellite networks throughout the archdiocese that carry the

television station.

Also, the television feed from the Mass will be streamed live on the Internet and can be watched by logging onto the archdiocesan website at www.archindy.org. Catholic Radio 89.1 FM and 90.9 FM, based in Indianapolis, as well as EWTN also plan to broadcast the installation Mass. Those who have free long distance and unlimited minutes on their cell phone can use Catholic Radio Indy's Audio Now app to listen to the Mass. Dial 641-552-5881.

Archbishop Thompson will celebrate Mass at 11 a.m. on Sunday, July 30, at Our Lady of Perpetual Help Church, 1752 Scheller Lane, in New Albany, in the southern region of the archdiocese. This Mass is open to the public.

For updates on Archbishop Thompson's schedule, visit www.archindy.org. †

Official Appointment

Effective July 14, 2017

Rev. Dennis Schafer, O.F.M., a member of the Franciscan Sacred Heart Province, St. Louis, Missouri, to associate pastor of Sacred Heart of Jesus and St. Patrick parishes in Indianapolis.

(These appointments are from the office of the Rev. Msgr. William F. Stumpf, Administrator of the Archdiocese of Indianapolis.) †

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Bishop selection process is prayerful, consultative and confidential

By Sean Gallagher

Archbishop Christophe Pierre, apostolic nuncio to the United States, announced on June 13 that Pope Francis had appointed Bishop Charles C. Thompson of Evansville, Ind., as the new archbishop of Indianapolis.

That announcement was the culmination of a months-long confidential process to select the seventh archbishop of Indianapolis and the 12th successor of the Servant of God Bishop Simon Bruté, the first bishop of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis.

It likely began shortly after Pope Francis, on Nov. 7, 2016, appointed

Cardinal Joseph W. Tobin, the previous archbishop of Indianapolis, to lead the Archdiocese of Newark, N.J.

The process of selecting bishops is guided by the Church's *Code of Canon Law*. Two retired bishops who served in Indiana

recently spoke with *The Criterion* about the experience of assisting the pope in selecting bishops.

Canon 377 requires the bishops of an ecclesiastical province to submit to the apostolic nuncio of their country at least once every three years the names of priests who, in their opinion, are qualified to serve as bishops.

An ecclesiastical province is made up of dioceses in a geographical region that includes an archdiocese. The five dioceses in Indiana make up the ecclesiastical Province of Indianapolis.

Canon 377 also notes that individual bishops can recommend potential bishops to the nuncio.

Bishop Gerald A. Gettelfinger, who served as bishop of Evansville from 1989 until his retirement in 2011, said that the bishops of Indiana would sometimes discuss potential bishops in their regular meetings.

"That does take place in provincial meetings," said Bishop Gettelfinger, who was previously a priest of the Archdiocese of Indianapolis. "Names are submitted, and then we each have a chance to raise issues about them."

Bishop Dale M. Melczek has participated in this process for more than 30 years, from the time he became an auxiliary bishop of the Detroit Archdiocese in 1982. He led the Gary, Ind., Diocese from 1992 until his retirement in 2014.

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"We knew that the Lord was relying on the Holy Spirit, using us as instruments to come up with those who would be successors of the Apostles in whatever role the Church required them to fulfill," said Bishop Melczek of submitting names of potential bishops to the Holy See. "We were really trying to discern who had not only the gifts to be wonderful priests, but also had leadership gifts and would, in turn, be shepherds of priests, religious and laypeople."

The process to select the leader of a specific diocese can be more complex, Bishop Melczek said, and requires more discernment.

"We really needed the gift of the Holy Spirit to help us understand the diocese, first of all, and the needs, challenges and opportunities of the diocese," he said, "and then to strive to know the gifts of either brother bishops who would be asked to come to lead a diocese, or a priest who might be able to step up."

Canon 377 requires a nuncio to seek the suggestions of several people when a specific diocese needs a new bishop. They include the other bishops of the province of the diocese and at least some members of the diocese's college of consultors, a group of priests of the diocese who advise the bishop and elect an administrator of the diocese when it has no bishop, unless the pope appoints an administrator.

Other members of the clergy and laity "outstanding in wisdom" may also be consulted, according to canon 377.

"In my years as bishop, the nuncios have consulted a pretty broad number of people," said Bishop Melczek. "Not only the bishops of the province, but often other bishops that they would suspect would have insight into the diocese."

Canon 377 also refers to the confidentiality in which the bishop selection process is to take place.

According to Bishop Melczek, there are several reasons for keeping the process secret.

"I don't think that we want to politicize something that we hold to be so sacred and spiritual," he said.

Bishop Melczek also noted as a motivation for secrecy the potential harm done to the public perception of a priest considered as a potential bishop or a bishop considered to lead a diocese, but who were not ultimately selected by the pope.

"I also think it would be unfair to bishops or priests who would ultimately be tapped by the Holy Father to know that they're engaged in that process, especially if they have a reason to decline the [appointment] for a very serious reason," he said. "If they had a reason to decline, that would put them under undue pressure."

Both Bishop Gettelfinger and Bishop Melczek said that prayer undergirds the consideration of human and pastoral qualities of a potential bishop and the state of a diocese in need of a new shepherd.

"Prayer was very much involved in that," Bishop Gettelfinger said. "We depended on the Holy Spirit to deal with the appointment of new bishops. The Holy Spirit has got to have a part in this."

"I would never want to approach a responsibility of giving my best advice to the nuncio without calling upon the guidance of the Holy Spirit," Bishop Melczek said. "I am a firm believer that we need to rely on the gifts and the wisdom of the Holy Spirit in our ministry, and certainly in something so important as giving our best advice to the nuncio."

After the nuncio has completed taking in the advice of various people in the Church of who might be best to lead a diocese, he submits a list of three names, called a "*terna*" to the Vatican's Congregation for Bishops, along with detailed dossiers on each man.

The bishops and cardinals from around the world who are members of that congregation consider the list, and may either make a recommendation of one of them to the pope or ask for a new *terna* to be developed.

The pope likewise may accept the recommendation of the congregation,

choose a man to lead a diocese on his own or ask for a new *terna* to be assembled.

When the pope does make his selection, though, it is the job of the nuncio or a member of his staff to inform the man chosen. This usually happens in a phone call that changes that man's life forever.

"It changed everything in my life," said Bishop Melczek of the phone call he received in 1982 informing him that St. John Paul II had selected him to serve as an auxiliary bishop in Detroit.

It was a bittersweet call for him, because he said that his vision of the priestly life and ministry was focused on serving

in parishes.

"I knew that, unless God would bless me with retirement, as he has, I would never be a pastor again," said Bishop Melczek. "And I had had my heart set on that."

Bishop Melczek was able to be a pastor of a parish again after he retired at 76. He continues in this ministry. Although he is now 78, he continues to serve as a parish pastor in the Gary Diocese.

"I firmly believe, and this is part of my spirituality, that we're always happiest and most at peace when we do what the Lord asks us to do," Bishop Melczek said. "And the Lord generally speaks to us through superiors and through the needs of our people."

"So I found peace in knowing that, if this is what the Lord wants for us through the will of the Holy Father, then that's what I should do. In his will is our peace." †



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OPINION



The Criterion

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Editorial



Pope Francis laughs as he greets young people associated with Catholic Action, a lay apostolate, during the Angelus in his studio overlooking St. Peter's Square at the Vatican on Jan. 29. (CNS photo/L'Osservatore Romano)

Laughter and humor: Good companions on our journey of faith

Life is a serious matter. So is living a life of faith.

But even Pope Francis knows that occasionally weaving laughter and humor into situations can be healthy for us—spiritually, emotionally and physically.

And those funny moments can lighten the mood and help put things in perspective as we continue, God willing, on our journey to eternal life.

During an address at the World Meeting of Families in Philadelphia in September of 2015, the Holy Father broke away from more serious topics to share some humor, saying, “Families quarrel ... sometimes plates can fly and children give headaches. I won’t speak about mothers-in-law.” The off-the-cuff comment drew hearty laughter from the thousands in attendance.

His humor and spontaneity helped tie in the challenges that families face today, and later in his talk to the fact that “perfect families do not exist.”

Pope Francis also playfully put on a red clown’s nose provided to him by a newly-married couple in November of 2013 in Rome. The husband and wife were members of the Rainbow Association Marco Iagulli Onlus, a charity that uses clown therapy to cheer up sick children, so the pope decided to “clown” along.

His actions demonstrated his sense of humor as well as his never-ending concern for children, especially those struggling with serious illnesses.

More recently, visitors to Pope Francis’ Santa Marta residence at the Vatican saw a sign posted on his door: “Vietato Lamentarsi,” which translated into English means, “No complaining allowed.”

According to several media reports, the red and white notice explains to visitors that “transgressors are the object of a syndrome of victimization,” which has as a consequence a lessening of a person’s sense of humor and of the capacity to solve problems.

Complaining in the presence of children, the sign adds, would lead to a double sanction.

To become the “best of yourself,” explains the text, “you have to concentrate on your own potential and not on your limits. Therefore, stop complaining and act to make your life better.”

The sign was the work of Italian psychologist and psychotherapist Salvo Noé, who gave it to Pope Francis after attending a general audience in June in St. Peter’s Square.

Though the pope promised to put the sign up on his office door, he thought it would look out of place in the Apostolic Palace and decided to instead put it up at Santa Marta.

Pope Francis has spoken more than once about the dangers of excessive complaining, and his gentle reminder—albeit with a strong dose of humor—is something many people in today’s world should appreciate and take to heart.

If the pope’s goal in the above examples was to get us to laugh, we believe we can share with him “mission accomplished.”

But we also believe our Holy Father’s mission in each case includes tying in the old adage that “laughter is the best medicine,” especially where some of life’s challenges grip us.

We have learned much during Pope Francis’ four years as universal shepherd of the Church.

We have read encyclicals and papal exhortations about joy, mercy, love and discipleship. We have seen a pope who takes to heart our faith’s mission of evangelization and also embraces the lonely, the disabled and all men and women, no matter their walk of life.

And we see a shepherd who realizes that laughter and humor are good companions to have on our journey of faith.

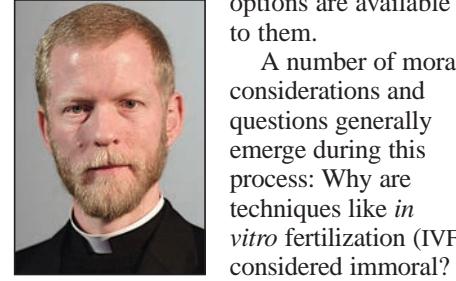
Seriously.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

Considering the options for infertile couples

When Catholic couples experience trouble getting pregnant, they often seek medical help and begin to research what options are available to them.



A number of moral considerations and questions generally emerge during this process: Why are techniques like *in vitro* fertilization (IVF) considered immoral?

What approaches will the Church allow us to try? What does our infertility mean, spiritually and personally, in the face of our fervent but frustrated desire for a baby?

When a couple, after having non-contraceptive sexual intercourse for a year or more, begins to investigate whether there are issues related to infertility, some medical professionals simply encourage them to turn to the infertility industry and try IVF or a related technique like artificial insemination.

These approaches, however, raise a host of moral concerns, including that they substitute an act of “production” for the act of marital self-giving, allow a third party outside the marriage to become the cause of the conception, often require masturbation, and may result in significant “collateral damage,” including embryo destruction, embryo freezing and disruptive effects on a woman’s physiology from the powerful super-ovulatory drugs used during the procedures.

It can be helpful to keep in mind a particular “rule of thumb” for determining whether a procedure is morally acceptable: treatments that *assist* the marital act are permissible, while those that replace, or substitute for, the marital act raise serious moral objections. The ideal approach to resolving infertility involves identifying the underlying causes (endometriosis? fallopian tube blockage? problems ovulating? etc.) and addressing those causes so that marital intercourse can now result in a conception.

While this may seem sensible and even obvious, many obstetricians and gynecologists today do not offer much more than a cursory workup or exam prior to recommending that the couple approach a fertility clinic and employ their services to produce a baby via IVF. Couples ought instead to look into techniques that can methodically diagnose and heal the underlying reasons for infertility, like FEMM (Fertility Education and Medical Management, femmhealth.org) pioneered by Dr. Pilar Vigil, or NaProTechnology (Natural Procreative Technology), led by Dr. Tom Hilgers of the Pope Paul VI Institute (www.popepaulvi.com). Both are obstetrics and gynecology doctors who are Catholic with great track records in helping to resolve underlying infertility issues and helping couples to conceive naturally.

NaPro has been around a little longer and employs a range of approaches which may include, for example, hormonal modulation

of menstrual cycle irregularities; surgical correction of fallopian tube damage or occlusions; fertility drugs to help a woman’s ovaries to release eggs; Viagra or other approaches to address erectile dysfunction; correcting penile structural defects such as hypospadias; addressing premature ejaculation; using NFP (natural family planning) to observe naturally occurring signs of fertility during the woman’s cycle to time intercourse; using LTOT (low tubal ovum transfer), in which eggs are retrieved and transplanted into the uterus or fallopian tube at a point likely to result in fertilization following the marital act; and surgical resolution of endometriosis.

Hilgers has formed and trained a number of other physicians who work as independent NaPro technology specialists in the U.S. and abroad. FEMM is building a similar network.

On the other hand, a number of other widely available techniques, instead of *assisting* the marital act, end up *replacing* it with another kind of act altogether, namely, an act of “producing” or “manufacturing” children in laboratories.

