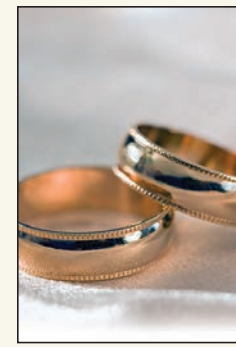




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Faith, hope and love

See our semiannual Marriage Supplement, pages 7-10.

CriterionOnline.com

July 27, 2018

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## A clinic on hope



Inspired by the life and commitment to forgiveness of Kizito Kalima, right, a survivor of the 1994 genocide in Rwanda, 16-year-old Olivia Julian held a soccer clinic at Bishop Chatard High School in Indianapolis on June 29 for youths and children who were born in the refugee camps of that African country. (Photo by John Shaughnessy)

## Genocide survivor who learned to forgive inspires teen to plan special day for youths

By John Shaughnessy

The game has stopped for a moment, but the smiles continue as everyone pauses for a group photo on this sun-splashed summer morning.

Standing side by side, from different backgrounds and different worlds, the 21 individuals combine to provide another intriguing snapshot of the promise and the possibility that is the United States.

There are the 14 children and youths who were born in the refugee camps

of the African country of Rwanda—the sons and daughters of parents who want a better life for their children.

There are the five students from Bishop Chatard High School in Indianapolis—friends and teammates who have set aside this time to share a morning of fun and play with the 14 children and youths.

There's the college student with her arm draped around the shoulders of one of the youths, both of them smiling in a way that seems to show they don't dwell on the difference between the colors of their skin.

And there's the towering figure

of a man who has lived the horror of his parents being murdered, leaving him an orphan at 14—a man who has made it his mission to promote peace, forgiveness and reconciliation as a way of life.

All of them are together on this morning of June 29 for a clinic on soccer. In many ways, it's also a clinic on hope.

### A story of devastation and survival

The clinic is the inspiration of Olivia Julian, a 16-year-old member of Immaculate Heart of Mary Parish in

See SURVIVOR, page 16

## Pope adds teen to list of saints to be declared during world synod on youth

VATICAN CITY (CNS)—Pope Francis added an Italian teenager to the list of people he will formally recognize as saints on Oct. 14 during the monthlong meeting of the world Synod of Bishops on young people.



Pope Francis

During an ordinary public consistory on July 19, Pope Francis announced he would declare Blessed Nunzio Sulprizio a saint the same day he will canonize Blesseds Oscar Romero, Paul VI and four others. An ordinary

public consistory is a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

Sulprizio was born on April 13, 1817, in the Abruzzo region of Italy. Both of his parents died when he was an infant, and his maternal grandmother, who raised him, died when he was 9.

An uncle took him under his guardianship and had the young boy work for him in his blacksmith shop. However, the work was too strenuous for a boy his age and he developed a problem in his leg, which became gangrenous.

A military colonel took care of Sulprizio, who was eventually hospitalized in Naples. The young teen faced tremendous pain with patience and serenity and offered up his sufferings to God.

He died in Naples in 1836 at the age of 19. He was declared blessed in 1963 by Blessed Paul VI, who will be canonized together with the teen.

During the ceremony, Blessed Paul had said, "Nunzio Sulprizio will tell you that the period of youth should not be considered the age of free passions, of inevitable falls, of invincible crises, of decadent pessimism, of harmful selfishness. Rather, he will rather tell you how being young is a grace."

Blesseds Paul and Romero and Sulprizio will be canonized along with:

See SAINT, page 2



21 individuals combine to provide another intriguing

## Catholic Relief Service student ambassadors stress need for human dignity to members of Congress

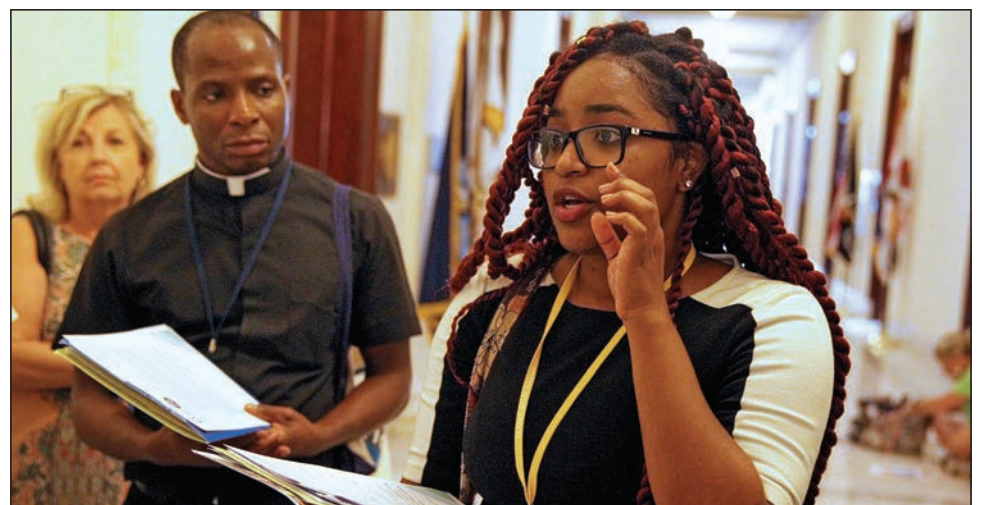
WASHINGTON (CNS)—Denise Ssettimba had just begun her brief presentation to an aide to Sen. John Kennedy, R-Louisiana, on the need to maintain U.S. funding for global anti-hunger efforts when two congressional dining staffers with food carts in tow asked to squeeze by in a busy hallway in the Dirksen Senate Office Building.

The 18-year-old Xavier University of Louisiana student stepped a little closer into the tight circle around the aide, Kaitlyn Dwyer, staying on message.

"We want to share that there are a lot of ways that this aid helps people avoid migration," Ssettimba said.

