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 Flee 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 political 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 demean 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 “God had other plans,” the bishop wrote.

By Natalie Hoefer

Josh Bach leads his family in a prayer before the meal in their home in Indianapolis on July 10. He and his wife, Cara, members of St. Joan of Arc Parish in Indianapolis, imagined when they started dating as freshmen in college 23 years ago. “At the end of this road is a baby” Cara and Josh married in 2000. But despite their college dreams, they were unable to conceive a child. “You think you know what life is going to look like—you go to college, you get a job, you get married, and then you start having children,” says Cara. “We went through a mourning process.”

The Bachs explored “some simple medical things” to investigate their infertility issue, she says, but “didn’t travel down the medical road very far. We said, ‘Well, we can either go down this [medical] road, or I know at the end of this road is a baby.’ ”

That second road was adoption, and as Josh points out, the couple had “wanted to go down that road anyway.”

Couple provide home for five children as they embrace adoption as pro-life calling

By Natalie Hoefer

The cherry bungalow home on Indianapolis’ near-east side is teeming with energy.

The five children who live there, ranging in age from 6-12, sprinkle their happy laughter inside and out: one jumping on a trampoline in the backyard, two playing with dolls in their bedroom, while the oldest indulgently plays the “patient” to a younger sister’s “nurse.”

The scene is much as Josh and Cara Bach, both 42 and members of St. Joan of Arc Parish in Indianapolis, imagined when they started dating as freshmen in college 23 years ago.

“We had talked about, ‘Well, we’ll have a few biological [children], and then we’ll adopt one,’” says Cara. “We talked about China, because that was really big back then.”

But, she says, “God had different plans,” a mantra she and Josh have come to adopt, along with their three—soon-to-be five—daughters.

This is a story of one couple’s journey of opening their home and their hearts through foster parenting and adoption, and their desire to see more couples and expectant mothers embrace this loving, pro-life alternative.

Bishop Coyne uses Indiana experience to minister in Vermont

By John Shaughnessy

Touched with humor and warmth, the homecoming was everything that Bishop Christopher J. Coyne could have hoped for when he entered SS. Peter and Paul Cathedral in Indianapolis to celebrate Sunday Mass on June 11.

The cathedral was a familiar setting for him from his four years serving as auxiliary bishop, vicar general and apostolic administrator in the Archdiocese of Indianapolis from 2011 through 2014.

“It was wonderful to be back at the cathedral,” said Bishop Coyne, who has led the Diocese of Burlington, Vt., since January of 2015. “I got there a little early before Mass. When I walked into the cathedral, people were overjoyed, talking to me, and coming up and wanting to see me and tell me what was going on. So it was like a homecoming.”

Then came two memorable moments especially touched with heart and humor. “I noticed there were a few people missing because they had passed onto the Lord. One I thought he had passed on to the Lord," he said with a laugh. “I saw him and said, ‘I thought you passed onto the Lord.’ He said, ‘Not as far as I know.’ I said, ‘I’m glad to see you.’ He said, ‘I am, too’.”

“Then I met a person who’s just getting done with a round of chemo treatment,” said Bishop Coyne. “She’s in remission now. And we talked about that, and how blessed she is. So it was like going home to my own parish, an old parish where I had been a priest. It couldn’t have been nicer.”

Bishop Coyne shared that moment in a conversation with The Criterion during his return to Indianapolis for the national conference of U.S. bishops in mid-June. He also talked about being back home in his native New England, ministering as a bishop in the most “unchurchified” state in the country, his role as the chairman of the committee on communications for the U.S. Conference of Catholic Bishops, and the lessons he learned while serving in the Archdiocese of Indianapolis.

Here is an edited version of that conversation.
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 if you are talking to me?’ I try it, 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 that is doing things. Rather than build our own homeless shelter, the Church is connecting with people who are doing that.

“Rather than have all these separate food pantries or food drives, we’re becoming more and more connected with the Burlington Food Bank. Getting out and being with other folks in the community and being present and available as 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 by some of the poorer rules 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 in the Archdiocese of Indianapolis. Most people today are unplugging from the old ways of doing things. Most people don’t have hardline phones in their homes anymore. Most people are unplugging from cable. They’re becoming more and more connected with tablets and iPhones. So 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 also see the other serious things. And then you persuade them as to the truth of the Catholic teaching.”