These techniques—like IVF, intracytoplasmic sperm injection (ICSI), artificial insemination, hiring a surrogate to carry a pregnancy, and cloning—obviously raise serious moral objections.

In some cases, a couple’s infertility will end up being irresolvable. Even as a husband and wife face the grief and sorrow of not being able naturally to conceive children of their own, they can still realize their paternal and maternal desires in other meaningful, fruitful and loving ways.

For example, they may discern a call to adopt a child, providing a mom and a dad to someone whose parents have died or felt that they could not care for the child. They might decide to become a camp counselor or a school teacher, or provide temporary foster care to a child in crisis, generously taking on an authentic parenting role. They may become a “Big Brother/Big Sister” to youth in the community who yearn for a father or mother figure in their lives.

Although these solutions do not take away all the grief, they are a means by which God helps to draw good out of their situation. By these means, couples are challenged to “think outside the box” and enter into the mysterious designs of God within their marriage.

By stepping away from a desire to conceive and raise biological children of their own, couples facing irresolvable infertility can discover new and unexpected paths to marital fruitfulness, paths that bring great blessings to others, and that can lead to abiding joy and marital fulfillment.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

The brave who serve our country are also following their conscience, reader says

In his June 30th “Making A Difference” column, Tony Magliano seems to be trying to justify his being a conscientious objector.

While I believe he doesn’t need to justify himself because he was following his conscience, I also believe he shouldn’t put himself above the Church and her position on just wars. He might even agree with the Church if it was his son or daughter who was in danger of being beheaded by ISIS.

He also seems to indicate that all the military are evil people with their guns and bombs.

Magliano needs to realize that if it were not for all the military who have fought in all the wars with guns and bombs defending freedom, he would be living in a country where he is not free to be a conscientious objector.

Boosting the morale of those fighting doesn’t seem so bad to me. I think he should apologize for the tone of his column. America is the land of the free because of the brave who followed their conscience.

Mary Badinghaus
Lawrenceburg

Pro-life groups welcome ruling to let U.S. doctor examine baby

NEW YORK (CNS)—The national director of Priests for Life in New York welcomed a London court's



Fr. Frank Pavone

decision allowing a U.S. doctor to go to England to examine a 10-month-old terminally ill British infant at the center of a medical and ethical debate.

The baby, Charlie Gard, was born with mitochondrial DNA depletion syndrome,

which causes progressive muscle weakness, brain damage and respiratory or liver failure. It is typically fatal.

The baby's parents, Chris Gard and Connie Yates, lost their legal battle to keep Charlie on life support and to then take him home to die. They also were denied permission to take the baby to the United States for evaluation and possible treatment. The couple had raised \$1.8 million through fundraising efforts to cover the cost.

Doctors at London's Great Ormond Street Hospital said transferring the baby to a U.S. hospital would prolong his suffering. On July 14, England's High Court ruled he could be examined by Dr. Michio Hirano of Columbia University.

"News that an American doctor with experience in treating Charlie's disease will travel to the U.K. to examine him is certainly welcome," Father Frank Pavone said. News reports on July 17 said Hirano, a neurologist, had arrived in London and a second U.S. physician, who has not been identified, also will be allowed to examine the infant.

Hirano has treated other children



Supporters of the parents of Charlie Gard demonstrate outside England's high court in London on July 13. Charlie's parents, Connie Yates and Chris Gard, petitioned the court to allow them to travel with their terminally ill child to the United States for medical treatment. The court denied their request but ruled that a U.S. doctor who specializes in the baby's condition can travel to England to examine the child. (CNS photo/Andy Rain, EPA)

suffering from the same extremely rare condition that Charlie has, and he has stated he thinks there is a 10 percent chance that Charlie's condition could improve.

"Ultimately, the decision about further treatment should be made by Charlie's parents in consultation with the doctors they choose, and not by any court," Father Pavone said in a statement.

"Where there's life, there's hope," the priest said, "and we will continue praying for Charlie and his parents."

Pope Francis called for respecting the wishes of a terminally ill child's parents to accompany and care for their child "until the end." A Vatican spokesman said on July 2 that the pope has been following "with affection and emotion" the events concerning the baby.

President Donald J. Trump also has followed the case. In a July 3 tweet, he expressed his support for the Gard family, writing: "If we can help little #CharlieGard, as per our friends in the U.K. and the pope, we would be delighted to do so."

Marjorie Dannenfelser, president of the Susan B. Anthony List, said in a July 6 statement that Charlie's parents "understand that the odds are against him, but like all great parents, they are not only willing but are anxious to take

those odds and fight for the life of their child.

"Quoting Wesley J. Smith at *First Things*, 'Whose baby is Charlie Gard, anyway?' That is the crucial question," she said. "And what follows, who has the right to determine his 'care'? We put 'care' in quotes here because what the British government insists [what] it must do cannot be called 'care.'"

The parents "want to truly care for their child in the way only parents can. They love him in a way an institution—a hospital and government—cannot," said Dannenfelser.

She called it "dangerous utilitarianism" for Charlie's parents not being allowed to put their baby in the care of those who do not see such "parental love in action as an act of futility."

A petition urging the hospital to allow the baby to be taken to the United States was signed by more than 350,000 people. †

[The parents] want to truly care for their child in the way only parents can. They love him in a way an institution—a hospital and government—cannot.'

— Marjorie Dannenfelser, president of the Susan B. Anthony List



BORDER

continued from page 1

she had been enslaved by a gang, and then ended up being treated like a criminal as she sought refuge in the U.S., the bishop wrote. He also wrote about a devoted Texas parishioner named Rosa, who in addition to long hours volunteering, works long hours caring for people with disabilities as well as cleaning houses to raise her family alone after her husband was deported.

"Aura is your neighbor! Aura is your sister!" Bishop Seitz wrote, and when it comes to Rosa, he asked: "Who can deny that our community would be diminished without the faith, hard work and contributions of Rosa and her family?"

He said moments of encounter with such migrant brothers and sisters can provide opportunities for conversion, but

he lamented that instead, people keep going about their old ways of seeing the world, with indifference, including an indifference toward God.

"This growing indifference toward God seems to exist side by side with a growing coldness toward the poor and suffering, as if they did not exist," he wrote.

Bishop Seitz said that even though the immigration system is broken and has not been fixed in large part because "elected leaders have not yet mustered the moral courage to enact permanent, comprehensive immigration reform," migrants should not be the ones paying the price.

"Still, migrants are treated, as Pope Francis says, as 'pawns on the chessboard of humanity.' Their labor and talents are exploited, but they are denied the protections of the law and are scapegoated for our social and economic ills," he wrote.

He praised the work of border communities in welcoming the stranger, and says places such as his diocese, are filled with "heroic individuals, families, pastors, religious, parishes and institutions that spend themselves in service to migrants and refugees" feeling conflict, hunger and persecution. They also advocate for "just laws and against the militarization of our border," he wrote.

As the pastor of a border community, he said, he asks God to help him console, denounce injustice and

announce redemption.

"I am pastor of a diocese divided by walls and checkpoints that separate individuals from loved ones. I am bishop of a flock frightened by the flashing lights of police cars in the rearview mirror, who wonder if this family outing or that drive home from work will be the last," he wrote. "I am [a] spiritual father to thousands of Border Patrol and ICE [Immigration and Customs Enforcement] agents, who put their lives on the line to stem the flow of weapons and drugs and those who carry them."

"Many agents are troubled in conscience by divisive political rhetoric and new edicts coming from Washington, D.C.," Bishop Seitz added. "I am a citizen of a community where children worry whether mom or dad will be there when they return from school."

Migrants, he wrote, are not just seeking a better life, "but life itself."

He asked for compassion and solidarity with migrants, and says the Church "must not remain on the sidelines in the fight for justice."

To migrant brothers and sisters, he said: "We stand with you!"

"As your bishop, I pledge my commitment to stand with you in this time of anxiety and fear. I promise to hear you, celebrate with you, break bread with you, pray with you and weep with you," he wrote. "You possess a dignity that no earthly law or court can take away. Your families enrich our community and strengthen our parishes. Your perseverance, dedication and enthusiasm for a better future renew our hope."

Bishop Seitz announced he is establishing the Sonador Fund to offer

financial assistance to children of migrant families so they can attend Catholic schools in the El Paso Diocese.

The Catholic Church, he wrote, considers itself a mother to all, and therefore no human being can be illegal in her eyes, he wrote. He encouraged parishes to become places of prayer, study and dialogue on the issue, "where Catholics can get involved in the work of building a more humane border through education and advocacy."

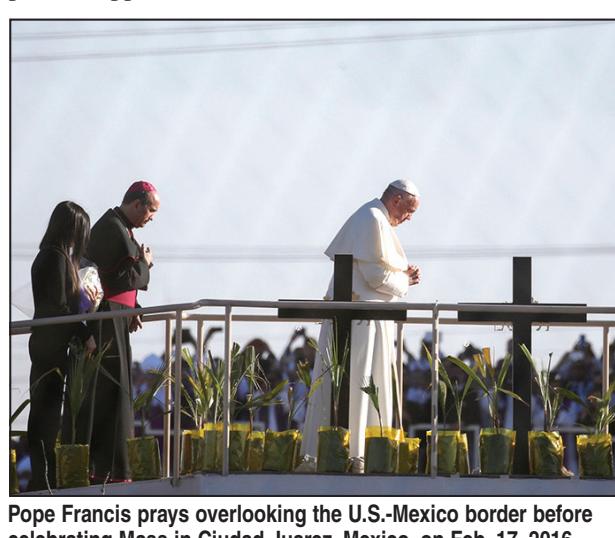
"We must continue to denounce the evil of family separation, the militarization of our border communities, for-profit immigrant detention, the mistreatment of asylum seekers and the disparagement of our Muslim brothers and sisters," he said.

He encouraged others to learn from the work and culture of border communities.

"Our border is beautiful, rich in history and culture, faith and natural wonder. This is a place where people of many cultures, languages and nationalities coexist and thrive," Bishop Seitz said.

"I invite young people, volunteers, attorneys and other professionals to spend time with us in service opportunities available through our many Church and community organizations," he concluded. "The voice of border communities must be taken into consideration in the shaping of border enforcement policies and in debates on immigration reform. Let us reject a mindset of hostility and work together in generous cooperation for the common good."

(To read Bishop Mark J. Seitz's pastoral letter, "Sorrow and Mourning Flew Away," go to www.bordermigrant.org. †



Pope Francis prays overlooking the U.S.-Mexico border before celebrating Mass in Ciudad Juarez, Mexico, on Feb. 17, 2016.

Events Calendar

For a list of events for the next four weeks as reported to
The Criterion, log on to www.archindy.org/events.

July 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, followed by reflection by Father Joe Moriarty, 6 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

July 24-28

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Earthkeepers Vacation Bible School**, ages 4-10, songs, games, snacks, crafts, Bible stores, \$10 per child. Register by July 19, 317-546-4065 or vickiadang@yahoo.com.

July 25

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar**, session one of eight, 7-8:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

July 26

Bent Rail Brewery, 5301 Winthrop Ave., Indianapolis. **Theology on Tap Catholic Speaker Series: "Life and Faith,"** Joe Reitz presenting, 7 p.m., free admission, food and drink available for purchase, registration not

required. Information: www.indycatholic.org/indytot/ or mkinast@archindy.org.

July 29

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog Roast and Indoor Yard Sale**, 9 a.m.-3 p.m., pulled pork dinners with sides \$6.50, raffle, door prizes, silent auction, cake walk. Information: 812-849-3570.

July 29-30

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Festival**, Sat. 5-9 p.m., Sun. 11 a.m.-5 p.m., chicken dinner, lunch stand, music, kiddie land, big money and grand raffles, county store, beer gardens. Information: 812-576-4302.

July 30

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 10 a.m.-4 p.m. CT, fried chicken dinner, big raffle, handmade quilts, silent auction, baked goods and crafts, bingo, cake wheel, children's rides and games. Information: 812-843-5143.

August 1

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday,

seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar**, session two of eight, 7-8:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

August 2

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

August 4

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Joseph Schaedel presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.
SS. Peter and Paul Cathedral

chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian St., Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

August 4-5

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Summer Festival**, Fri. 7-11 p.m., Sat. 11 a.m.-10 p.m., home-cooked meals, raffle, games, bingo, Monte Carlo on Fri. (\$20 per person). Information: 317-485-5102.

August 5

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis.

Hearts and Hands of Indiana

House to Homes Dinner and Fundraiser, benefiting housing rehabilitation efforts near St. Anthony Parish, 6-10 p.m., door prizes, silent auction, audience games, \$100 ticket allows two people entrance, dinner and drinks. For information and tickets, contact Amanda Langferman, 317-353-3769, alangferman@heartsandhandsindy.org or www.heartsandhandsindy.org/houses-to-homes.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**,

Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Terre Haute Helpers of God's Precious Infants,

7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

August 6

St. Bernard Parish, 7600 Hwy. 337 N.W., Depauw. **Picnic and Raffle**, 10 a.m.-3 p.m., country fried chicken and ham dinners, homemade noodles and pies served in an air-conditioned dining room until 2 p.m., carry out available, drawing for \$10,000 with only 300 \$100 tickets, silent auction, games for kids and adults, 50/50 raffle, gun raffle, handmade quilts, games of chance, live music 11 a.m.-1 p.m.. Information or ticket purchase: 812-347-2326 or SaintBernardCatholicChurch@gmail.com.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish Picnic**, 10 a.m.-4 p.m. CT, soup, food, quilts, music, games. Information: 812-357-5533. †

VIPs

Daniel and Carole (Flays) Ruse, members of St. Malachy Parish in Brownsburg, will celebrate their 50th wedding anniversary on July 29.