Fellow Xavier University students Ja'Che Malone and Sarah Bertrand, along with Madeleine Woolverton, a student at Tulane University, picked up the call as

See CRS, page 10



Ja'Che Malone, a student at Xavier University of Louisiana in New Orleans, talks with an aide to Sen. John Kennedy, R-La., about funding for international poverty-reducing programs during the Student Ambassador Leadership Summit of Catholic Relief Services on July 18 on Capitol Hill in Washington. (CNS photo/Dennis Sadowski)



**Pope Francis leads an ordinary public consistory for the conclusion of sainthood causes at the Vatican on July 19. The pope announced he would canonize seven new saints on Oct. 14. Among those to be canonized are Blessed Paul VI, Blessed Oscar Romero and Blessed Nunzio Sulprizio, an Italian teenager. (CNS photo/Vatican Media)**

## SAINT

continued from page 1

Father Francesco Spinelli of Italy, founder of the Sisters Adorers of the Blessed Sacrament; Father Vincenzo Romano, who worked with the poor of Naples, Italy, until his death in 1831; Mother Catherine Kasper, the German

founder of the religious congregation, the Poor Handmaids of Jesus Christ; and Nazaria Ignacia March Mesa, the Spanish founder of the Congregation of the Missionary Crusaders of the Church.

The Oct. 14 date for the canonizations had already been announced during an ordinary public consistory in mid-May. †



## Public Schedule of Archbishop Charles C. Thompson

July 30-August 15, 2018

**July 30 — 5:30 p.m.**  
Knights and Ladies of the Holy Sepulchre annual Bishops' Mass and dinner, St. Luke the Evangelist Church, Indianapolis

**August 2 — 10 a.m.**  
Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**August 2 — 2 p.m.**  
Visit to Mother of the Redeemer Retreat Center, Bloomington

**August 4 — 5 p.m.**  
Mass at St. Bartholomew Church, Columbus

**August 5 — 2 p.m.**  
Golden Wedding Jubilee Mass, SS. Peter and Paul Cathedral, Indianapolis, and reception

**August 6 — 4 p.m.**  
Seminarian Convocation Mass, Our Lady of Fatima Retreat House, Indianapolis

**August 8 — 6 p.m.**  
Annual Archbishop's Cookout for Priests and Seminarians at Archbishop's residence, Indianapolis

**August 9 — 10 a.m.**  
Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**August 11 — 10 a.m. (Central Time)**  
Priesthood ordinations, Saint Meinrad Archabbey, St. Meinrad

**August 12 — 11:30 a.m.**  
Mass and Reception at SS. Francis and Clare of Assisi Parish, Greenwood, in celebration of its 25th anniversary

**August 12 — 5 p.m.**  
Annual Archdiocesan St. Lawrence Day Prayer Service and Dinner for Permanent Deacons and their wives, Our Lady of Fatima Retreat House, Indianapolis

**August 14 — 1 p.m.**  
Council of Priests Meeting, SS. Peter and Paul Cathedral rectory, Indianapolis

**August 14 — 7 p.m.**  
Annual Mass for Substance Addiction Ministry, SS. Peter and Paul Cathedral, Indianapolis

**August 15 — noon**  
Mass for the Feast of the Assumption of the Blessed Virgin Mary, SS. Peter and Paul Cathedral, Indianapolis

**August 15 — 4 p.m.**  
Mass for the Feast of the Assumption of the Blessed Virgin Mary at Marquette Manor, Indianapolis, followed by dinner

(Schedule subject to change.)

# Act now to get tax benefit and help children attend a Catholic school

### Criterion staff report

The opportunity has begun again for people who want to get the double bonus of helping children attend Catholic schools and maximizing the tax benefits of making a contribution to that effort.

Starting on July 1, the Indiana Tax Credit Scholarship program opened with an available \$14 million in funds to support the effort of helping students attend a private school—an option that may not have been possible for their families without the program.

A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of Catholic education in a Catholic school—a potential of \$60,000 in state voucher assistance.

When donors make a contribution to the program, they will also receive at least a 50 percent tax credit, according to Kimberly Pohovey, director of the archdiocese's Mission Advancement for Catholic Education Initiatives.

"Few contributions can have as significant of an impact on our society as a gift to fund a child's education," Pohovey says. "The Indiana Tax Credit Scholarship Program offers a unique opportunity for those who believe in Catholic education

to provide a hope-filled, Christ-centered future for our young people while lifting our entire community.

"Few donors need an incentive to do so, but are rewarded with a 50 percent state tax credit on the amount of their donation in addition to federal tax savings, thus making their after-tax cost a fraction of their original gift."

Pohovey says that donors could also benefit even more this year because of the new federal Tax Cuts and Jobs Act that took effect on Jan. 1, 2018.

"Giving to the Indiana Tax Credit Scholarship Program is an even more attractive option for charitable giving because the new law effectively doubled the standard deduction for both single and married joint filers," she says. "Even if the donation doesn't put the donor's total itemized deductions above the new standard deduction threshold, the donor will still receive a credit against their Indiana income tax equal to 50 percent of the amount donated."

The Indiana Tax Credit Scholarship Program is "a win-win for students and Hoosier taxpayers," says Betsy Wiley, president and chief executive officer of the Institute for Quality Education, Indiana's largest scholarship granting organization.

"We're grateful the legislature has continued to support the growth of this program, which supports educational

opportunities for thousands of Indiana students while providing tax relief to generous donors," Wiley says

She also notes that interested donors should act quickly as tax credits have proven to be popular and are likely to be exhausted before the end of the calendar year.

In the 2017-18 school year, contributions to the program raised \$6 million in tax scholarships that

supported students in the 68 Catholic schools in the archdiocese.

(To learn more about giving to a scholarship granting organization or to donate securely online, visit [www.i4qed.org/sgo/donors](http://www.i4qed.org/sgo/donors). If you have any questions concerning Tax Credit Scholarships or giving to archdiocesan Catholic schools, contact Kimberly Pohovey at [kpohovey@archindy.org](mailto:kpohovey@archindy.org) or 1-800-382-9836, ext. 1568.) †

## Information about the Indiana Tax Credit Scholarship Program and its impact on Catholic schools in the archdiocese

- The Indiana Tax Credit Scholarship Program began in 2009.
- In the 2017-18 school year, 2,222 students received Indiana Tax Credit Scholarships made possible through donations to the Institute for Quality Education; more than 8,000 of our students currently receive a state voucher.
- Combined, archdiocesan schools raised \$6 million in tax credit scholarships in 2017-18 to help with tuition assistance.
- The 68 Catholic schools in the archdiocese educate nearly 24,000

- students with more than 2,000 dedicated teachers.
- The average tuition is \$5,249 at an archdiocesan elementary school.
- The average tuition is \$11,485 at an archdiocesan high school.
- 100 percent of the 1,100 center-city students in our Notre Dame ACE Academies (previously known as Mother Theodore Catholic Academies) are eligible for and rely on financial assistance.
- All archdiocesan schools are accredited by AdvancED and the Indiana Department of Education. †

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# Father Pesola known for service to deaf community, 'those on peripheries'

By Natalie Hoefler

Father Joseph Pesola, a retired priest of the Archdiocese of Indianapolis, died on July 22 at Community North Hospital in Indianapolis. He was 52.