Q. What are the main messages you’re trying to share through the 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 predominant church. 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 just go back to 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 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 apologologies, and saying, ‘No, that’s not what the Church teaches.’ Well, the Church teaches that if you’ve been divorced, you’re emancipated. ‘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 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 limited 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 came away from this archdiocese with a lot of good learning.

“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 there and the good people that are 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.)

**Official Appointment**

**Effective July 14, 2017**

Rev. Dennis Schaffer, 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. Stampp, Chancellor and Pastoral Leader of the Archdiocese of Indianapolis.)
Bishop selection process is prayerful, consultative and confidential

By Sean Gallagher

Archbishop Christophe Pierre, apostolic nuncio to the United States, announced on Thursday that Cardinal 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 the Archdiocese 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 was previously a priest of the Archdiocese of Indianapolis, said that he would want to consult other bishops when the pope asks him to select a bishop.

Bishop Gettelfinger, who served as bishop of Evansville from 1992 until his retirement in 2011, said that he would want to consult other bishops when the pope asks him to select a bishop.

“I don’t think that we want to politicize the process,” Bishop Gettelfinger said. “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 Gettelfinger 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 us to do, then that’s what I should do. In his will is our peace.”

We know 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 requires 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 who, in turn, was a shepherd 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 elect the bishop and elect an administrator of the diocese when the bishop is not available, the pope appoints an administrator.

Other members of the clergy and lay “outstanding in wisdom” may also be consulted, according to canon 377.

“The process of selecting a bishop, the nuncio has 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, who 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 have a reason to decline, that would put them under undue pressure.”

Both Bishop Gettelfinger and Bishop Melczek said that prayer undergirds the process to select the leader of a diocese.

“I firmly believe, the 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 those 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 us to do, then that’s what I should do. In his will is our peace.”

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Bishop Dale M. Melczek

Bishop Dale M. Melczek of Evansville is now the seventh archbishop of the Archdiocese of Indianapolis.
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 humorous spontaneity helped tie in the challenges that families face today, and in his talk to the fact that “perfect families do not exist.”

More recently, visitors to Pope Francis’ Santa Marta residence, during the Angelus in his studio overlooking St. Peter’s Square at the Vatican on Jan. 29. (CNS photo/Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994, Editor Emeritus)

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 Noel, 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 instead to 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 Kroko

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 use? Does our infertility cause us mental, spiritual or 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 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 medical practitioners and gynecologists today do not offer much more than a cursory workup or exam prior to condemning the couple approached a fertility clinic and employ their services to produce a baby via IVF. Couples often instead look to techniques that can methodically diagnose and heal the underlying reasons for infertility, like FEMM (Fertility Education and Medical Management, femmehealth.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 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; correction of structural defects such as hypospadias; addressing premature ejaculation; using NFP (natural family planning) to avoid cycles in which eggs are released and transported 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, intrauterine sperm injection (ICI), 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 irreparable. Even in a husband and wife face the grief and sorrow of not being able to naturally conceive children of their own, they can still realize their paternal and maternal desires in other meaningful, fruitful and loving ways.

For example, a couple may decide to fall to adopt a child, providing a mom and a dad to someone whose parents have died or felt that they could not care for a 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 practical and God which 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 turning from a desire to conceive and raise biological children of their own, couples facing irreversible 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 Tadeusze 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.tcbcenter.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 following his objector.

Although these solutions do not take away all the grief, they are a practical and God which 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.

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

Boosting the morale of those fighting doesn’t mean supporting an immoral war. I think we should apologize for the tone of his column.

America is land of the free because of the brave who followed their conscience.

Mary Badlinghaus
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 decision allowing a U.S. doctor to examine the 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 suffering from the same extremely rare condition that Charlie has, and he has stated 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 fidelity.”

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

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)

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., she then 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, she 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 into 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, priests, 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 border patrol agents in the mirror view, who wonder if this family outgoing 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!”

“With all our bishops, I pledge my commitment to stand with you in this time of anxiety and fear. I promise to bear 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. You are people who are loved by God. You are people who are loved by God. You are people who are loved by God.”

Financial assistance to children of migrant families so they can attend Catholic schools is “long overdue,” Bishop Seitz said.