The couple was married at the former Holy Trinity Parish in Indianapolis on July 29, 1967. They have three children: Julie Foust, Rebecca Wilkins and Eileen Wrinkle. The couple also has seven grandchildren. †

All Saints Parish to host art exhibit featuring Blessed Virgin Mary

All Saints Parish in Dearborn County is hosting an exhibit of images of the Blessed Virgin Mary titled, "Mary of Nazareth: Child of God, Mother of Jesus and Spouse of the Spirit."

The exhibit, which includes images from Saint Meinrad Seminary and School of Theology in St. Meinrad and the University of Dayton in Dayton, Ohio, will be on display at two upcoming festivals in the Batesville Deanery faith community.

Those interested may view the exhibit from 5 p.m.-9 p.m. on July 29 and 11 a.m.-6 p.m. on July 30 on All Saints' St. Martin campus, 8044 Yorkridge Road, Guilford, and from 5 p.m.-9 p.m. on Aug. 12 and 11 a.m.-6 p.m. on Aug. 13 on All Saints' St. Paul campus, 9798 N. Dearborn Road, Guilford.

The exhibits are free but will be featured in facilities that are not handicap accessible. For more information, call 812-576-4302. †

Two Benedictine sisters in Ferdinand with archdiocesan ties to celebrate jubilee

Benedictine Sisters Linda Bittner, left, and Betty Drewes with the Sisters of St. Benedict in Ferdinand, Ind., in



Sr. Linda Bittner, O.S.B.

the Evansville Diocese—who both have ties to the Archdiocese of Indianapolis—will celebrate the 50th anniversary of their monastic profession on Aug. 5 at Monastery Immaculate Conception in Ferdinand.

Sister Linda and Judy entered Monastery Immaculate Conception in 1965, and professed their monastic vows in 1967.

Among her many ministries through the years, Sister Linda taught at St. Luke the Evangelist School in Indianapolis and St. Joseph School in Corydon.

Sister Betty is from Brookville. In the archdiocese, she served as director of spirituality at Benedict Inn Retreat & Conference Center in Beech Grove.

The Jubilee Mass will be held at 1 p.m. in the monastery church. A reception for family and friends will follow in the monastery. †



Sr. Betty Drewes, O.S.B.

All are invited to join in the celebration, meet the Catholic Radio staff and catch up on all that's new at Catholic Radio Indy.

RSVPs are requested so enough food can be ordered. RSVP by calling 317-870-8400 or e-mailing jim@catholicradioindy.org. †

Providence Sisters schedule annual used book sale at St. Mary-of-the-Woods

A used book sale will be held at Linden Leaf Books at Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from July 29-Aug. 7.

The store is open 10 a.m. to 4 p.m. Monday through Friday, and 10 a.m. to 3 p.m. on the weekend.

Book categories include hardbacks,

paperbacks, spirituality, Bibles, novels, history, children's books, gardening, health and crafting.

Items are not pre-priced. Rather, donations will be accepted. All proceeds from the sale will benefit the Sisters of Providence mission and ministries.

For more information, call 812-535-2947 or log on to ProvCenter.org. †

A Retrouvaille (pronounced retro-vi with a long I, meaning "rediscovery") weekend for marriages in crisis will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Aug. 11-13.

The weekend offers the chance to rediscover yourself, your spouse and a loving relationship in your marriage. Tens of thousands of couples headed for divorce have saved their marriages by attending

the weekend and follow-up sessions.

Retrouvaille is not a spiritual retreat, sensitivity group, seminar, or social gathering.

To learn more about the program or to register for the weekend and follow-up post-weekend sessions in Indianapolis, visit the website at www.retrouvaille.org, e-mail RetrouIndy@gmail.com or call 317-489-6811 for confidential registration information. †

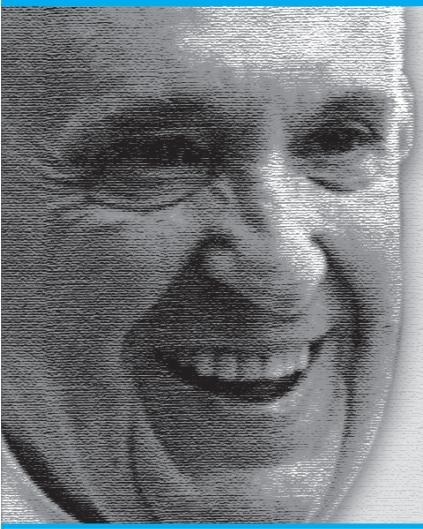
Well-known speakers to present at free Fatima conference in Iowa on Oct. 12

An Our Lady of Fatima 100th anniversary conference will be held at Grand River Center, 500 Bell St., in Dubuque, Iowa, from 8 a.m.-5 p.m. Central Time on Oct. 14.

The conference will feature speakers Relevant Radio personality Drew Mariani,

executive director of the World Apostolate of Fatima (also known as the Blue Army) David Carollo, Dr. Peter Howard of Heroic Families, and Msgr. Eugene Morris of the Pontifical College Josephinum.

The event is free with RSVP by Oct. 7. Go to kcrd-fm.org for info, registration. †



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Reality, dialogue, commitment needed to address migrants' needs

Pope Francis has not been shy—or silent—in expressing his concern for the care of peoples who regrettably do not find in their countries adequate conditions of security and subsistence, and are compelled to migrate to other places.

In a recent letter to Blanca Alcalá, president of the Latin American and Caribbean Parliament, the pope congratulated Latin American leaders for their efforts to help make life more dignified for migrants and their families.

"From the title of your meeting, 'High Level Parliamentary Dialogue on Migration in Latin America and the Caribbean: Realities and Commitments towards Global Compact,' I would like to highlight three words, which invite reflection and work: reality, dialogue and commitment," the pope said. Pope Francis then offered brief reflections on each of these three concepts.

"First, reality. It is important to know the reason for migration and what characteristics it presents in our continent. This requires not only analysis of this situation from 'the study desk,' but also in contact with people, that is to say with real faces. Behind every emigrant, there is a human being

with a history of his own, with a culture and ideals. Aseptic analysis produces sterile measurements; on the other hand, a relationship with a person in the flesh helps us to perceive the deep scars that he carries with him, caused by the reason, or the unreason, of his migration."

For Pope Francis, and for Catholic social teaching, the dignity of the individual person always comes first. Human beings are not statistics or commodities. They are not aliens or strangers, but our sisters and brothers all made in God's image and likeness. The pope urged Latin American leaders to ensure that all agreements and security measures are examined from direct experience, observing whether or not they conform to reality. "As members of a large family," the pope said, "we must work to place the 'person' at the center," and to ensure that a person "is not a mere number or an abstract entity, but a brother or sister who needs our help and a friendly hand."

The second concept Pope Francis speaks about is "dialogue."

"Dialogue is indispensable in this work. One cannot work in isolation; we all need each other. We have to be capable of leaving behind a throwaway

culture and embracing one of encounter and acceptance. Joint collaboration is necessary to develop efficient and equitable strategies for the reception of refugees.

"Achieving a consensus between the parties is a craft, a meticulous, almost imperceptible task, but essential for shaping agreements and regulations. All elements must be offered to local governments as well as to the international community in order to develop the best pacts for the good of the many, especially those who suffer in the most vulnerable areas of our planet.

"Dialogue is essential to foster solidarity with those who have been deprived of their fundamental rights, as well as to increase willingness to accommodate those who flee from dramatic and inhuman situations."

The pope is not in a position to work out the details of agreements among nations and peoples about the treatment of migrants, but he insists that such "agreements and regulations" cannot be crafted in humane ways that serve the common good unless migrants are seen as human beings with faces and unless genuine dialogue takes place.

Finally, Pope Francis reflected on "commitment" as the third essential concept.

"In order to respond to the needs of migrants, commitment is needed from all parties. The problem of migration in Latin America and throughout the world is serious. We cannot dwell on the detailed analysis and the debate of ideas, but the work is enormous, and we need men and women of good will who, with their concrete commitment, can respond to this 'cry' that rises from the heart of the migrant. We cannot close our ears to their call."

Pope Francis' letter urges national governments to assume their responsibilities to all those residing in their territories, and reaffirms the commitment of the universal Church, through the presence of the local and regional Churches, "to responding to this wound that many brothers and sisters of ours carry with them."

Finally, the pope implored the intercession of the Holy Virgin. "May she, who also experienced migration in the flight to Egypt with her family, keep and sustain you with her maternal care."

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

Diálogo, compromiso y realidad como elementos necesarios para abordar las necesidades de los inmigrantes

El papa Francisco nunca se ha cohibido ni ha evitado expresar su preocupación frente al cuidado de las personas que lamentablemente no encuentran en sus países de origen condiciones adecuadas de seguridad y de subsistencia, y que se ven obligadas a emigrar a otros lugares.

En una carta reciente enviada a Blanca Alcalá, presidenta del Parlamento Latinoamericano y Caribeño, el papa felicitó a los líderes latinoamericanos por su esfuerzo para contribuir a ofrecer una vida más digna a los inmigrantes y sus familias.

"Del título de su encuentro [Alto Nivel sobre Migración en América Latina y el Caribe: Realidades y Compromisos rumbo al Pacto Mundial] me gustaría destacar tres palabras, que invitan a la reflexión y al trabajo: realidad, diálogo y compromiso," expresó el Santo Padre. Seguidamente, el papa planteó unas breves reflexiones acerca de cada uno de estos tres conceptos.

"En primer lugar, la realidad. Es importante conocer el porqué de la migración y qué características presenta en nuestro continente. Esto requiere no sólo analizar esta situación desde 'la mesa de estudio,' sino tomar contacto con las personas, es decir con rostros concretos. Detrás de cada emigrante se encuentra un ser humano con una historia propia, con una cultura y unos

ideales. Un análisis aséptico produce medidas esterilizadas; en cambio, la relación con la persona de carne y hueso, nos ayuda a percibir las profundas cicatrices que lleva consigo, causadas por la razón o la sinrazón de su migración."

Para el papa Francisco, así como para la doctrina social católica, la dignidad de la persona individual es lo primero. Los seres humanos no son estadísticas ni mercancía; no son seres extraños ni extranjeros, sino nuestros hermanos y hermanas hechos a imagen y semejanza de Dios. El papa exhortó a los líderes latinoamericanos a cerciorarse de examinar desde la perspectiva de la experiencia directa, todos los acuerdos y medidas de seguridad, para verificar que se ajusten a la realidad. "Como miembros de una gran familia—destacó el papa—debemos trabajar para colocar en el centro a la 'persona'; ésta no es un mero número ni un ente abstracto sino un hermano o hermana que necesita sentir nuestra ayuda y una mano amiga."

El segundo concepto del cual habla el papa Francisco es el "diálogo."

"En este trabajo es indispensable el diálogo. No se puede trabajar de forma aislada; todos nos necesitamos. Tenemos que ser capaces de pasar de una cultura del rechazo a una cultura del encuentro y

de la acogida. La colaboración conjunta es necesaria para elaborar estrategias eficientes y equitativas en la acogida de los refugiados.

"Lograr un consenso entre las partes es un trabajo 'artesano,' minucioso, casi imperceptible pero esencial para ir dando forma a los acuerdos y a las normativas. Se tienen que ofrecer todos los elementos a los gobiernos locales como también a la Comunidad internacional, a fin de elaborar los mejores pactos para el bien de muchos, especialmente de los que sufren en las zonas más vulnerables de nuestro planeta.

"El diálogo es fundamental para fomentar la solidaridad con los que han sido privados de sus derechos fundamentales, como también para incrementar la disponibilidad para acoger a los que huyen de situaciones dramáticas e inhumanas."

No le corresponde al Papa dilucidar los detalles de los convenios entre los países y los pueblos en cuanto al tratamiento del inmigración, pero insiste en que no es posible plantear tales "acuerdos y normativas" de una forma que sea humana y que atienda al bien común, a menos que se considere a los inmigrantes como seres humanos con rostros propios y a menos que se estable un diálogo genuino.

Por último, el papa Francisco reflexionó acerca del "compromiso" como el tercer concepto fundamental.

"Para dar una respuesta a las necesidades de los emigrantes, se requiere el compromiso de todas las partes. El problema de la migración en Latinoamérica y en todo el mundo es serio. No podemos quedarnos en el análisis minucioso y en el debate de ideas, sino que nos apremia dar una solución a esta problemática. El trabajo es enorme y se necesitan hombres y mujeres de buena voluntad que, con su compromiso concreto, puedan dar respuesta a este 'grito' que se eleva desde el corazón del emigrante. No podemos cerrar nuestros oídos a su llamado."

La carta del Papa Francisco exhorta a los gobiernos nacionales a asumir su responsabilidad para con todos aquellos que residen en sus respectivos territorios y reafirma el compromiso de la Iglesia Católica a través de la presencia de iglesias locales y regionales para "responder a esta herida que llevan consigo tantos hermanos y hermanas nuestros."

Por último, el papa imploró la intercesión de la Santa Virgen María. "Ella, que también vivió la emigración huyendo a Egipto con su esposo y su Hijo Jesús, los cuide y sostenga con su ayuda maternal."