Fr. Joseph Pesola

Visitation will be held from 4-6 p.m. on July 29 at Seals Funeral Home, 122 W. Staat St., in Fortville. A vigil service will be held at 6 p.m. after the visitation.

The Mass of Christian Burial will be celebrated at 11 a.m. on July 30 at St. Thomas the Apostle Church, 523 S. Merrill St., in Fortville.

Archbishop Charles C. Thompson will be the principal celebrant of the Mass. Burial will follow at Our Lady of Peace Cemetery in Indianapolis.

Father Pesola was born on Aug. 15, 1965, in Elkhart, Ind. He obtained his masters of divinity from Sacred Heart School of Theology at Hales Corner, Wis., and was ordained in 1997.

His longest assignment was as administrator of St. Thomas the Apostle Parish in Fortville, serving from 2002-12. Prior to that, he served in Indianapolis as an associate pastor for eight months

at St. Pius X Parish, for two years at Christ the King Parish, and as part-time associate pastor for nearly a year and a half at St. Barnabas Parish.

As a seminarian, Father Pesola lived for a time in the rectory at Holy Spirit Parish in Indianapolis. Retired Father William Munshower, then-pastor at Holy Spirit, recalled Father Pesola as "modest and humble."

"He had physical impediments," Father Munshower said of the late priest's impaired hearing and issues with his vision. "But he soldiered on. He worked hard at his priesthood."

While serving at St. Barnabas, Father Pesola became part-time chaplain for the archdiocesan apostolate for the deaf community in 2001.

"I really think that [ministry] was his calling within a calling [to the priesthood]," said Father Gerald Kirkhoff, archdiocesan vicar for advocacy of priests. "He tried to bring the deaf community into the Church, and he tried to educate the Church and the laity on [the deaf community's] role in the Church."

"Pope Francis talks about those on the peripheries, how we should get out to the people who are passed over. [Fr. Pesola] liked the folks on the peripheries and on the sidelines."

Stephanie Garst, choir director at St. Thomas the Apostle Parish, agreed.

"He had a great passion for those who could not hear," said Garst, who became choir director when Father Pesola became the administrator of the Fortville parish. "And he had a real passion for those who had a tough time. He spent time [ministering] out at the juvenile center at Pendleton, and also went to the maximum security prison."

"He loved kids. He liked hanging out with them, and spearheaded our parish sending youths to NCCY [National Catholic Youth Conference]."

"He himself was fostered and adopted. I think he gained all that compassion for others through his family."

Garst noted two of Father Pesola's favorite pastimes: reading and spending time with his family.

"He loved to read and was very knowledgeable," she said. "He would buy books on every religious subject he could find."

"And he loved spending time with his family. His grandmother would stay with him for one to three months every year, and he always enjoyed having his parents [from Elkhart] spend the weekend at the parish. A lot of times, his vacation was to spend time visiting his nieces and nephews."

Due to health issues, Father Pesola was reassigned in 2012 to live in residence at St. Lawrence Parish in Indianapolis, where he assisted with sacramental duties. He was granted early retirement in 2014 for medical reasons.

Like Father Munshower, Father Kirkhoff was struck by the late priest's determination toward the end of his life.

"He didn't give up. He tried hard to get better and kept fighting," says Father Kirkhoff.

Father Kirkhoff spoke of concelebrating a Mass recently with Father Pesola while visiting him at Westminster Village in Indianapolis.

"I knew his birthday was coming up on August 15, so I told him we would celebrate Mass again on his birthday," he said. "He was looking forward to that."

Garst also noted Father Pesola's desire to celebrate the sacraments.

"I visited him on the Friday before he passed," she said. "It made him feel good that even though he was in medical retirement, he could still [use] a few of his priestly faculties."

"He was a good man, a good priest," said Father Kirkhoff. "He just wasn't with us long enough."

Father Pesola is survived by his parents, Harold and Pam Pesola of Elkhart; his sisters, Joyce McGuire of Elkhart and Lauri Flowers of Goshen; several nieces and nephews and a grand-nephew.

Memorial contributions may be designated for St. Thomas the Apostle Parish and sent to the parish at 523 S. Merrill St., Fortville, IN, 46040. †

# Cardinal Tagle laments senseless deaths of innocent people in Philippines

MANILA, Philippines (CNS)—A teary-eyed Cardinal Luis Antonio Tagle of Manila lamented the deaths of innocent people killed since Philippine President Rodrigo Duterte assumed office.

Addressing 8,000 participants on July 22 during the last day of the Fifth Philippine Conference on New Evangelization, Cardinal Tagle asked if people were happy with the deaths around them, [ucanews.com](http://ucanews.com) reported.

In a prayer, the cardinal spoke to God about many innocent people dying.

"We want to believe that you do not rejoice in their

death. But there are so many of them," he said.

[Ucanews.com](http://ucanews.com) reported the cardinal's questions and plea came a day before the Philippine Catholic bishops issued a statement condemning the killings across the country.

Police have reported more than 23,000 killings over the past two years, which human rights groups said were likely linked to the government's crackdown on narcotics.

The cardinal also included in his prayer a 36-year-old migrant worker who was killed in Slovakia for defending two women from being attacked.

"Where do we see your face? Where do we hear your word? Some people are asking, where are you?" he asked.

Cardinal Tagle urged conference participants to become "bread" for others amid the hunger in the world.

"Let us be bread, broken, shared for others so that we are all moved with compassion and can feed others," he said in his parting message at the Pontifical University of Santo Tomas in Manila.

"All that we have, all that we are, if taken, blessed and shared can become the bread of life for all," Cardinal Tagle said.

Meanwhile, Church leaders and activist groups in the Philippines have condemned Rodrigo Duterte's record as president at the start of his third year in office. His human rights record in particular received most attention.

As if to spite his critics, Duterte, said in his July 23 State of the Nation address that his concern was not human rights, but the lives of people.