The Catholic Church, he wrote, considers itself a mother to all, and therefore “no human being can be ignored in her eyes,” he wrote. He encouraged parishes to become places of prayer, study and dialogue on the issue, “where Catholices 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 communities, for-profit immigrant detention, the mistreatment of asylum seekers and the disappearance of Muslim brothers and sisters,” he said.

He encouraged others to learn from the work of church 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 Flee Away,” go to www.bordergrant.org)
### Events Calendar

#### July 24

Our Lady of Fatima Retreat House, 513 E. 56th St., Indianapolis. Serra Club Dinner Meeting, followed by reflection by Father Joe Moriaty. 6 p.m. $15. Information: 317-748-1478 or ommlaunch@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 stories, 9:15 a.m.-noon. Information: 317-546-0405 or vickieand@ymail.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, July 19, 317-546-4065 or mckeyes@indy.rr.com.

#### July 26

Best Rate Brewery, 5301 Winthrop Ave., Indianapolis. Tao of 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/indyten; or mlkbatch@earthlink.net.

#### August 2

Archbishop Edward T. O’Meara Catholic Center, 4620 E. 46th St., Indianapolis. Solo Seniors Club. Monday through Friday, and 10 a.m. to 11:30 a.m., followed by a luncheon. Information: 317-546-7328; tkveys@indy.com.

#### August 4-5

St. Thomas the Apostle Parish, 533 S. Meridian St., Fortville. Summer Festival, Fri. 7-11 p.m., Sat. 11 a.m.-10 p.m., 5:30 p.m. Mass, raffle, games, bingo, Monte Carl on Fri. ($20 per person). Information: 317-485-5012.

#### August 5

Prime Ranquet and Conference Center, 2615 National Ave., Indianapolis. Hearts and Hands of Indianapolis Home to Houses and Fundraiser, benefiting housing subsidy efforts for clients near St. Anthony Parish, 6-10 p.m., door prizes, silent auction, audience games, $100 ticket allows two people entrance, dinner and drinks. Information: www.archindy.org/indyten; lumen.dei@comcast.net.

#### August 6

St. Bernard Parish, 7600 Hwy. 337 N.W., Depauw. Picnic and Bazaar, 10 a.m.-1 p.m., country fried chicken and ham dinners, homemade noodles and sides $6.50, raffle, handmade quilts, games of chance, live music 11 a.m.-1 p.m. Information or ticket purchase: 312-347-2326 or SaintBernardCatholicChurch@gmail.com.

#### Providences

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

A used book sale will be held at Providence Sisters Home, 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.-3 p.m. on the weekend.

**Book categories include hardbacks, paperbacks, spirituality, Bibles, novels, children’s books, fiction, health and crafting.**

- **Items are not pre-priced.** Rather, visitors may bargain with the Providence staff and any proceeds from the sale will benefit the Providence mission and the Providence Sisters Home.
- **For more information, call 317-535-2947 or log on to PressCenter.org.**

### Live Well

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

*Go to kcrd-fm.org for info, registration.*

**VIPS**

Carole and Galileo (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.

### Retrouvaille weekend for marriages in crisis set for Aug. 11-13 in Indianapolis

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, 5343 E. 70th St., 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 (also a retreat, sensitivity group, seminar, or social gathering.) To learn more about the program or to register for the weekend and follow-up weekend sessions in Indianapolis, call 317-489-6811, or to Retrouvaille.org, email Retrouvaille@gmail.com or call 317-489-6811 for confidential registration.

### Catholic Radio Indy Mass and Luncheon to be held on Aug. 14

Catholic Radio Indy 89.109 FM is sponsoring a special Mass and luncheon on Aug. 14, the feast day of their patron saint, St. Maximilian Kolbe. The Mass will be celebrated at St. Luke the Evangelist School in Indianapolis, and St. Joseph School in Corydon. St. Betty Drewes, O.S.B., from Brookville, in the archdiocese, she served as director of pastoral support at Benedict Inn Retreat & Conference Center in Beech Grove. The Jubilee Mass will be held at 9 a.m. in the monastery church. A reception for family and friends will follow in the monastery.