(Daniel Conway es integrante del comité editorial de The Criterion.) †

ADOPTION

continued from page 1

It was a decision made simpler by the fact that Cara was then a social worker for KidsFirst Adoption Services in Indianapolis. Through KidsFirst, the couple adopted then-10-month-old Victoria, who is now 12.

After a few years, a friend encouraged Cara to look into adoption through the foster care system. The Bachs attended lessons and became certified to be foster parents.

"Shortly after that, we got the call about the twins," says Josh. "They were just a couple days old."

Enter Amelia and Frances, African-American twins now 6-years-old. Their birth parents had terminated their parental rights, so the infants were immediately up for adoption. Within 13 months, Amelia and Frances were officially "Bachs."

After about two-and-a-half years, the couple decided they "wanted to give back" to the foster care system.

'We hope we made a good impact'

"Someone had fostered our little girls [for a few days], so we decided we would do that for one, maybe two [children]," says Cara.

They fostered one girl for about a week, and then another girl for about nine months.

"That was a hard one," Cara admits of the second experience. "We just fell in love with her. Our girls fell in love with her. She wasn't available for adoption, but the [social worker] thought the case was

headed in that direction."

When the case went before the court, however, the judge ruled to return the girl to her birth parents.

"That was heartbreaking for us," says Cara. "Josh was just like, 'God has a plan, and we just have to trust in that,' but I was mad, because she didn't go back to a safe place."

Despite the heartache, says Cara, "We felt like we gave her a really good, loving, stable home, and we hope we made a good impact. We loved her with all our might, and now we're just her prayer warriors. At least she has that."

The Bachs next became foster parents to a boy for a few months, then decided they "were done."

But just in case the girl they fostered for nine months came back into the system, they kept themselves on the available list for one more year.

'He had other plans'

Then they received an e-mail about another little girl who was available for adoption.

"I was like, 'Yeah, sure, throw our hat in the ring,'" Cara recalls. "And we actually got a call back."

"And then they said, 'Oh, by the way, she's got a sister.' We looked at each other like, 'That would be five! Five girls!'"

The Bachs met with the case management team. Within the week, they received a call that they were accepted as foster parents on the adoption track.

All five girls "get along fabulously," Cara says. "They fight and tattle-tell just like any other siblings, but they're protective of each other. I just can't imagine them not all being together."

"We look back on it, and it's so funny how God kept making sure we had that door open. And we never would have done five, but he had other plans."

The Bach's newest daughters, who must remain anonymous until the adoption is complete, have been with the family for more than a year. They provide a fourth ethnicity to the Bach household.

'Let's help out, right in our backyards'

And that is why St. Joan of Arc is such a wonderful parish for them, says Cara.

"The parish is so diverse," she comments. "We had the twins, and we didn't want to be the one family that walked into church and everyone was looking at us. When we walked into St. Joan of Arc, Victoria whispered, 'Mom! There's people that look like us!'"

Cara notes that the school is the same way, with "a lot of adoptive families, and a lot of foster families, too."

Such support is not surprising, given the Church's pro-life stance and adoption's pivotal role as a pro-life option for women considering abortion.

Yet Cara and Josh envision a Church that does even more to promote adoption as a pro-life cause.

"It seems like there's only two choices [for women in an unplanned pregnancy]: I can either have an abortion, or I can



On April 19, Josh Bach, top, looks on while his wife Cara, right, shows one of their adopted daughters, Amelia, a scrapbook detailing the adoption of another of their adopted daughters, Victoria, from Russia.

Bishop's visit helps Myanmar community feel at home

By Katie Rutter

For some, the ability to confess their sins and receive forgiveness in their native tongue was a blessing beyond expression.

"I'm really, really happy," Paul Hnin related, struggling to find the English words to express his joy. "We can get confession, we can attend [in] our language ... really happy."

Resettled in Indianapolis as refugees, half a dozen families from Myanmar (formerly Burma) have made St. Barnabas Parish their spiritual home. All members of the ethnic group known as the Chin tribe, these families speak a very specific dialect that distinguishes them even from other southeast Asian nation tribes.

"I think that they're excited to be here; we're excited to have them," related Msgr. Anthony Volz, pastor of St. Barnabas Parish, "but we have to work double-time to overcome the language barrier."

All of the families at St. Barnabas are internationally recognized refugees who fled Myanmar during a decades-long conflict between its oppressive military junta and rebels opposing the government.

Some saw violence and killing firsthand, some spent years in refugee camps in neighboring Thailand before being resettled in America. Very few, if any, of these refugees were able to learn English before being sent to their new home.

Upon arrival in the United States, these Chin families were unable to find Catholic liturgies in their own dialect. Even efforts to connect the group with other Myanmar refugees at nearby St. Mark the Evangelist Parish or St. Pius X Parish, both in Indianapolis, did not bridge the language barrier. The groups at these parishes largely belong to a different tribe and speak a different language. The

St. Barnabas Chin community remained isolated in their struggle to keep the faith.

"My parents, they teach me [the Catholic faith] when I was small," Hnin said, explaining why he attends St. Barnabas even when the liturgies are in English. "I cannot speak English, but I want to pray the rosary, I want to go to church, I want to get Communion."

An opportunity to better meet the needs of this group came this summer. Members of the community learned that a leader from their home country, Bishop Lucius Hre Kung of the Hakha diocese in Myanmar, was willing to visit the parish for a month and minister to its members. The leadership at St. Barnabas agreed to host the bishop in its rectory, provide space for celebrations and facilitate the visit.

"After arriving, I feel at home for the wonderful hospitality and wonderful arrangement and all this," Bishop Hre Kung said with a huge smile.

From the moment of his touchdown in Indianapolis on June 17, the bishop kept a dizzying schedule. The Chin community held a welcoming celebration at St. Barnabas just hours after his arrival. They also invited other Myanmar refugees from St. Mark the Evangelist and St. Pius X to a Mass with the bishop, then hosted a farewell dinner as Bishop Hre Kung's time in Indiana drew to a close.

In addition to these large gatherings, Bishop Hre Kung celebrated Mass nearly every day, met with parish staff and performed home visits. Several families brought infants to him for baptism, and the bishop estimated that "almost all" of the community came to him

for confession.

"He's the last to come in at night," laughed Msgr. Volz.

Before he boards the plane for the approximately 20-hour flight back to Myanmar, Bishop Hre Kung plans to visit Chin communities in Kentucky,



Ma Aye, a refugee from Myanmar, prays during the Mass concelebrated by Bishop Lucius Hre Kung at St. Barnabas Church on July 9. (Photo by Katie Rutter)



Bishop Lucius Hre Kung of the Diocese of Hakha in Myanmar, left, baptizes Bernadette Ngun, the child of two Myanmar refugees, on July 7 during the bishop's visit to St. Barnabas Parish in Indianapolis. Ngun is held by her mother Monica Shwe, while family friend Robert Hram Hei looks on. (Photo by Patty Cain)

Tennessee, North Carolina and Kansas. He will leave the United States on Aug. 8.

"We are naturally very religious people, so wherever Chin [people] go they form community," Bishop Hre Kung explained. "They would like to remain Catholic. [It is a] very important part of their life."

One of the bishop's priorities was to help local staff plan to better serve the Chin families. He and many community members said that some Catholics were abandoning the faith in favor of attending local Protestant churches that offer services in their language.

"Some people have been going to Baptist fellowship [events]," related Augustin Zam, who acts as a catechist for the group, "[Now] the bishop is here, so a lot of people are coming back to the Church."

"I understand English so I can go to English [Masses]," explained Francis Van Par Kap Lian. "For me, [it] is OK. But my wife, [the] language problem is [a] struggle for her."

The staff at St. Barnabas also facilitated a meeting between Bishop Hre Kung and Msgr. William F. Stumpf, archdiocesan administrator, to make the archdiocese aware of this new need and request pastoral guidance. When the bishop communicated that about 20 children of Chin families wanted religious education, Msgr. Volz and pastoral associate Patty Cain met with the leadership of the parish elementary school to discuss how to fulfill the request.

"St. Barnabas has always been very welcoming," said Cain. "That's been the epitome of what we've done since day one. We're really not doing anything out of the ordinary of what we're called to do as Catholic disciples of Christ."

The parish agreed to continue to provide space for the community to meet for fellowship and catechesis in the Chin language. The bishop himself hinted that he desired to send a priest who speaks their dialect if it could be arranged at some point in the future.

"We all need a home, a faith home and a place to live," said Msgr. Volz. "We want to provide a home that's loving and caring."

For the bishop's final Mass at St. Barnabas, he concelebrated a Sunday liturgy with Msgr. Volz for the entire St. Barnabas parish community. As parishioners streamed out of the doors, English- and Chin-speaking members alike stopped to shake his hand, welcome him and thank him for coming.

"America has a loving and missionary and compassionate community," Bishop Hre Kung related. "Now accepting the strangers according to the word of Jesus, it's very wonderful, and I really admire all this. So may God bless the Church in America and the country itself."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



Martin Via Ling, left, Joseph Cungbik and Joseph Aung Aung, all refugees from Myanmar, pray the Our Father during Mass at St. Barnabas Church on July 9. (Photo by Katie Rutter)



The Myanmar community at St. Barnabas Parish poses for a photograph on July 9 with a bishop visiting from their home country, Bishop Lucius Hre Kung of the Diocese of Hakha, and Msgr. Anthony Volz, the parish's pastor. (Photo by Katie Rutter)



The small Apparition Oratory is located on the lower level of the Shrine of Our Lady of Good Help in Champion, Wis. The statue of Mary is on the spot where the Blessed Virgin appeared to Adele Brise in 1859. The crypt also contains a collection of crutches left behind by people who came to pray at the shrine and left no longer needed their crutches. (Photo by Elizabeth Granger)



The 2010 Fatima Grotto, on the grounds of the shrine, is dedicated to the sanctification of Catholic families and the protection of children. (Photo by Elizabeth Granger)

Wisconsin shrine draws people for its peace, healing

By Elizabeth Granger

Special to *The Criterion*

CHAMPION, Wis.—A booming “Welcome!” greets visitors to the National Shrine of Our Lady of Good Help, an otherwise quiet haven of hospitality and hope and healing in the countryside some 20 miles northeast of Green Bay.

It belongs to Dan Drossart, 78, a volunteer who’s got a personal story that involves the shrine and his booming



Adele Brise died in July 1896 and is buried near the entrance to the lower level at the Shrine of Our Lady of Good Help.

(Photo by Fred Granger)

voice, and he isn’t one bit bashful about telling it.

Five years ago, a stroke silenced Drossart. “I thought my last mission in life was to come out here,” he told God. “How am I going to be a tour guide if I can’t talk?”

That night, he cried himself to sleep. “And when I woke up, I could talk.”

Not all that surprising to Drossart. He’s been visiting the shrine since 1944, when he was 6 and his parents took him. They told him about his crippled uncle, who’d been injured in an accident and had been walking only with the help of crutches for more than 10 years. The adults were all frequent visitors.

“One day, they went downstairs and they prayed,” Drossart said. “When it was time to go, my uncle took his crutches, walked across the room, and set them down, saying he didn’t need them anymore. And he walked home to Green Bay, 21 miles away.”

The uncle’s crutches are still at the shrine, along with others left there by pilgrims who no longer needed them.

“The power of prayer is so, so strong,” Drossart said simply.

It’s a belief people have had about this site for more than 150 years.

It started in 1859 when the Blessed Virgin Mary appeared to Adele Brise, a 28-year-old Belgian immigrant who’d moved to Wisconsin with her parents. “I am the Queen of Heaven,” the vision said, and she instructed Brise to teach local children about the faith.

Brise did. Her father built a small chapel at the site of the vision.

By 1871, there was a chapel, a school and a convent, all of wood. When the Peshtigo forest fire swept through the area that October, locals gathered in the chapel, with their farm animals, and prayed the rosary all night. Rain put out the fire, saving the chapel, school, convent and five acres of land consecrated to the Virgin Mary.

“The fire burned everything in its path,” said Corrie Campbell, communications coordinator at Our Lady of Good Help. The shrine area, she said, was a “sea of emerald green in this wasteland of ashes.”

The Peshtigo fire destroyed more than 2,400 square miles (1.5 million acres) and claimed 1,200 to 2,400 lives. It’s the worst forest fire in American history. The Great Chicago fire, on the same day, destroyed 3.3 square miles, killed an estimated 300 people, and left more than 100,000 homeless.

For most of its history, the site’s miracles were known only by locals. In 2010, after a two-year investigation, the apparition that inspired the shrine was formally approved by Bishop David L. Ricken of Green Bay. The designation as a national shrine came in 2016. It’s the only Marian apparition in the United States approved by the Church.

“Our prayers are through Mary to Jesus,” Campbell explained. “We ask for

her help, to have her intercede for us.”

She continued, “We don’t profess to be glitzy. The substance of what is felt here is what draws people. That healing feeling, that peace. That’s what keeps people coming back.”

According to Campbell, last year 130,000 people visited. Within the next five years, the number is expected to exceed 500,000 annually. The shrine invites visitors “to grow their relationship with Mary on their personal journey to a deeper relationship with her Son, Jesus.”

The shrine is being upgraded to accommodate the growing number of visitors. Its biggest day of the year is the Feast of the Assumption of the Blessed Virgin Mary on Aug. 15. An outdoor Mass will be celebrated at 11 a.m.