"Your concern is human rights, mine is human lives," the president told critics of his war against narcotics.

"The lives of our youth are being wasted and families destroyed, and all because of chemicals called shabu, cocaine, cannabis and heroin," Duterte said in a 48-minute address.

The comments did not sit well with Bishop Pablo Virgilio David of Kalookan, whose diocese in the northern part of the capital has witnessed seemingly endless killings.

"Such a statement implies that the victims of drug-related killings are not human," Bishop David wrote on social media hours after the president delivered his speech.

"Is not the right to life the most basic human right?" asked the bishop, who is vice president of the Philippines bishops' conference.

He wrote that the Catholic Church "can never agree" with the president's view and called Duterte's statement "illogical."

Bishop David said the government should instead focus its anti-narcotics war against big-time drug dealers, asking, "How come the supply of illegal drugs remains steady in spite of all the killings?" †

**'Let us be bread, broken, shared for others so that we are all moved with compassion and can feed others. All that we have, all that we are, if taken, blessed and shared can become the bread of life for all.'**



—Cardinal Luis Antonio Tagle

# Teen seriously injured in France is home, but financial help is still needed

Criterion staff report

Alex Kalscheur, the 18-year-old member of Our Lady of the Greenwood Parish in Greenwood who broke his back in France on July 6, was scheduled to arrive home by July 25.

According to a short video posted by his mother, Amy Kalscheur, on her Facebook page on July 23, Alex will enter a rehabilitation center upon arriving back in Indiana. It was estimated that he would be in the rehabilitation center for about a month.

Kalscheur had one thing to say about the news: "God is good. All the time."

As of July 23, Alex's GoFundMe page ([www.gofundme.com/982pa-bring-Alex-home](http://www.gofundme.com/982pa-bring-Alex-home)) reported donations totaling \$74,355. The goal is \$100,000.

Marcy Renken, a member of Our Lady of the Greenwood Parish, noted that the parish's bake sale held after each Mass on the weekend of July 21-22 raised \$5,000.

Renken is also helping organize a dinner, dance and silent auction fundraiser at the parish, 335 S. Meridian St., in Greenwood, from 6-11 p.m. on July 28. While tickets are limited, Renken believed there would still be tickets available on

the day of the event. An optional spaghetti dinner will be served from 6-7:30 p.m. for \$10 per person, with a maximum cost of \$50 per family. The dance and silent auction start at 7:30 p.m. Admission is free for the event. All attending the event—whether eating dinner or not—are asked to register online at [bit.ly/2NRjxAZ](http://bit.ly/2NRjxAZ) (case sensitive). Separate registrations are available for those purchasing dinner and those who are not. For more information, contact Marcy Renken at 317-489-1557 or [sgtrenken@hotmail.com](mailto:sgtrenken@hotmail.com).

The Our Lady of the Greenwood Knights of Columbus Council #6138 is also raising money for the Kalscheurs by hosting a breakfast from 9-11:30 a.m. on July 29. Tickets are \$7 for adults, \$6 for seniors and \$3 for children up to age 9. Cash or checks will be accepted. For more information, call the parish office at 317-888-2861.

Those who wish to assist the Kalscheurs without attending an event or donating online may send a check made out to Michael Kalscheur to Our Lady of the Greenwood Parish, Attention: Michael Kalscheur, 335 S. Meridian St., Greenwood, IN, 46413. †

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## Editorial



New York Cardinal Timothy M. Dolan, chairman of the U.S. bishops' Committee on Pro-Life Activities, delivers the homily on Jan. 18 during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Bob Roller)

## Novena seeks to move hearts to protect all human life

There are tragic deaths reported by the media on a daily basis.

Examining the headlines recently shows us how lives are turned upside down for individuals and their families through no fault of their own: A duck boat tragedy in Missouri where 17 people—including nine members of a family from Indianapolis—lost their lives when a thunderstorm hit the area and the boat sank. A Dallas police officer killed by an alleged drunk driver during a funeral procession for another officer. A hit-and-run accident in Indianapolis that left one person dead.

Those tragedies offer a snapshot into how unforeseen circumstances can change lives in a heartbeat.

As Catholics and people of faith, the heartbeat of an unborn child is something we truly value as well but, sadly, there are still some in society who believe those children have no rights.

In January, we marked the 45th anniversary of the tragic *Roe v. Wade* Supreme Court decision, which legalized abortion on demand in the U.S. during all nine months of pregnancy. Since that misguided court ruling, more than 60 million unborn babies in the U.S. have died as a result of abortion, reports the National Right to Life Committee.

Though recent polls indicate that more and more people in the United States are embracing life issues, we must continue our efforts as people of faith to work to protect all human life. Our faith also calls us to share our love with all God's people, and reach out to our brothers and sisters most in need, including the poor, vulnerable and despised of this world. And yes, the unborn. We must never forget our unborn children.

New York Cardinal Timothy M. Dolan, chairman of the U.S. bishops' Committee on Pro-Life Activities, has called for a national prayer campaign effort that "the change in the U.S. Supreme Court will move our nation closer to the day when every human being is protected in law and welcomed in life."

"As soon as Supreme Court Justice Anthony Kennedy announced his retirement, pro-abortion groups began lobbying the U.S. Senate to reject any nominee who does not promise to endorse *Roe v. Wade*," the cardinal said on July 19 in a statement. President Donald J. Trump announced on July 9 that his nominee for the Supreme Court is Judge Brett Kavanaugh, a federal appeals court judge in Washington and a Catholic who once clerked for retiring Justice Kennedy.

"While the U.S. Conference of Catholic Bishops [USCCB] does not support or oppose the confirmation of any presidential nominee," Cardinal Dolan said, "we can and should raise grave concerns about a confirmation process which is being grossly distorted by efforts to subject judicial nominees to a litmus test of support for *Roe v. Wade*. And we must pray."

Prayer will be at the heart of an initiative that will be held each Friday from Aug. 3 to Sept. 28. Cardinal Dolan invited all people of goodwill to participate in the initiative, known as the "Novena for the Legal Protection of Human Life."

"Call to Prayer" materials are accessible at [bit.ly/2JBU1MH](http://bit.ly/2JBU1MH) (case sensitive). Materials include prayers and educational resources, and an invitation to fast on Fridays for this intention.

Also, those wishing to join this nine-week prayer effort can sign up at [www.usccb.org/pray](http://www.usccb.org/pray) to participate in this and subsequent "Call to Prayer" initiatives via e-mail or text message.