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**All Saints Parish hosts art exhibit featuring Blessed Virgin Mary**

Those who viewed the exhibit may view the exhibit from 5 p.m. to 9 p.m. on July 29 and 11 a.m.-6 p.m. on July 30 at All Saints Parish, 8304 Yorkridge Road, Guilford, 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. Deerborn Road, Guilford.

The exhibit is free but will be featured in facilities that are not handicap accessible. For more information, call 312-570-4302.

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### Two Benedictine sisters in Ferdinand with archdiocesan ties to celebrate jubilees

Benedictine Sisters Linda Bittner, left, and Betty Drewes with the Sisters of St. Benedict in Ferdinand, Ind., in the Evangelische Diözese, 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 Sr. Betty Drewes served as directors of the Archdiocese of Indianapolis—will celebrate the 50th anniversary of their monastic profession on Aug. 5 at Monastery Immaculate Conception in Ferdinand.

### Catholic Radio Indy Mass and Luncheon to be held on Aug. 14

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 Universal Diocesan Church of the Divine Word, Dayton, Ohio, will be on display at two upcoming festivals in the Batesville Deanery faith community.

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El rostro de la misericordia

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

El papa Francisco nunca se ha coludido 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: The Face of Mercy/El rostro de la misericordia] el papa Francisco es el "diálogo." El diálogo es indispensable en este contexto. No se puede ser capaz de pasar de una cultura a otra, de arreglar medidas esterilizadas; en cambio, se debe hacer un análisis minucioso y en el debate de directrices y medidas esterilizadas, las que se conforman a 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 papa Francisco es el “acuerdos y normativas” de una forma a los acuerdos y a las normativas. Se tienen que formar dos elementos en los que se conforman a la Comunidad internacional, a fin de elaborar los mejores pactos para el bien de muchos, especialmente de los que sufran en las zonas más vulnerables de nuestro planeta.

"El diálogo 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 hayan de situaciones dramáticas e injustas.


El criterio de la escritura de Daniel Conway

Realidad, diálogo, compromiso necesarios para abordar las necesidades de los inmigrantes

Pope Francis has not been shy—or silent—in expressing his concern for the many people who 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 are present in our continent. This requires not only an 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. Aesthetic analysis produces stereotypes, but 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 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," he 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 world. One cannot be a human being 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 devise on the ground 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 intercede for greater emigration 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.)

"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 impolitó la intercesión de la Santa Virgen María. “‘Ella, que también vivió la emigración huyendo a Egipto con su esposo y su hija, consigue y sostiene con su ayuda maternal.”

(Daniel Conway es integrante del comité editorial de The Criterion.)
ADMISSION 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 training sessions 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-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 we fell in love with her. Our girls fell in love with her."

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"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.”

She supports this 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 foster and adopting: dealing with children upset from nightmares working through bonding issues with children who were not properly cared for as infants, “unpecking” the memories of older children who remember their lives before adoption, and just navigating the overburdened foster care system.

That’s where their faith comes in, says Josh.

"I could not imagine taking on this endeavor, the responsibility, without God in our life, period,” he states. "Through their heartache in not being able to conceive, in their discernment about whether to foster and adopt, and in the different struggles as foster- and adoptive parents. "We always had faith that God would provide," he says.

"The love that we have in our family is massive. Blood or no blood, it’s there, and nothing is going to take that away." †

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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 language … really happy.

“Here; we’re excited to have them,” said the parish’s pastor. (Photo by Katie Rutter)

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 welcomed a visiting bishop with a wonderful 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, 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.

“One person has been going to Baptist fellowship [evenings],” related August 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 Kap Lian. “For me, it’s 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 a 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 Borromeos Parish in Bloomington.)

The Criterion  Friday, July 21, 2017  Page 9
Wisconsin shrine draws people for its peace, healing

By Elizabeth Granger

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 business.

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)

Adèle Brise died in July 1896 and is buried near the altar on the lower level of the Shrine of Our Lady of Good Help. (Photo by Fred 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)

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 Laboure Society, a nonprofit based in St. Paul, Minn., that helps people in this situation raise funds to pay off their loans.

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

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WISCONSIN SHRINE

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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 savor ed this spring.

On June 10, the softball team of Father Thomas Scenica 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.

Scenica 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 15 with its trophy after earning the Class 2A state championship with a 10-4 win over Wapahani High School.