The Apparition Chapel on the first level, the Apparition Oratory (known as the crypt) on the lower level, and the grounds are open from 7 a.m.-7 p.m. every day of the year. Mass, as well as confession, is offered daily. And Drossart often leads the rosary at 10:30 a.m.

(Elizabeth Granger is a freelance writer and member of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese. The National Shrine of Our Lady of Good Help is located at 4047 Chapel Drive, Champion, WI, 54229. For more information, call 920-866-2571 or visit the website at www.shrineofourladyofgoodhelp.com.) †

Aspiring religious delay entry to pay off debt; Laboure Society offers help

WASHINGTON (CNS)—For some aspiring priests and religious, the biggest obstacle to pursuing their vocation is student debt.

Because many religious orders do not accept members with outstanding debts, 42 percent of individuals discerning religious life in the U.S. are barred from formation because of their student loans, according to the Labouré Society, a nonprofit based in St. Paul, Minn., that helps people in this situation raise funds to pay off their loans.

According to multiple studies by the Center for Applied Research in the Apostolate (CARA) at Georgetown University, one in three people seeking to enter religious life carries student debt, which on average amounts to about \$28,000. For Andrew McCullough, an aspiring Dominican, that number was \$20,000.

McCullough studied mechanical engineering at the University of Washington in Seattle and moved to Washington, D.C., last fall to be near the Dominican community he hoped to join. The plan was to work off his loans for a year, then begin his novitiate this fall.

After some difficulty finding a job, McCullough realized he would have to delay entry another year, until fall 2018. He

currently sells insurance.

“Something about [St. Thomas] Aquinas’ spirituality and his being both kind of a mystic and an intellectual, having a profound sanctity, a real profound holiness, but also a great mind really attracted me” to the order, McCullough told Catholic News Service (CNS).

McCullough said that until recently, the Dominicans’ Eastern province was able to take on a certain amount of student debt, but because of an influx in vocations, the province can no longer afford to pay off entrants’ loans.

A 2012 study by CARA found that seven in 10 of the religious communities where more than three aspirants had educational debt reported turning someone away because of debt. In the same study, 80 percent of those communities asked someone to delay their application because of debt.

For this story, CNS reached out to every Catholic seminary and religious community in the Archdiocese of Washington to learn their policies on student debt. Most did not respond.

Paulist Father Frank DeSiano, director of formation for his order, told CNS that the Paulist Fathers will pay new members’

outstanding debt once they are ordained.

“We just consider this one of the things you have to do to make it possible for people not only to enroll in seminary, but to support them in their present and their past life,” he said. “We’re not likely to change this. Now if we had 10 guys with \$100,000 in debt maybe it would be a different story.”

A spokesman for the Jesuits’ Northeast province said that the Jesuits also are able to pay off entrants’ loans once they are ordained.

For aspirants with greater debts, the Labouré Society’s intensive fundraising program can help individuals raise about \$45,000 over six months.

Aspirants are trained in ethical fundraising and strive to meet certain goals along with their classmates each week. In the end, each aspirant tries to raise the same amount, even if they owe more or less.

Dominican Brother James Mary Ritch, an alumnus of the Labouré Society, owed \$60,000 after earning his bachelor’s degree in biology and master’s in neuroscience.

Brother James Mary said the weekly goal of 15 letters, 30 phone calls and five face-to-face meetings with donors was daunting at times.

“It’s a difficult road, but it’s well worth it because it solidifies your commitment to the religious community, talking to various people from different backgrounds who say, ‘Wow, you’re going to raise that much money? That’s ridiculous! Why don’t you just get another job, or why don’t you work a few more years?’ But you want to give your life to the religious community rather than sticking it out for a few more years,” he said.

Brother James Mary professed simple vows two years ago and is working this summer at the Franciscan Center, a soup kitchen in Baltimore. He takes courses at the Dominican House of Studies in Washington during the school year.

The Labouré Society is currently making monthly payments on his student loans, and next year will pay off his loans in full.

“I want to be a priest of Jesus Christ,” Brother James Mary said. “That’s what I think God wants, and that’s what I want. If that means being a pastor or a professor, then he’ll give me the grace and the opportunity, and I have to keep saying yes.”

(For more information on the Labouré Society, visit labouresociety.org.) †

We are the champions!

Scecina, Ritter and Cathedral all bring home state titles

By John Shaughnessy

Every sports season begins with the hope of creating bonds that will last, and experiencing moments of joy and success.

Sports seasons also become marked by the hard work, passion and commitment of teammates and coaches who strive together to achieve shared goals.

And if a team is fortunate, all the time, effort and sacrifice bind its members in a special way, connecting them far beyond the last game they share together.

In the rare moments, some teams and their fans also get to experience the thrill of a state championship—an experience that three Catholic high school teams in the archdiocese savored this spring.

On June 10, the softball team of Father Thomas Scecina Memorial High School in Indianapolis won the Class 2A Indiana High School Athletic Association (IHSAA) state championship, as the Crusaders beat the team from Elwood High School 6-2.

On June 16, the baseball team of Cardinal Ritter Jr./Sr. High School in Indianapolis earned the Class 2A state championship, with the Raiders cruising to a 10-4 win over the team from Wapahani High School.

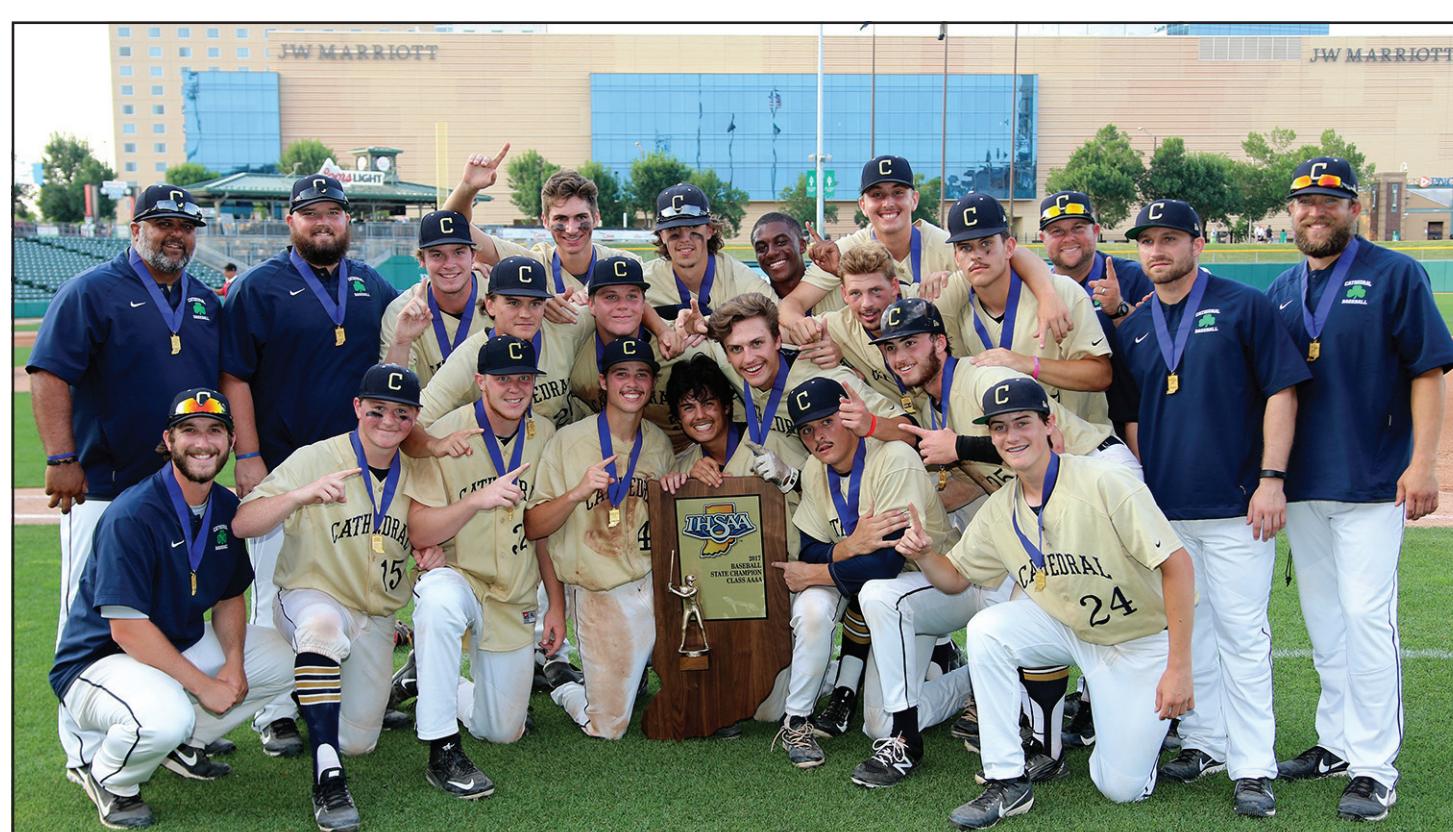
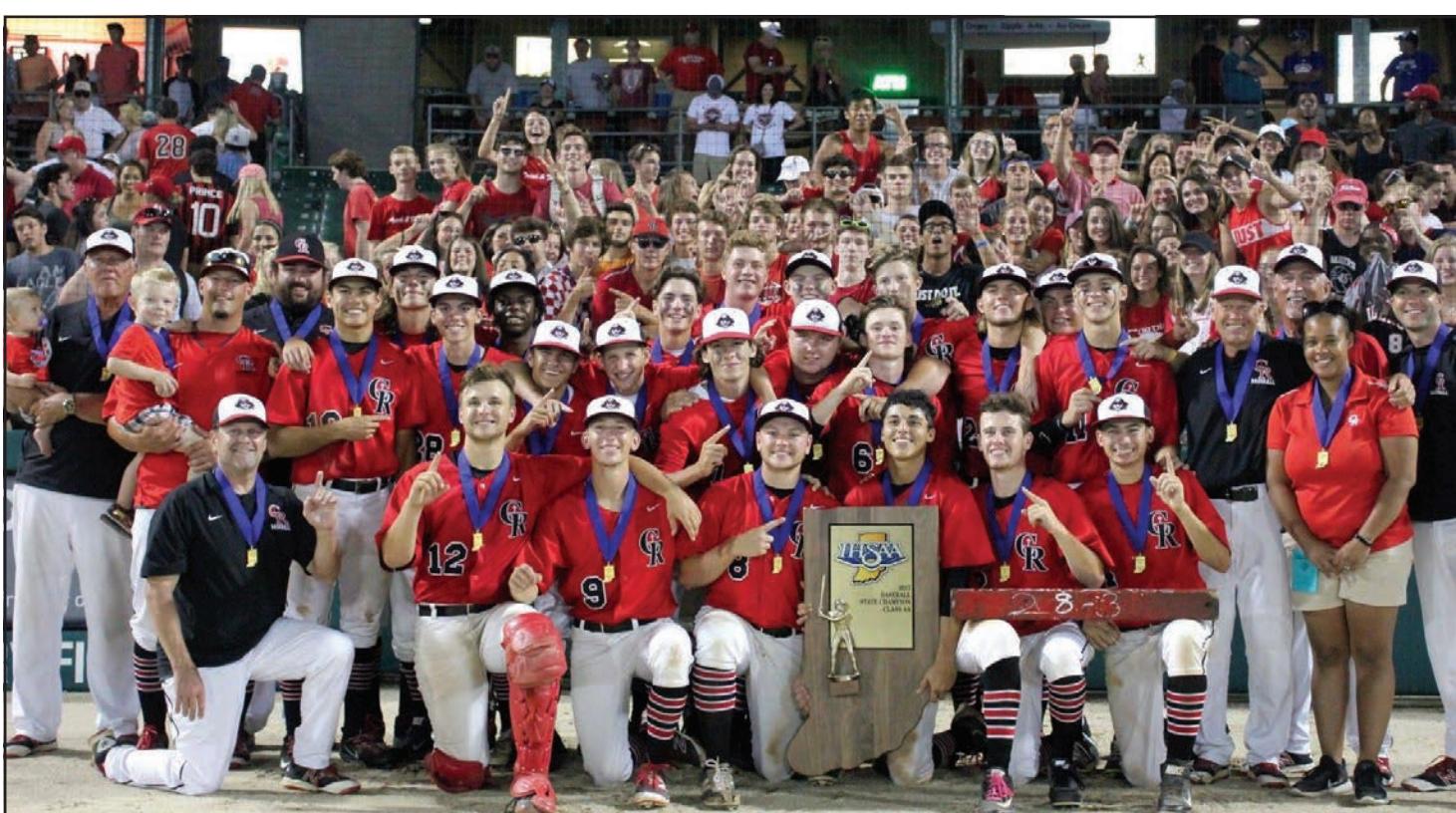
And on June 17, the baseball team of Cathedral High School in Indianapolis won the Class 4A state championship, capping a perfect 29-0 season with a dramatic 4-3 win in extra innings against the team from Penn High School.

Scecina senior Rachel Cox also received the IHSAA's Mental Attitude Award in Class 2A softball, while Ritter senior Blake Malatestinic earned the Mental Attitude Award in Class 2A baseball. †

At right, the baseball team of Cardinal Ritter Jr./Sr. High School in Indianapolis poses on June 16 with its trophy after earning the Class 2A state championship with a 10-4 win over Wapahani High School. (Submitted photo)



The softball team from Father Thomas Scecina Memorial High School in Indianapolis shows off its Class 2A state championship trophy on June 10 after beating Elwood High School 6-2. (Submitted photo)



The baseball players and coaches of Cathedral High School in Indianapolis are all smiles on June 17 after capping off a perfect 29-0 season by beating Penn High School 4-3 to win the Class 4A state title. (Submitted photo)

From the Editor Emeritus/John F. Fink**Father Kino was one of our country's greatest missionaries**

Jesuit Father Eusebio Francisco Kino has long fascinated me. His statue is in Statuary Hall in the U.S. Capitol for the state of Arizona.