The novena will send the message that people of faith, hopefully in droves, are continuing our work to change hearts and minds by building a culture of life.

We hope and pray the seeds planted bear much fruit.

And as Cardinal Dolan prayed, "May Our Lady of Guadalupe intercede for the healing of our nation and our people from decades of abortion on demand."

—Mike Krokos

## Background/John F. Fink

# The United States has not been as welcoming as we think

Immigration into the United States has become one of the biggest issues facing our country. It is also a deeply divisive issue.



Throughout our history, we have prided ourselves on welcoming immigrants. The country of France recognized our willingness to welcome the stranger when it gave us the Statue of Liberty

in 1886. It's famous for having, in its museum, the sonnet "The New Colossus," written by Emma Lazarus in 1883. The sonnet contains the words, "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore."

The unfortunate truth, though, is that the United States has not always been as welcoming as we like to think. In fact, at times it has been undeniably racist in deciding who is permitted in.

Immigration was no problem for most of our ancestors, including mine. The Finks, Hartmans, Nolls and other ancestors arrived from Germany in the early 1800s. Even after Ellis Island started screening immigrants in 1900, they only had to appear to be in good health and have at least \$18 with them to get started in this country.

The first anti-immigration law, passed in 1875, was definitely discriminatory and racist. It prohibited Asian women from entering the country. Then the Chinese Exclusion Act was passed in 1882. The Immigration Act of 1917 prohibited

immigration from Asia, except for the Philippines and Japan.

The Johnson-Reed Act of 1924 was certainly discriminatory, trying to keep our population as Caucasian as possible. It used a quota system, limiting immigration to 2 percent of the number of foreign-born people of each nationality present at the time of the 1890 census. It was favorable toward western Europeans and unfavorable toward the southern and eastern Europeans, most of whom were Catholics, who comprised most of those who wanted to come.

By 1965, during the civil rights era, the quota system was seen as racist and was abolished. That changed the racial and ethnic makeup of the U.S. as more people from Asia and Latin America began to immigrate. The country went from 9.7 million immigrants in 1960 to 43.7 million in 2016, and 89 percent of them were non-Europeans.

The 1965 law did cap the number of people who could enter, though. There are five family-based categories capped at 480,000, and five employment-based categories capped at 140,000. There's an annual cap of 170,000 for those from the Eastern Hemisphere, and 120,000 for those from the Western Hemisphere.

Since 1976, there's been a limit of 20,000 for immigrants from a single country. That quota for Latin American countries is filled quickly, and people from those countries must wait for years to enter legally. That's why there is so much illegal immigration.

Illegal immigration was also fueled by the termination of the Bracero program in 1964, the year before the 1965 law was passed. Since 1942, the Bracero

See **BACKGROUND**, page 14

## Making Sense of Bioethics/Fr. Tad Pacholczyk

# Promethean medical temptations

Superheroes attract us. From Greek gods to Superman and Spiderman, our fascination with the awesome deeds of superheroes beckons us to become masters of our own destiny.



Yet even as we enjoy the fantasy of acquiring Promethean powers to combat our enemies and conquer evil, we have legitimate misgivings

about mere mortals taking on god-like powers in real life. We are concerned about those who play with fire just like Prometheus did, at the risk of harm and great destruction.

Today, as modern medicine tries to rebuff death and control our humanity in ever more sophisticated ways, new temptations arise that challenge us to choose between life and death, between living in reality and living in a fantasy world where we elevate ourselves as "masters of our own destiny."

We encounter these Promethean temptations today in the expanding fields of reproductive medicine and infertility. We may be drawn to the idea of "manufacturing" children through *in vitro* fertilization and related forms of assisted reproductive technologies.

By producing and manipulating our children in laboratory glassware, however, we cross a critical line and sever our obedience to the Giver of life. We assume the role of masters over, rather than recipients of, our own offspring. We allow our children to be mistreated as so many embryonic tokens—with some being frozen in liquid nitrogen and others being discarded as biomedical waste. We take on the seemingly divine role of creating another human being and reigning supreme over his or her destiny.

We are tempted toward this same type of Promethean mastery at the other end of life.

While we recognize that we cannot avoid death, we may be troubled and vexed by the possibility of a protracted and painful dying process. We may decide that the best answer is to "take charge" of the situation and move into the driver's seat, resolutely calling the final shots ourselves. By ending life "on our own terms" through physician-assisted suicide, we hope to steer around the sufferings and agonies of the dying process. Yet suicide clearly goes against the grain of the kind of creatures we are, creatures intended for life, not death.

The temptation that flashes before us when we consider suicide is the fantasy of becoming master over our destiny by taking for ourselves direct power over life and death. We begin to accept the falsehood that we are uniquely in charge of our own destiny, and can remake or destroy ourselves as if we were gods. It is but a short step, then, for us to take further powers unto ourselves, lording it over the fate and destiny of others through activities like euthanasia, direct abortion and human embryonic stem-cell research.

Although we are creatures intended for life, we may not be entirely clear about how we came to possess that life. We sense how we have been cast headlong into existence without asking for it, and we know, with certainty, that we did not create ourselves or have any role in bringing ourselves into being.

The fact that we were created entirely apart from our own will means that our existence has been intentionally chosen by Another. The goodness and beauty of our life has been independently conferred on us by One who has radically willed our personal existence. Because that existence is good and beautiful, it ought always to be treated as such, and never directly violated.

See **BIOETHICS**, page 14

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Reflections on my first year as archbishop of Indianapolis

Tomorrow will be the one-year anniversary of my installation as archbishop of Indianapolis on July 28, 2017. It's been a full year, and I thank God for all the graces given to me during the past 12 months.

As I reflect on the past year, what stands out is the hundreds of people I have met throughout the 39 counties of our archdiocese.

Along with ordinations of priests and deacons, and the final profession of religious women and men, parish visits for confirmations, the installation of pastors and other special occasions have truly been the highlight of this past year.

I enjoy getting to know people, and I'm especially pleased when I have the chance to meet the many holy people who make up our local Church. These truly are the everyday saints that Pope Francis writes about in his apostolic exhortation "*Gaudete et Exsultate*" ("Rejoice and Be Glad: The Call to Holiness in Today's World")!