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

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.
Perspectives

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 Stannary Hall in the U.S. Capitol in recognition of his role in the state of Arizona.

He wasn’t Spanish as many assume, but rather an Austrian from the Tyrol region. 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 Jesuit college in Mexico City. 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 cave in Mexico.

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, Father Kino was one of our country’s greatest missionaries. He traveled 30 to 40 miles a day, including stops for sleep and refreshment.

He is credited with baptizing 4,500 Pima Indians. He opened trails that are roads today and 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.


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, as Methodists, Presbyterians, Catholics, etc. Everything else which is labeled “spiritual” is OK, from internet gurus to mindfulness to meditative postures to contemplation of grass or grasshoppers on a rock.

But this is being snotty. Many perfectly sincere and well-meaning people truly gaining spiritual insights from sources other than organized religion. Not to mention that many of its values and ways of experiencing life are still very much in evidence today.

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 sacrament to unite a man and a woman, with God as a third partner has become less meaningful.

Because religion says that humans are made in the image of God, respect for the human body is primary. 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 being judged by religious faith has eroded. The “sense of sacred honor” so revered by poets and priests was based on wanting to earn God’s favor by being “honestable,” 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 even greater, but the end is not perceived as being 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. The long to “find themselves” and become who they are.

And I believe that’s available in the Catholic Church and organized religion. If others could get past our gunflocking, 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, respect, peace for body and soul.

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 Greenacres, 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 peace on earth to people of good will.”

What is a person of good will and what are some three thoughts?

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

Every person is unique, as are the unique expressions of human goodness. We recognize this in the image and likeness of God.

Each human person enjoys unearned dignity reserved exclusively for the human person and a foundational respect. Whether we like or admire a person can be a separate, but related matter.

As people of good will we honor the unique place in the context of creation, welcoming to honor each human person as well as the rest of creation in ways proper to both respects.

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 respects all matters of principle—versus matters of preference like “What flavor of ice cream is the best?”—and what the other he or she thinks an action is good has little ultimate bearing on whether it actually is good.

People of good will can accomplish things with others in discerning what is good and true based on various factors such as historical wisdom, natural justice, the natural world, personal specific deeds tend to bear. This can be challenging, but it’s safer than making moves forever guided by global 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. Conversion, while 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 evidence 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 make more thoughtful and good things. A person of good will takes the both/and approach of refining her or his freedom to work 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 callout starter about humanity, goodness and faith.

May all people of good will collaborate to help make our earthly journey peaceful and full of love.

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

In Light of Faith/Katie Daniel’s

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 club meetings, ultimate frisbee teams. Like many college freshmen, I was overwhelmed by the sheer number of clubs at the university offering student activity fair.

I also was a little overwhelmed.

I signed up for any club that promised free pizza, including the student Catholic club. Though I’d never written for a school newspaper, 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 vocational path while in college is altogether overwhelming.

As we graduate from school, find jobs and start families, the difficulty finding work and the uncertain effect of technology only worsen the problem.

Pope Francis articulates another issue that I also find perplexing. He says: “The horizon consists of options that can always be reversed rather than definitive choices,” he writes, while “Youth refuse to commit on a personal journey of life, if it means giving up taking different paths in the future. Today I choose this tomorrow not.”

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

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

I recently received an email on thinking about vocation that was 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 for the common good?”

A well-known Boston College theology professor, Father Michael Himes, best articulates how young people think about vocation in his “Three Key Questions” talk. Father Himes asks you 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-sufficiency, the best way for us to give and receive service to others, drawing public attention to social injustices through their writing. Maybe there was a way forward.

The Church doesn’t tell young people what their specific vocations are. But it can be a compass, guiding you in the direction of service. By the second year of writing for the newspaper, I had started wondering if writing was more than just an extracurricular activity. Could writing support me in helping others think about their own future careers?

Catholic writers like Dorothy Day model a way for thinking about young people’s future careers. What gives you joy? Are you good at it? Does anyone need you to do it?

Katie Daniel’s is a recent graduate of Boston College and is pursuing a journalism fellowship in Washington, D.C. To join the conversation, e-mail her at katedaniel@archindy.org.

Page 12  The Criterion  Friday, July 21, 2017
Wisdom is the name not only of this first reading for this weekend’s Mass. At the time of Jesus, the planting and Gospel, using agricultural imagery, of the Word.