He wasn't Spanish as you'd expect from his name, but rather an Austrian from the Italian Tyrol. His original name was Kuhn, with Kino being the Spanish equivalent.

As a member of the Jesuit's German province, he distinguished himself in the study of mathematics, cartography and astronomy. He taught mathematics at the University of Ingolstadt. However, he wanted to be a missionary, and his superior sent him to North America.

He arrived in Mexico in 1681 and taught in Mexico City. While there, he published a book about his observations of a comet.

From 1683 to 1685, he served in a mission in Baja California. At that time, scholars taught that Baja California was an island. Father Kino was the first to establish that it actually is a peninsula.

Then, from 1687 until his death

24 years later, he worked in the vast territories in northern Sonora in Mexico and southern Arizona, New Mexico and California. During that time, he founded scores of towns and cities.

Professor Herbert Bolton of the University of California called him "the most picturesque missionary pioneer of all North America—explorer, astronomer, cartographer, mission builder, ranchman, cattle king, and defender of the frontier."

He organized and made more than 50 expeditions as he and his comrades explored the country in the old West. No one has ever calculated the thousands of miles he must have traveled on horseback. He traveled 30 to 40 miles a day, including stops to preach and baptize the Indians.

He is credited with baptizing 4,500 Pima Indians. He opened trails that are roads today. He kept careful journals of his travels and observations, and his papers are preserved in the Huntington Library in San Marino, Calif.

Father Kino's maps were the most accurate of the time. One of the maps he produced in 1705 covered an area 200 miles east-to-west and 250 miles north-to-south. His maps and several books he wrote brought him fame in Europe.

He also began 19 cattle ranches in southern Arizona and northern Mexico. He introduced European grains and fruits. Wheat culture in California began with a handful of seed he sent across a desert to a Yuma chief who had once befriended him. A mission he began in 1698 was famed for its fields of wheat, herds of cattle, sheep and goats.

He built the original Church of San Xavier del Bac outside of Tucson, a popular tourist stop today. (I've been there.) However, he did not build the elaborate church that stands there now. It was built between 1783 and 1797, and still serves Indians in the area.

Father Kino died on March 15, 1711 at age 66 while on one of his travels, with a calfskin as a mattress and his pack saddle for a pillow.

He was surely one of the greatest missionaries this country has ever known. He preceded St. Junipero Serra, the founder of the California missions, by some 82 years.

(*John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled How Could This Church Survive? with the subtitle, It must be more than a human institution.*) †

In Light of Faith/Katie Daniels**Questions for vocational discernment**

It was a hot, sunny day in early September and the lawn around me was a sea of colorful banners and signs advertising debate clubs and ultimate frisbee teams. Like many college freshmen, I was overwhelmed by the sheer number of clubs at the annual student activity fair.

I was also a little overenthusiastic: I signed up for any club that promised free pizza, including the student-run Catholic newspaper. Although I'd never written for a school paper, it seemed like a very collegiate thing to do. (Along with eating all that free pizza, of course.)

But that was just choosing a club. For young people today, discerning our vocation and taking steps toward it can feel overwhelming. As we graduate from school, find jobs and start families, the difficulty finding work and the alienating effect of technology only worsen the problem.

Pope Francis articulates another issue that compounds the problem: "The horizon consists of options that can always be reversed rather than definitive choices," he writes. "Young people refuse to continue on a personal journey of life, if it means giving up taking different paths in the future: 'Today I choose this, tomorrow we'll see.'"

At least in my corner of the world, we've got so many choices open to us that we can easily be paralyzed in front of all of the options. It's a much bigger version than a college student fair, and the stakes feel a bit higher.

More than ever, young people need a framework to help us determine our vocations. But amid what Pope Francis calls the "noise and confusion" in the world, how do we figure out what we're called to do?

During college, the best advice I received on how to think about vocation was that my vocation wasn't really about me at all. At the Jesuit university I attended, students weren't asked, "What are your skills?" but instead, "How will you use your skills to serve others?"

A well-known Boston College theology professor, Father Michael Himes, best articulates this other-centered framework for thinking about vocation. In his "Three Key Questions" talk, Father Himes asks young people to consider three questions: What gives you joy? Are you good at it? Does anyone need you to do it?

While young people around the world have different challenges and experiences, we share the same restlessness: a desire to live our lives fully and well. These three fundamental questions get to the heart of our restlessness. By thinking of vocation as self-gift, suddenly the horizon of endless options narrows. We can move forward with purpose and pour our energy into concrete actions.

By my second year of writing for the newspaper, I had started wondering if writing was more than just an extracurricular activity. Could I do it after graduation? Father Himes' third question immediately came to mind. Catholic writers like Dorothy Day model a way to channel faith and writing into service to others, drawing public attention to social injustices through their writing. Maybe there was a way forward for me here, too.

The Church doesn't tell young people what their specific vocations are. But it can be a compass, guiding and accompanying us on our journey of discernment. By framing the search for vocation in terms of self-gift and love, the Church can help young people "recognize and accept the call to fullness of life and love" as we go forward with courage and make our choices with love.

(Katie Daniels is a recent graduate of Boston College and is pursuing a journalism fellowship in Washington, D.C. To join the conversation, e-mail inlightoffaith@catholicnews.com.) †

Cornucopia/Cynthia Dewes**There are very good reasons for staying in an organized religion**

Religion is not popular in our society these days. Organized religion, that is, such as Methodists, Presbyterians,



Catholics. Anything else which is labeled "spiritual" is OK, from intellectual voodoo to meditative postures to contemplation of grass or whatever is at hand.

But this is being snooty. Many perfectly sincere people are truly gaining spiritual insights from sources other than organized religion. Not to mention that everyone in organized religion isn't necessarily gaining much spiritual insight, either. But don't get me started.

The problem is, once the religious underpinnings of a society are gone, so are many of its values and ways of experiencing life. One example of this is the attitude toward marriage. What used to be thought of as a sacramental union between a man and a woman, with God as a third partner, has become less meaningful.

The relationship, which used to involve lifelong commitment, the raising of a family, and reciprocal involvement with the wider community, has almost disappeared. Now it's a piece of paper, a

legal contract or something done to please our parents. And any resulting children are secondary to the desires of many of these parents.

Along with this attitude often comes the belief that sex without love involved is not only OK, but also what's expected before confining oneself to one partner. And also along with this is the idea of minimal respect for the human body.

Because religion says that humans are made in the image of God, respect for the human body is paramount. As a result, the dead were treated carefully and their bodies given respectful burial. Soldiers even collected their dead companions with whatever care they could, and tried to give them last rites.

Cheating on tests and assignments has become prevalent in many schools. What used to be considered wrong is now expedient. If the student can a) get a higher grade or b) get into a certain college or c) receive some other reward, why not cheat? What harm would it do? Simply put, the end now justifies the means in many cases.

The idea of honor created by religious faith has eroded. The "sense of sacred honor" so revered by patriots and poets was based on wanting to earn God's favor by being "honorable," i.e. following God's will. Now it

seems more often to involve prevailing over others with the power of force.

The selfishness of such behaviors is evident. But then, selfishness used to be deemed wrong, too. Self-gratification, and the more instant the better, is now the motivating factor for many people.

It is admirable that so many folks today are searching for spiritual insight. They long to "find themselves" and feel verified, to feel they have a purpose and are useful in this world. That's what we all want.

And I believe that's available in the Catholic Church and organized religion. If others could get past our genuflecting, making the sign of the cross and repeating litanies, maybe they would understand that these things are manifestations of the very qualities they seek: Spiritual connection with a higher power, reverence, pleas for support.

We shouldn't be critical of another's "spirituality." Sit on the floor and chant "Ohm," or pray the rosary or listen for God in the wind, whatever works for you. Meanwhile, I'm sticking with the Catholic Church.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Evangelization Outreach/Ken Ogorek**Who are these 'people of good will?' They acknowledge much for us**

Church documents often mention "people of good will." When Catholics worship we sing the ancient prayer "Glory to God in the highest, and on earth peace to people of good will."



What is a person of good will? Here are three thoughts:

People of good will acknowledge the uniqueness of the human person.

While our uniqueness gives us no right to lord it over the rest of creation in a wasteful or cruel way, only the human person is created in the image and likeness of God.

Each human person enjoys unearned dignity, deserving unconditional love and a foundational respect. Whether we like or admire a person can be a separate, but related matter.

A person of good will sees humanity's unique place in the context of creation, working to honor each human person as

well as the rest of creation in ways proper to both respectively.

A person of good will acknowledges that goodness isn't a majority rule proposition.

The playwright Ibsen observed "The majority is never right until it does right."

A person of good will realizes that on matters of principle—versus matters of preference like "What flavor of ice cream is the best?"—the fact that she or he thinks an action is good has little ultimate bearing on whether it actually is good.

People of good will collaborate with others in discerning what is good and true based on various factors such as historical wisdom, natural law and the fruit that specific deeds tend to bear. This can be challenging, but it's safer than making morality overly vulnerable to group dynamics.

People of good will acknowledge the importance of freedom.

Part of being created in God's image and likeness means being endowed with a free will. Coercion should generally be

avoided.

Conversely, we are responsible for decisions we freely make. The fact that our wills often need a bit of fine-tuning is evident in that even people of good will at times tend to think, say and do what they shouldn't—as well as failing to capitalize on opportunities to do, say and think good things. A person of good will takes the both/and approach of refining her or his will while working with others for the common good.

This column isn't a comprehensive treatment of what it means to be a person of good will. Maybe it'll be a conversation starter about humanity, goodness and liberty.

May all people of good will collaborate to help make our earthly journey peaceful and our eternal life heavenly.

(This column originally appeared in The Indianapolis Star. It is reprinted with permission. Ken Ogorek is archdiocesan director of catechesis. E-mail him at kogorek@archindy.org.) †

Sixteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 23, 2017

- Wisdom 12:13, 16-19
- Romans 8:26-27
- Matthew 13:24-43

The Book of Wisdom provides the first reading for this weekend's Mass. Wisdom is the name not only of this book of the Old

Testament, but of an entire set of writings in it. Collectively, its purpose is to convey the wisdom that can come only from God in human language and for situations in human life.

Always important as backdrop in reading the Wisdom literature, or in reading any Scripture for that matter, is the admission that humans are limited by their very nature. We cannot understand everything. We cannot see everything. Even what we see at times, and perhaps more often than not, is distorted and blurred.

We need God. We simply cannot survive without divine wisdom. God offers this in the revealed Scriptures.

This weekend's reading salutes God, the almighty, the perfect and the perfectly just and all knowing. The reading is highly poetic and lyrical, almost as if it were a hymn.

Marvelous for us, this supreme, perfect God assists us despite our limitations. We have nothing to want or to fear if we listen to God, the source of all wisdom.

St. Paul's Epistle to the Romans is the source of the next brief reading, the second lesson for this weekend's Liturgy of the Word.

Stressed here are our weakness and our limitations. Even our prayers are weak, handicapped by our sinfulness and selfishness all too often. God, however, supplies. As disciples of Jesus, born again in his life, we speak with the life and strength of the Holy Spirit.

For the last reading, the Church presents a parable from St. Matthew's Gospel, using agricultural imagery. At the time of Jesus, the planting and growing of crops, or the keeping of

herds, was the most common livelihood. This familiar story of the sower who planted good seed in his field would have been understood by all who heard the Lord speak.

Jesus says that the story resembles the kingdom of God. Each component, the landowner, the slave, the enemy, and so on, fit into the overall picture.

To recall the story, at night, an enemy comes and sows the seeds of weeds in the landowner's field, tended by the slaves. In time, both grain and weeds come forth.

One is good, the other bad. God will separate the good from the bad. He will decide.

Another parable follows. It is the story of a mustard seed, which is extremely small. Although only a small seed, it has the potential of life and growth. In time, it becomes a great tree.

Finally, Jesus gives the Apostles a special and much more detailed lesson. He explains the parable of the good seed and the weeds.

Reflection

The first step in learning about Christianity is to accept the Church's doctrine of original sin and its effects upon all people. God created everyone and vested free will in each. Some use this will to be loyal to God; others choose disloyalty. The devil tempts us to sin.

So, in God's creation, people divide between saints and sinners, blossoming plants or weeds. The devil sows seeds of the weeds.

In the end, God will right all wrongs. Justice will prevail. In the meantime, it is required of us to realize that faith is a seed within us, planted by God. We must nourish it and protect it.

We can allow and assist the seed within us to grow to maturity, which is personal sanctity and final reward with God in heaven. Or we can reject God.

We have our free wills. We can choose to be faithful to God or not.

God's kingdom is filled with life and reward, but it is not foisted upon us. God does not compel us against our will.