I can't really describe it as a sad moment, but the death of my friend and mentor Archbishop Emeritus Daniel M. Buechlein, O.S.B., was a profound experience for me—as for so many others.

Archbishop Daniel had been my seminary rector; he was a close friend and advisor during my years as a priest, and then as a bishop. To serve as the principal celebrant at his funeral Mass was a great privilege. I had grieved for him over time, and I was relieved when God took Archbishop Daniel to his heavenly home. But I miss him, and I thank God that he was such an important influence in my life and ministry—and in the life of our archdiocese!

During my installation homily a year ago, I made the point that our task is not so much to resolve the world's problems as to lead others to a personal encounter with Jesus Christ. I believe this even more today.

My brother priests and I have been called to be Christ for others in a very particular way. Pope Francis says that we are witnesses to the mercy of God, and that means that we have a sacred duty to make Christ available through the Word of God, the sacraments and our pastoral care. With our deacons, consecrated men and women, and the dedicated lay people who serve as parish life coordinators and who

minister in so many diverse ways throughout the archdiocese, we are called to be models of holiness and witnesses to the love and mercy of Christ.

I can't say that I had no idea what I was getting into a year ago, but it's definitely true that the size and complexity of this archdiocese were more than I expected. I thank God for all of you who have welcomed me so warmly, and who have made my ministry much less overwhelming than it might have been. I've discovered firsthand that the Church in central and southern Indiana is blessed with gifted women and men who serve the needs of our people in many diverse ways.

One of the special moments of my first year was the publication of my pastoral letter, "We Are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology."

I think it's safe to say that during my first year as archbishop, the world exploded with political and social issues that challenge us to respond as Christians. Racism, gun violence, abortion and the other life issues, our broken immigration system, poverty and the opioid crisis are not new, but

over the past year they have grown in visibility and intensity. To remain silent is to become complicit in the forces of evil that threaten our humanity.

As I thought about these issues, I became convinced that not one of them is isolated from our understanding of who we are as members of God's family and brothers and sisters to each other. The bottom line is that each of us has been made in the image and likeness of God and, as such, we are called to respect, defend and build up one another here and now regardless of differences of race, creed, ethnic origins, sexual orientation or economic and social status. We are one in Christ!

A year ago, I was still dealing with the surprise I felt six weeks earlier when I learned that Pope Francis had chosen me to serve as the seventh archbishop of Indianapolis. Although the initial shock has worn off, I still find myself amazed and overwhelmed at the immensity of the challenge and the enormity of the responsibility.

Please pray for me. I count on God's grace, and your prayerful support, to help me serve as your archbishop with humility and joy. †



## Cristo, la piedra angular

## Reflexiones sobre mi primer año como arzobispo de Indianápolis

Mañana se cumplirá el primer aniversario de mi investidura como arzobispo de Indianápolis, celebrada el 28 de julio de 2017. Ha transcurrido un año completo y agradezco a Dios por todas las gracias que me ha dispensado durante estos 12 meses.

A medida que reflexiono acerca del pasado año, lo que más se destaca son los cientos de personas que he conocido en los 39 condados que conforman nuestra Arquidiócesis.

Conjuntamente con la ordenación de sacerdotes y diáconos, y la procesión final de hombres y mujeres religiosos, las visitas parroquiales para las confirmaciones, la investidura de pastores y otras ocasiones especiales han sido en verdad la parte más memorable de este último año.

Me encanta conocer a la gente y me siento especialmente complacido cuando tengo la oportunidad de conocer a las personas santas que forman parte de nuestra Iglesia local. Estos son los verdaderos santos cotidianos de los que el papa Francisco habla en su exhortación apostólica titulada "*Gaudete et Exsultate*" ("Alegraos y regocijaos: Sobre el llamado a la santidad en el mundo actual").

No podría describirlo como un momento de tristeza, pero el fallecimiento de mi amigo y mentor, el arzobispo emérito Daniel M. Buechlein, O.S.B., representó una experiencia

profunda para mí, así como para muchos otros.

El arzobispo Daniel fue el decano de mi seminario, así como también un amigo cercano y un consejero durante mis años de sacerdote y, posteriormente, como obispo, por lo que fue un gran privilegio haber sido el celebrante principal durante su misa funeraria. Durante un tiempo estuve afligido por él y me sentí aliviado cuando Dios se llevó al arzobispo Daniel a su hogar celestial. Pero lo extraño y le doy gracias a Dios porque fue una importante influencia en mi vida y en mi ministerio, así como también para nuestra Arquidiócesis.

Durante mi homilía de investidura hace un año, resalté que nuestra tarea no consiste tanto en resolver los problemas del mundo sino en guiar a otros a que tengan un encuentro personal con Jesucristo, y hoy en día creo todavía más firmemente en esto.

Mis hermanos sacerdotes y yo hemos sido llamados a ser Cristo para los demás de una forma muy especial. El papa Francisco dice que somos testimonio de la misericordia de Dios y esto significa que tenemos un deber sagrado de lograr que Cristo esté presente a través de la Palabra de Dios, los sacramentos y nuestros cuidados pastorales. Junto con nuestros diáconos, hombres y mujeres consagrados y la dedicación de los seglares que sirven como coordinadores de vida parroquial

y ministran de muchas formas en toda la Arquidiócesis, estamos llamados a hacer modelos de santidad y a dar testimonio del amor y la misericordia de Cristo.

No puedo decir que hace un año no supiera en qué me estaba metiendo, pero ciertamente la dimensión y la complejidad de esta Arquidiócesis es más grande de lo que esperaba. Le doy gracias a Dios por todos ustedes que me han dado una cálida bienvenida y han contribuido a que mi ministerio sea mucho menos abrumador de lo que podría haber sido. He descubierto de primera mano que la Iglesia del centro y del sur de Indiana ha sido bendecida con hombres y mujeres talentosos que atienden las necesidades de nuestra gente de muchas y diversas maneras.

Uno de los momentos especiales de mi primer año fue la publicación de mi carta pastoral titulada "Somos uno con Jesucristo: Sobre los fundamentos de la antropología cristiana."

Creo que puedo afirmar sin temor a equivocarme que durante mi primer año como arzobispo han estallado todo tipo de problemas políticos y sociales que nos desafían a responder como cristianos. El racismo, la violencia armada, el aborto y otros problemas acerca de la vida, nuestro sistema migratorio descompuesto, la pobreza y la crisis de los opiáceos no son novedades pero en el transcurso

del último año han crecido en visibilidad e intensidad. Permanecer en silencio es convertirnos en cómplices de la fuerzas del mal que amenazan a la humanidad.