The Sunday Readings

Sunday, July 23, 2017

- Wisdom 12:13-16, 19-21
- Romans 8:26-27
- Wisdom 12:13, 16-19

The passage from Romans is one of the source passages of the Wisdom literature. It speaks of the sin of humanity and the role of divine wisdom in human life and situations. Wisdom is the name not only of this first reading for this weekend’s Mass. At the time of Jesus, the planting and Gospel, using agricultural imagery, of the Word.

My Journey to God

Crosses

By Stephanie Kilpatrick

How must I 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 another
The pain of insignificance to another
The pain of rejection by another
Through every wound with Him
And the cross He bears
As the cross we bear?
And isn’t it 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.)

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 16:1-4, 15-17
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

Question Corner

Fr. Kenneth Doyle

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

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

As I write this answer to you, on Sunday, July 23, 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. In fact, 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 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 health and to the sacraments after many years away. Pope Francis acknowledged this in his recent remarks on May 23, 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 townpeople and the pilgrims.

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

For me, there are three reasons that it becomes more difficult to continue to attend Sunday Mass. I have had two serious cardiac episodes and the resulting medical treatments have made it difficult to continue to attend Mass. I also have had surgery on both knees and the resulting treatments have made it difficult to continue to attend Mass.

The other reason is that I have had surgery on both knees and the resulting treatments have made it difficult to continue to attend Mass.

A The Church’s Code of Canon Law recognizes that the obligation to attend Sunday Mass can be lifted for “grave cause” (#1242.2), Illness, or the need to care for the sick, has traditionally been seen as qualifying reasons—particularly when combined with the frailty of advanced age.

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

McGill University Press

Sunday, July 30

Seventeenth Sunday in Ordinary Time

- Romans 8:28-30
- Matthew 13:44-46
- Psalm 119:57, 72, 76-77, 127-130
- Romans 8:28-30
- Matthew 13:44-52
- Matthew 13:44-46
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. For deceased priests and religious sisters and brothers are included here, unless there are natives of the archdiocese or have other connections to It; these are separate obituaries on this page.


BEDNAR, Christina, 49, Holy Family, Oldenburg, July 5. Son of Ferdinand and Margaret Bednar. Brother of Mary Laundick, Jeanie Portis, Betty, Dan, Francine, John, Joseph and Michael Bedel. Uncle of several.


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


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

POPP, Barbara A. (Miller), 89, St. John the Evangelist, Indianapolis, June 27. Mother of Kristine Stetler. Grandmother of one.

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

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:

• Courses on the Catechism of the Catholic Church from CDU
• All 13 classes for a Certificate in Lay Ministry available online
• 20% discount for all employees, volunteers, and parishioners
• Employees also receive reimbursement upon course completion

For more information, please log on to
www.archindy.org/layministry


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)

Providence Sister Mary Michael Luger served as a teacher and pharmacist

Sister Mary Michael Luger 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


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)
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 fund to leave a legacy and receive those benefits?

Not 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 ministries. We have funds that support specific Catholic organizations, schools and

Amid polarization, nation urged to reclaim civility through dialogue

In a time where such polarization is spilling over into the culture, Father Bob reminds us that faith isn’t enough. Sitting there 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 follower of Christ. He has an enthusiasm for his job and for Christ.

He is down-to-earth. He is funny. He is genuine about his faith. Father Bob defies all stereotypes. He is not an ogre, but Father Bob defies all stereotypes. He is not an ogre, but

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.”

“In times of conflict, what is most important is 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.”

Patricia said. “I believe in mediation, I believe in the importance of viewing an opposing party as another human. Instead of seeing the other party as not made up of ogres,” Father Sheeran told The Criterion.

For civil dialogue to be successful, Sister Patricia added, “It’s an opportunity for polarization,” Powers said. “I think there is such a thing as civil dialogue,” Sister Patricia said. “I believe in mediation, I believe in the importance of viewing an opposing party as another human. Instead of seeing the other party as not made up of ogres,” Father Sheeran told The Criterion.

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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 28:19) 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 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.

“It was really the fulfillment of a dream that not only we have had, but others in the ordinariate, too,” said Father Reese. “It’s a reminder to them that they’re 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.”

(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 sqsmdy.com.)