We must choose God, but we often endure life among the weeds. †



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My Journey to God

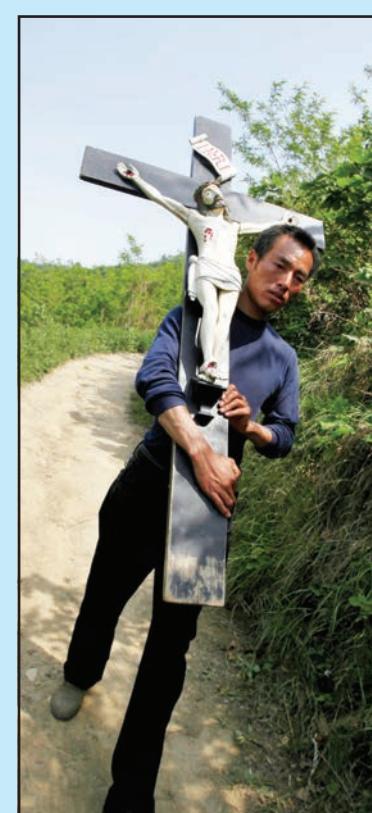
Crosses

By Stephanie Kilpatrick

How He must yearn
For His Love to be returned.
Unceasingly giving
Unceasingly at His fullest
Unceasingly hoping
Unceasingly watching for a turn in His direction.
Some slight indication
That one has noticed
And says, 'thank you'
And says, 'I Love You'
And walks towards Him to accept His embrace.

Can our pain be more easily shouldered,
The pain of indifference of another
The pain of insignificance to another
The pain of rejection by another
Through empathy with Him
And the cross He bears
As the cross we bear?
And isn't it Love
Unceasingly given?

(Stephanie Kilpatrick is a member of St. Joan of Arc Parish in Indianapolis. In this 2013 file photo, a Chinese Catholic carries a crucifix during a pilgrimage in the Shaanxi province of China.) (CNS photo/Wu Hong, EPA)



Daily Readings

Monday, July 24

St. Sharbel Makhluf, priest
Exodus 14:5-18
(Response) Exodus 15:1b-6
Matthew 12:38-42

Tuesday, July 25

St. James, Apostle
2 Corinthians 4:7-15
Psalm 126:1b-6
Matthew 20:20-28

Wednesday, July 26

SS. Joachim and Anne, parents
of the Blessed Virgin Mary
Exodus 16:1-5, 9-15
Psalm 78:18-19, 23-28
Matthew 13:1-9

Thursday, July 27

Exodus 19:1-2, 9-11, 16-20b
(Response) Daniel 3:52-56
Matthew 13:10-17

Friday, July 28

Exodus 20:1-17
Psalm 19:8-11
Matthew 13:18-23

Saturday, July 29

St. Martha
Exodus 24:3-8
Psalm 50:1b-2, 5-6, 14-15
John 11:19-27
or Luke 10:38-42

Sunday, July 30

Seventeenth Sunday in
Ordinary Time
1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77, 127-
130
Romans 8:28-30
Matthew 13:44-52
or Matthew 13:44-46

Question Corner/Fr. Kenneth Doyle

Church is still waiting for Vatican's formal pronouncement on Medjugorje

Q What is the current official response of the Church to the reported apparitions at Medjugorje? (Virginia)



A As I write this answer in July 2017, the Church still awaits a formal pronouncement from the Vatican on the authenticity of the alleged appearances of Our Lady at Medjugorje in Bosnia-Herzegovina. The most recent clue as to what that final decision might say comes from comments made by Pope Francis to journalists on the papal plane as he returned to Rome from Fatima in May.

The pontiff said that, while investigations into the original reported apparitions in 1981 should continue, he has personal doubts that Mary continues to appear to the "seers." (Three of the six young people who claim to have seen Our Lady in 1981 say that she continues to appear to them each day, while the other three assert that Mary now appears to them once a year.)

The Church's investigations have been long and comprehensive. From 1982 to 1990, first a local diocesan commission and then a Yugoslavian bishops' panel looked into the matter before deciding that they could not confirm that the supposed appearances were authentic. Beginning in 2010, another commission established by Pope Benedict XVI looked further into the claims; that commission has not yet issued a public report.

Meanwhile, thousands of pilgrims continue to flock to Medjugorje each month with clear spiritual benefit—including, for some, the restoration of faith and return to the sacraments after many years away. Pope Francis acknowledged this in his recent remarks on the plane, saying, "The spiritual fact, the pastoral fact, that people go there and are converted, the people who meet God, who change their lives ... cannot be denied."

For that reason, Pope Francis recently appointed the archbishop of Warsaw-Praga as his personal envoy to Medjugorje to study the pastoral needs of the townspeople and the pilgrims.

Q One month from now, I will turn 90 years old. What determines when it is best for a person not to attend Sunday Mass?

I have macular degeneration and cannot follow the scriptural passages in the *Missal* or follow the words to the hymns. My legs are very weak from vascular problems, and I have fallen several times.

Our church is consistently cold for me, even when I wear a jacket. (Last Sunday, it was 55 degrees outside, and the air conditioning was on.)

I still love going to Mass, and my wife can still do the driving, but for future reference, I would appreciate the Church's thinking. (Ohio)

A The Church's *Code of Canon Law* recognizes that the obligation to attend Sunday Mass can be lifted for "grave cause" (#1248.2). Illness, or the need to care for the sick, have traditionally been seen as qualifying reasons—particularly when combined with the frailty of advanced age.

If anything, we tend to be too scrupulous in this regard. Regularly, I see people with illnesses jeopardize themselves and others by following what they perceive to be their obligation to be in church on Sunday—and similarly for the elderly in hazardous weather.

In your own situation, I don't think the macular degeneration excuses you—since you can listen, with profit, to the scriptural readings and the hymns.

But the vascular issue is a different story—that could lead, and apparently has led, to dangerous falls.

So be generous to yourself in your judgment: You might be better off staying at home and praying right where you are—perhaps watching the Mass on television.

There is, though, no substitute for the spiritual strength which comes from holy Communion, so why not ask your pastor to designate an extraordinary minister of holy Communion (perhaps your wife) to bring Communion to you at home?

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ABSHIER, Kathleen M., 85, St. Malachy, Brownsburg, July 6. Mother of Dana, Jerry and Tom Abshier. Sister of Bernadette Herbstreit, Marian Waddell and Joseph Kieffer, Jr. Grandmother of six. Great-grandmother of four. Great-great-grandmother of two.

ALDRIDGE, Mildred, 92, St. Joseph, Shelbyville, July 4. Mother of Rick and Stephen Aldridge. Sister of Lois Brown and Robert Stroup.

BECKMAN, Mary Gayle, 82, St. Pius X, Indianapolis, July 2. Mother of Mary Patricia Smith, Joseph Andre, Timothy and William Joseph Jr. Sister of Florence Bisig, Doris Ann Colgate and Joan Hellmann. Grandmother of two.

BEDEL, Christopher G., 49, Holy Family, Oldenburg, July 3. Son of Ferdinand and Marjorie Bedel. Brother of Mary Laudick, Jeanie Portis, Benson, Dan, Francis, John, Joseph and Michael Bedel. Uncle of several.

BRAUN, Leola K., 87, Most Sacred Heart of Jesus, Jeffersonville, June 14. Wife of Frank Braun, III. Mother of Cynthia Banet, Donna Gibson, Deborah, Gloria, Daniel and Timothy Braun. Sister of Roberta Garrett, Frances Hess, John, Patrick and V. Jude Walter. Grandmother of seven. Great-grandmother of four.

CRAIG, Marie (Eldridge), 87, St. Lawrence, Lawrenceburg, July 4. Mother of Regina Tremain, Sheila Wills, Anita and Virginia Gaines, Arthur, David, Shannon and Thomas Craig. Sister of Faye Eldridge. Grandmother of 13. Great-grandmother of eight.

DAUGHERTY, Dorothy J., 89, St. Vincent de Paul, Bedford, July 5. Mother of Rosetta Hawkins, Juanita Root and Charles Cooper. Grandmother of seven. Great-grandmother of 13. Great-great-grandmother of two.

FAITH, Mary Kay, 65, St. Augustine, Jeffersonville, May 26. Wife of James Faith. Mother of Melissa Kay Mattingly and Nick Hampton. Daughter of Francis Schwartz. Sister of Susan Shaughnessy, Linda Vittitow and Edward



Nobel prayers

A member of the Australian Tibetan community places a candle near a banner during a candlelight vigil for the Chinese Nobel Peace Prize-winning dissident Liu Xiaobo on July 12 outside the Chinese consulate in Sydney. Liu, who was recently released from a prison in China's northeast, died July 13 at age 61. (CNS photo/Steven Saphore, Reuters)

Schwartz. Grandmother of two.

FARRIS, Clara L., 82, Most Sacred Heart of Jesus, Jeffersonville, June 17. Mother of Katrina Gerhart, Michele McGloshen and David Farris. Sister of Mary Jo Ford. Grandmother of six. Great-grandmother of eight.

FRENTZ, Charles R., 75, St. Thomas More, Mooresville, May 21. Husband of Carol Frentz. Father of Linda Davis, Diane Marsh, Karen Rader, Charles, Jr., Paul and Thomas Frentz. Brother of Nancy Ryan, George and James Frentz. Grandfather of 17. Great-grandfather of 14.

GREENWAY, Dorothy M., 88, St. Louis, Batesville, July 9. Mother of Jane Walke, Doug, Gerry and Ron Bedel. Sister of Mary Krekeler, Annie Ricke, Leo and Robert Haunert. Grandmother of 10. Great-grandmother of 10.

GRZEZINSKI, Lillian, 83, St. Luke the Evangelist, Indianapolis, July 3. Wife of Joseph Grzezinski. Sister of Irene Ziolkowski.

LIPPS, Mary V., 86, Holy Family, New Albany, June 29. Mother of Mary Garriott and Stephen Lipps. Grandmother of two.

MORAN, Anne C., 80, St. Pius X, Indianapolis, June 10. Mother of Michael and Patrick Moran. Sister of Patricia Kalter and Mary Schulz. Grandmother of six.

ROEVER, Douglas M., 50, St. Michael the Archangel, Indianapolis, July 7. Husband of Lisa Eagleson-Roever. Son of Fred and Dee Roever. Brother of Dr. Sally Roever Grubb. Uncle of several.

NOLE-RASDON, Kelly A., 54, St. Augustine, Jeffersonville, June 10. Wife of Jim Rasdon. Mother of Kristine Nole and Nicholas

Rasdon. Daughter of Joan Nole. Sister of David and Rick Nole.

PEDUTO, Mary M. (Leiter), 96, St. Joseph, Shelbyville, June 28. Mother of Michelle Berry, Gina Coombs, DeeDee and Michael Peduto. Sister of Dorothy Martin. Grandmother of 10. Great-grandmother of six.

PIERSON, Charlie L., 81, St. Rita, Indianapolis, June 13. Husband of Beatrice Pierson. Father of Elaine Berger, Ida Johnson, Lisa Miller, Monica Richardson, Agnes Pierson, Anthony Coleman, Sr., Marcus, Maurice, Sr. and Rubin McCoy and Peter Park. Brother of Alice Howard. Grandfather and great-grandfather of several.

POPP, Dolores A. (Miller), 89, St. John Paul II, Clark County, July 9. Mother of Darlene Popp Coleman, Barbara Popp Kemp, Margaret Popp Tschaenn, Alvin, Anthony and Ralph Popp. Grandmother of nine.

POWELL, Terrence, 65, St. John Paul II, Clark County, July 1. Husband of Karen Powell. Father of Amanda Boberg, Angela Powell and Lauren Shireman. Son of Eugene Powell. Brother of Debbie Cooley, Karen Morgan, Janet O'Keefe, Linda Schamel, Michele Steggeman and David Powell. Grandfather of two.

ROEVER, Douglas M., 50, St. Michael the Archangel, Indianapolis, July 7. Husband of Lisa Eagleson-Roever. Son of Fred and Dee Roever. Brother of Dr. Sally Roever Grubb. Uncle of several.

RYAN, Nancy K. (Frentz),

82, Holy Spirit, Indianapolis, July 3. Mother of Mary Ann Bailey, Kathleen Van Deuren, Daniel, David and Timothy Ryan. Sister of George and James Frentz. Grandmother of 22. Great-grandmother of one.

SCOTT, Richard C., 87, St. Augustine, Jeffersonville, June 2. Husband of Rose Scott. Father of Terry Nattermann, Dee Dee Webb, Marty and Rick Scott. Grandfather of seven. Great-grandfather of seven.

SIPPEL, Margaret P., 90, St. Luke the Evangelist, June 27. Mother of Kristine Stelzner. Grandmother of one.

STRONG, Clinton H., 88, St. Charles Borromeo, Bloomington, July 4. Husband of Ann Morgan Strong. Father of Kathleen Walsh, Mary Willman, Kenneth and Steve

Strong. Step-brother of Nancy Wilkinson. Grandfather of eight. Great-grandfather of one.

TAYLOR, Martha T., 83, St. Joseph, Shelbyville, July 3. Mother of Barbara Bell, Irene Hammerick, Anna Williams, Billy and Martin Taylor. Sister of Tony Bohman. Grandmother of 15. Great-grandmother and great-great-grandmother of several.

TUCKER, Kenneth L., 88, Holy Family, New Albany, June 30. Husband of Rose Marie Tucker. Father of Patty Duffy, Tammy Farnsley, Linda Stein, Carol Wibbels, Gary and Rick Tucker. Grandfather of 14. Great-grandfather of 14.

TURNER, James L., 81, Sacred Heart, Clinton, June 30. Father of Adele Fossi, Lisa Wilson and Michael Giovanini. Grandfather of three. Great-

grandfather of several.