Mientras reflexionaba sobre estos problemas, me convencí de que ninguno de ellos está desvinculado de nuestra percepción de nosotros mismos como miembros de la familia de Dios y hermanos que somos. En definitiva: cada uno ha sido creado a imagen y semejanza de Dios y, por lo tanto, estamos llamados a respetarnos, defendernos y edificarnos entre nosotros, aquí y ahora, independientemente de las diferencias de raza, credo, origen étnico, orientación sexual, situación económica y social. ¡Somos uno con Jesucristo!

Hace un año, todavía no me reponía de la sorpresa que había sentido seis semanas antes cuando me informaron que el papa Francisco me había elegido para servir como el séptimo arzobispo de Indianápolis. Si bien ese choque inicial se ha disipado, todavía me siento maravillado y abrumado por la inmensidad del desafío y la enormidad de la responsabilidad que tengo.

Les ruego que recen por mí. Cuento con la gracia de Dios y el apoyo piadoso de todos ustedes para poder servirlos como su arzobispo con humildad y alegría. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## July 29

St. Mary Parish Center, 212 Washington St., North Vernon. **Baby Box Program and Lunch**, Baby Box founder Monica Kelsey presenting, noon, free. Information: Anthony Callahan, 812-532-9367, [atcallahan@yahoo.com](mailto:atcallahan@yahoo.com).

## August 2

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, [amiller@archindy.org](mailto:amiller@archindy.org).

## August 3

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](mailto: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](mailto:mkeyes@indy.rr.com).

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father John McCaslin presiding, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org).

## August 3-4

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Summer Festival**, Fri. 7-11 p.m., Monte Carlo, Sat. 11 a.m.-10 p.m., chicken and noodle dinners, walking tacos, burger and fries, lemon shake ups, ice cream and desserts, children's games, raffle, quilt raffle, face painting. Information: 317-485-5102.

## August 4

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis. **Hearts and Hands of Indiana "Houses to Homes Dinner and Fundraiser,"** benefiting housing rehabilitation efforts near St. Anthony Parish in Indianapolis, 6-10 p.m., door prizes, raffles, audience games, silent auction, wine pull, \$100 ticket for two persons includes entrance, buffet dinner, beer, wine, soft drinks and one entry for

\$5,000, \$1,500 and two \$500 drawings. Information and tickets: [www.heartsandhandsindy.org/houses-to-homes](http://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.

St. Alphonsus Liguori Church and Parish Hall, 1870 W. Oak St., Zionsville (Lafayette diocese). **Cursillo Ultreya**, 5:30 p.m. Mass, 6:30 p.m. pitch-in dinner, 7:30 p.m. speaker, bring a salad, veggie or dessert to share, free. Information: Virlee Weaver, 317-910-8169, [virleer@hotmail.com](mailto:virleer@hotmail.com).

## August 5

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 air-conditioned dining room until 2 p.m., carryout available, adult and children's games, 50/50 raffle, gun raffle, live music 11 a.m.-1 p.m., limit of 300 tickets at \$100 each for drawing for \$10,000,

silent auction until 2:30 p.m., children's games, 50/50 raffle, handmade quilts, games of chance. Information or ticket purchase: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Summer Picnic**, 10 a.m.-4 p.m. CT, fried chicken and roast beef dinners with homemade stuffing and desserts in air conditioning served 10 a.m.-2 p.m. CT, carryout available, soup sold by the bowl or in bulk, fried chicken sandwiches, grilled tenderloins, burgers, ice cream, homemade food items, games, live music, shaded family fun area, guided tours of church. Information: 812-357-5533.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Golden Jubilee Mass**, Archbishop Charles C. Thompson presiding, sponsored by the archdiocesan Office of Marriage and Family Life, 2 p.m. followed by reception in Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center. Registration required by July 30. Printable and online registration in English and Spanish: [bit.ly/2JNZfci](http://bit.ly/2JNZfci) (case

sensitive). Information: Keri Carroll, 317-236-1521, [kcarroll@archindy.org](mailto:kcarroll@archindy.org).

## August 7

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off all purchases, 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.

## August 8

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 9

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, [amiller@archindy.org](mailto:amiller@archindy.org).

Benedict Inn Retreat & Conference Center,

1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine Sister Angela Jarboe facilitating, 7-8:30 p.m., free will donation. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

Nora Christian Community, Fellowship Building, 465 E. 86th St., Indianapolis. **Ecumenical Opportunity: "Life from a Jewish Perspective,"** Rabbi Brett Krichiver presenting, 6:30 p.m., free. Registration required: [www.dwellingsplaceindy.org/mindfulness](http://www.dwellingsplaceindy.org/mindfulness). Information: [dwellingsplaceindy@gmail.com](mailto:dwellingsplaceindy@gmail.com), 317-669-6100.

## August 10

**St. Elizabeth Catholic Charities "Voices for Hope" Fundraiser**, benefiting Court Appointed Special Advocates (CASA) of Floyd and Washington counties, 6-9 p.m., food, beer, wine, soft drinks, music, held at private residence, address available upon registration, free. Reservations required: [goo.gl/jtQFhQ](http://goo.gl/jtQFhQ) (case sensitive). Information: Dawn Bennett, 812-949-7305, [dbennett@stearcharities.org](mailto:dbennett@stearcharities.org). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## August 16

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Pray, Clay and Ponder**, first of two (Aug. 23), Benedictine Sister Carol Faulkner facilitating,

10 a.m.-noon, \$60 includes materials. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Franciscan**

**Spirituality Series**, second of four (Aug. 23 and 30), labyrinth walk at Michaela Farm, 6:30-8 p.m., \$15. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org). †

## VIPs



**Joseph and Mary (Johnson) Bott**, members of St. Mary Parish in North Vernon, celebrated their 50th wedding anniversary on July 20. The couple was married in St. Mary Church in North Vernon on July 20, 1968. They have two children: Diane Bower and Kathy Cool. They also have one grandchild and two great-grandchildren. †



**Deacon Wayne and Darlene (Welty) Davis**, members of St. Michael Parish in Greenfield, celebrated their 50th wedding anniversary on July 13. The couple was married in St. Joseph University Church in Terre Haute on July 13, 1968. They have five children: Susanna Blair, Becki Fleischer, Teresa Heffernan, Christie Murphy and Debbi Davis. The couple also has 11 grandchildren and one great-grandchild. They will celebrate with an open house hosted by their daughters at the St. Michael Parish Life Center. †



**Gerard and Marilyn (Szmczak) Walsh**, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 50th wedding anniversary on Aug. 10. The couple was married in St. Monica Church in Mishawaka, Ind., on Aug. 10, 1968. They have two children: Kimberly Branham and Kevin Walsh. The couple also has four grandchildren. †

## Holy Angels Parish to host Gospel concert to benefit church building fund on Aug. 11

Holy Angels Parish is hosting a "Building the Kingdom of Gospel Concert" fundraiser in Walden Hall of Holy Angels School, 2822 Dr. Martin Luther King Jr. St., in Indianapolis, at 7 p.m. on Aug. 11.