WRAY, Robert W., 62, St. Vincent de Paul, Bedford, July 8. Father of Anthony Wray. Brother of James, John and Joseph Wray. Grandfather of two.

YANICH, Candice M., 49, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 28. Mother of Katie Euliss, Kimber Chapman and Scott Combs. Sister of Paula Downs, Daniel and John Yanich. Grandmother of two.

YOUNG, Joseph, 74, Most Sacred Heart of Jesus, Jeffersonville, June 10. Husband of Carol Young. Father of Jennifer Posey, Katherine Rivers, Daniel and Michael Young. Brother of Joyce Crawford, Diane Mattingly, Dennis and Doug Young. Grandfather of seven. †

Providence Sister Mary Michael Lager served as a teacher and pharmacist

Providence Sister Mary Michael Lager died on July 8 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 98.

The Mass of Christian Burial was celebrated on July 13 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Lucille Frances Lager was born on Nov. 19, 1918, in New Orleans. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 16, 1936, and professed final vows on Jan. 23, 1945.

Sister Mary Michael earned a bachelor's degree in pharmacology in 1953 at Purdue University in West Lafayette, Ind.

During her 81 years as a member of the Sisters of Providence, Sister Mary Michael

ministered in education for 10 years as an elementary school teacher in Indiana and Illinois. She ministered as a pharmacist at the motherhouse for 37 years. She later served on the staff of the Congregational Office of Congregational Advancement for seven years, then ministered in a variety of ways at the motherhouse. In 2004, she dedicated herself entirely to prayer.

In the archdiocese, Sister Kathleen served at the former Cathedral Grade School from 1939-41, and at the former St. Patrick School, both in Indianapolis, from 1945-48.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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Investing with Faith/Joanna Feltz

The ideal endowment fund for you may already exist

In past columns, I've written about creating your own endowment fund. I've explained how you can use one to leave a legacy for a particular parish, school or ministry in our archdiocese as well as how establishing one can have great tax benefits. All great advice. But do you really have to set up your own endowment to leave a legacy and receive those benefits?

The answer is no. Setting up an endowment fund isn't for everyone. Some people prefer not to take on the responsibility of creating a new fund, yet they still leave behind a legacy for God's work. How? They give to an already existing endowment fund.

The Catholic Community Foundation currently manages more than 470 funds. We have small funds, large funds and everything in between. We have funds that support specific Catholic organizations, schools and



Joanna Feltz

parishes in our archdiocese. We have funds that support broader causes such as seminarians in formation for the priesthood, or providing tuition assistance to help send children to Catholic schools or summer camp.

In addition to the convenience of giving to a fund that has already been established, there's no minimum amount you must give. You can choose the size of gift that best meets your personal situation.

The best way to find out if one of these funds is right for you is to download a copy of our 2016 annual report at www.archindy.org/ccf. The annual report lists every fund we manage, conveniently organized by deaneries. Each listing provides a synopsis of each fund, showing whom it benefits plus its value and distributions.

Check the annual report to see if your preferred Catholic parish, school or ministry has funds devoted to it. Or if you know you want to leave a legacy, but haven't decided yet which Catholic organization, ministry or cause to support, the annual report is

a great way to learn about and narrow down your choices.

If, after reviewing the annual report, you still need help deciding what to do, I will be happy to help. Feel free to reach out to me by e-mail at jfeltz@archindy.org or by phone at 1-800-382-9836, ext. 1482, or 317-236-1482. Giving to an existing endowment fund is a wonderfully convenient way to continue God's work on Earth.

(*Joanna Feltz, J.D., is director of planned giving for the Catholic Community Foundation in the Archdiocese of Indianapolis, and consultant to the law firm Woods, Weidenmiller, Michetti, Rudnick & Galbraith PLLC. For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.)* †

Serra Club Vocations Essay

Clergy show student that Catholicism isn't an 'armchair religion'

By Hayden Redelman

Special to *The Criterion*

At Bishop Chatard High School in Indianapolis, Deacon Rick Wagner serves as our principal.

Deacon Rick far exceeds what you would typically expect from a principal. Whether it is a friendly smile, a "good morning" in the hallways or leading students on service projects to help his elderly neighbor, Deacon Rick truly shows what it means to be a disciple of Christ.

His enthusiasm and love for Christ is not only inspiring, but also contagious. During a busy week, it is so easy to push aside God and forget that through Christ we can do all things. Deacon Rick, however, never fails



Hayden Redelman

to re-center our day and our lives on the most important thing—our relationship with God.

He also reminds us that faith isn't enough. Sitting there during school Mass and just going through the motions isn't enough. Instead, we need to be active with our faith and spread Christ's love to all.

Catholicism isn't an armchair religion, and Deacon Rick not only reminds us of that fact, but shows us. Deacon Rick truly is a fisher of men.

Father Bob Sims, who serves as the pastor of Immaculate Heart of Mary Parish, is also a great role model for what it means to be a disciple of Christ. Father Bob has a certain enthusiasm for his job and for Christ.

He is down-to-earth. He is funny. He is genuine about his faith. Priests aren't known for being the most down-to-earth or funny individuals, but Father Bob defies all stereotypes.

He shows that faith in Jesus isn't just following some

rules. Instead, it is loving your neighbor, living life to the fullest, praising God and having some fun along the way.

Father Bob helps make our Catholic faith fun, and shows that being a disciple of Christ doesn't mean we have to limit ourselves. Instead, Christ can be the source of excitement, joy and happiness in our life.

Through Deacon Rick, Father Bob and countless other individuals, I have not only been taught, but also shown what it means to be a disciple of Christ. Instead of viewing my faith as a burden, it is something that I should be proud of, that I should love and that I should share with those around us.

(*Hayden and his parents, Derek and Sheila Redelman, are members of Immaculate Heart of Mary Parish in Indianapolis. He completed the ninth grade at Bishop Chatard High School last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2017 John D. Kelley Vocations Essay Contest.)* †

Amid polarization, nation urged to reclaim civility through dialogue

WASHINGTON (CNS)—Political polarization in America has recently peaked, according to surveys conducted by Pew Research Center and Gallup, among others.

In a time where such polarization threatens civility in public discourse, Catholic leaders in interviews with Catholic News Service (CNS) called for respect and trust in dialogue and awareness of the opinions of those with whom one disagrees.

"There's been a coarsening of the culture," Gerard Powers, director of Catholic Peacebuilding Studies at the Kroc Institute for International Peace Studies at the University of Notre Dame, told CNS in a phone interview. "Civility requires a commitment to common social mores and social norms that undergird the culture. It's not something you can legislate."

Powers, who also is coordinator of the Catholic Peacebuilding Network based at the university, explained the importance of listening to opinions that may contradict one's own.

"In most cases, violent conflicts end through negotiation and dialogue," Powers told CNS. "That's why the Catholic Church has always placed such a high premium on faith and dialogue."

Sister Patricia Chappell, a Sister of Notre Dame de Namur, who is executive director of Pax Christi USA, agreed that civility has declined in society today.

"I think that the media also plays into it," said Sister Patricia. "But there's a sense that we're no longer responsible for each other as being our sisters' and brothers' keepers. There's a sense that it's OK to abuse, injure, destroy, damage other people."

Pax Christi USA, Sister Patricia said, consistently facilitates dialogues between people who differ in their views.

"What we try to do is to actually try to really listen and hear what the individual is saying, and to do that in a way, in a manner that's also with integrity and with respect," Sister Patricia said.

John Carr, director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, also argued that civility is about respect, adding that one must respect both differing viewpoints

and the motives behind them.

"I think civility is about respect," Carr said. "It's about giving people the benefit of the doubt. It's about not challenging people's motives. It's about trying to understand what people are saying before you go after them, and that should be the basics, but unfortunately we've lost that. We've certainly lost that in political debates of this country, and frankly some of that polarization in the country is spilling over into the community of faith, and that's bad for all of us."

Raised in a bipartisan household with a Republican mother and a Democratic father, Carr explained that through this upbringing he learned that those with differing political ideologies can find a great deal of common ground.

"I learned at an early age that we can express our convictions and act on our faith in different ways and different parties, and I guess I learned from there that no one side, no one party, no one perspective, is always right, and a little humility plus a little conviction, and we'd all be better off," Carr said.

At times, however, it is more difficult to find common ground. If people are at odds, Sister Patricia explained, it is possible for them to disagree in a civil manner without moving toward personal attacks.

"I think there is such a thing as civil dialogue," Sister Patricia said. "I believe in mediation, I believe in the ability we have to agree to disagree, but never should we denigrate or dehumanize another individual or a community or a nation of people."

This tendency to dehumanize the other is not lost on Jesuit Father Michael Sheeran, president of the Association of Jesuit Colleges and Universities. Though disagreement may be inevitable, he explained, one can disagree without belittling the other. To facilitate this civil disagreement, Father Sheeran explained the importance of viewing an opposing party as another human.

"Sometimes the dialogue needs to be even on a confidential level so that you can come to believe the other party is not made up of ogres," Father Sheeran told CNS in a phone interview.

For civil dialogue to be successful, Sister Patricia advocates for active listening informed by respect and integrity and being free of "fear of the other," such as other races or religious beliefs.

This fear, Powers argues, often becomes exacerbated

in times of national crises.

"Now when there are national security threats, it's mostly a cause not for people to rally around the flag, but it's an opportunity for polarization," Powers said.

Though the nation is polarized, Sister Patricia retains hope for a future of civil discourse grounded upon the premise that more unites us as humans than divides us.

"I honestly believe that as human beings, we have more in common than we do differences," Sister Patricia said. †

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Ordinariate bishop visits community in Indianapolis

By Sean Gallagher

The bishops of the Church are the successors of the first Apostles who followed Christ's instruction to them before he ascended to heaven to "make disciples of all nations" (Mt 28:20) by traveling far from their home in the Holy Land to proclaim the Gospel.

While today's bishops share this call of evangelization, their mission field is usually more limited than those of Jesus' Apostles because they are assigned to lead a local Church in a particular place, such as the Archdiocese of Indianapolis.

The geographic breadth of the mission of Bishop Steven J. Lopes, however, more closely resembles those of the Apostles as he shepherds former Anglicans across the entirety of the United States and Canada who have been received into the full communion of the Church.

He visited one such community on June 16 at Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrating Mass and sharing a meal with the former Anglicans, now fully Catholic. They are members of the St. Joseph of Arimathea Anglican Use Society, which is part of the Personal Ordinariate of the Chair of St. Peter.

"It's wonderful," said Bishop Lopes, who was appointed to lead the ordinariate in November 2015. "I'm still going around and meeting the communities. This is my first visit here."

"It's been kind of a whirlwind to get to as many communities as possible. But it's always good to come and meet a community and hear their particular journey into the Catholic faith, their particular challenges and joys they've experienced."

In 2009, Pope Benedict XVI established the possibility of groups of Christians in communities tied to the Anglican communion to be received into the full

communion of the Church, and maintain its own spiritual and liturgical traditions.

The Houston-based Personal Ordinariate of the Chair of St. Peter, made up of 41 communities across the U.S. and Canada, functions like a diocese. The Eucharist is celebrated there according to texts drawn from the Anglican *Book of Common Prayer* tradition that have been approved by the Vatican.

Over the past year and a half, Bishop Lopes has largely lived out of a suitcase, usually visiting three ordinariate communities each month.

"I spend far too few nights in my own bed," he said. "It might be naïve on my part, but I'm hoping that once I've visited all of the parishes, I can be a little more regular about the travel. It's still going to be a lot."

Father Luke Reese is an ordinariate priest who leads the St. Joseph of Arimathea Society and serves as associate pastor of Holy Rosary Parish, where members of the society gather for worship.

He was the first ordinariate priest ordained by Bishop Lopes, and was happy to welcome his shepherd to Indianapolis.

"It was really the fulfillment of a dream that not only we have had, but others in the ordinariate, too," said Father Reese. "To have a bishop and have him come to be here with us to give us his blessing, it's tremendous for us as a community."

Bishop Lopes said his visits to ordinariate communities is "extremely important" since they are so spread out.

"That sense of being connected to the life of the larger diocese is something that we have to be very intentional about," he said. "That's why these visits are more than formalities or niceties."

"It's a reminder to them that they're part of something, part of a Church, part of a diocese and that there are other communities around the country and in Canada that are experiencing life in the Catholic Church



Bishop Steven J. Lopes, leader of the Houston-based Personal Ordinariate of the Chair of St. Peter, distributes Communion during a June 16 Mass at Our Lady of the Most Holy Rosary Church in Indianapolis. (Photo by Sean Gallagher)

very much as they are. And it's a reminder to me of the diversity and vitality of the ordinariate."

Holy Rosary parishioner Caren LeMark, a member of the St. Joseph of Arimathea Anglican Use Society, was also glad to have Bishop Lopes visit Indianapolis.

"I felt a part of the larger ordinariate community, really, for the first time," she said. "We have a bishop.... He's our shepherd."

Father Reese expects that the visit of Bishop Lopes to his community will add to its vitality.

"We have our Apostle here," he said. "That strengthens the body of Christ. As he is here in Christ's stead for us, that gives us the food that we need for our hearts and minds."



Bishop Steven J. Lopes elevates the Eucharist during a June 16 Mass at Our Lady of the Most Holy Rosary Church in Indianapolis.

(Photo by Sean Gallagher)

(For more information on the Personal Ordinariate of the Chair of St. Peter, visit ordinariate.net. For more information on the St. Joseph of Arimathea Anglican Use Society, visit sjoaindyc.com.) †

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