The concert will feature the Holy Angels Gospel Choir and an ecumenical orchestra with musicians from the parish and surrounding area churches.

There is no cost to attend. However, a freewill offering will be accepted.

All proceeds benefit the Holy

Angels Lifestyle Stewardship Building Campaign, a three-year endeavor that began in 2015 and runs through Dec. 31. The former church was demolished in 2012 due to safety concerns in the 109-year-old structure.

To learn more about the plans for the new church, including how to donate to the building fund online, visit [www.holyangelsindy.org](http://www.holyangelsindy.org).

For additional information about the concert, call the parish office at 317-926-3324. †

## St. Agnes Parish in Nashville to host RCIA workshop on Aug. 4

A Right of Christian Initiation (RCIA) Workshop for coordinators, team members and catechists titled "RCIA Adapted for Children" will be held at St. Agnes Parish, 1008 McClary Road, in Nashville, from 9 a.m.-noon on Aug. 4.

Sponsored by the archdiocesan RCIA Committee and the Secretariat for Worship and Evangelization, the workshop will explore the catechetical, liturgical and pastoral dimensions of RCIA adapted for children.

The workshop will be presented in English with Spanish translation available.

Lucas Pollice of the Augustine Institute in Denver, Colo., and author of *Open Wide the Doors to Christ*:

*Discovering Catholicism* will facilitate.

Two optional afternoon sessions—one covering topics related to parents and RCIA adapted for children, and the other on RCIA resources in general—will be offered from 12:45-2 p.m. for no additional charge.

The cost to attend is \$20 per person, or \$30 with lunch. Groups of four or more from the same parish will receive a \$5 discount per person.

Registration is requested by Aug. 1 online at [goo.gl/ahn3me](http://goo.gl/ahn3me) (case sensitive).

For additional information, contact Rose Ruiz, [r Ruiz@archindy.org](mailto:r Ruiz@archindy.org), 317-236-1550 or 800-382-9836, ext. 1550; or Christina Tuley, [ctuley@archindy.org](mailto:ctuley@archindy.org), 317-236-1483 or 800-382-9836, ext. 1483. †

## Next Spiritual Direction Internship program set to begin in September

The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will begin a new session of the Spiritual Direction Internship (SDI) program starting in September and running through April of 2020.

The SDI program is ecumenical. It is designed for those who desire to enrich their spiritual life, to discern whether

there is a calling to become a spiritual director, and to develop the skills needed for spiritual direction.

Applicants are expected to be actively engaged in spiritual direction prior to entering the program.

For more information, contact Benedictine Sister Antoinette Purcell at 317-787-3287, ext. 3022 or e-mail [antoinettep1964@gmail.com](mailto:antoinettep1964@gmail.com). †

# Alliance offers ‘preventative medicine’ to create healthy, successful marriages

By Natalie Hoefer

In Catholic marriage preparation programs, informing engaged couples about the truth and beauty of the Church’s teaching on sexuality and fertility is essential.

Since its inception eight years ago, the One in Christ (OIC) marriage preparation program has taken this topic one step further. They not only have a panel of medical experts present on this portion, but devout Catholic medical experts who embrace and promote Church teaching. After presenting for an hour, the panelists take questions from the group for another hour, and then a third hour for couples to meet with them one-on-one.

In January, One in Christ itself joined in a marriage of sorts. The founders of the program signed an agreement forming an alliance with the St. Raphael Catholic Medical Association Guild of Indianapolis (CMA), an agreement that benefits both the engaged couples participating in the three-day program, and the members of CMA.

## A win-win combination

“The majority of couples coming through [the program] are millennials,” says Mark Overholt, who founded OIC with his wife Michelle. “They’re looking

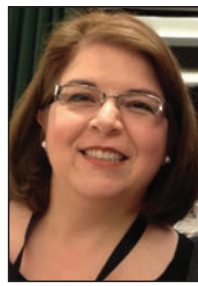


Mark Overholt

for scientific answers to back up what the faith teaches. And they can get all their medical questions answered from experts who are knowledgeable not just on medical aspects, but [on] faith as well.”

Plus, Michelle notes, “This is an introduction to local support for [the couples]. There’s a face

and a name to go to with questions. And it also brings them some peace of mind on ‘where do I go to get more knowledge now that I know about NFP [Natural Family Planning].’



Michelle Overholt

If you offer context for them, it’s a start to their process of learning more.”

As for benefits for the CMA members, says Mark, “They can use One in Christ as a launch pad to show they can make a difference as a group, and live out the beauty of Church teaching through education and awareness.”

“We do have a lot of engaged couples who are medical students,” Michelle adds. “They say they’re excited because now they don’t have to be a ‘Catholic’ doctor only on the weekends. They’re exposed to a group that can support them going forward.”

## Dispelling ‘myths and falsities’

“I am very excited about the alliance,” says Dr. Holly Smith, who is an assistant professor of clinical family medicine at the Indiana University (IU) School of Medicine in Indianapolis, a family physician for IU Health Physicians Primary Care at Anson, a certified NFP medical consultant, and president of the St. Raphael CMA Guild.



Dr. Holly Smith

“It gives us, as Catholic physicians and health care providers, an opportunity to share our knowledge in a unique setting. It allows an outlet for service, and it’s a great marketing opportunity for the



A medical panel discusses sexuality and fertility on June 16 as part of the One in Christ marriage preparation program. The panelists are Julie and Matt Miller, left, Dr. Konrad Szymanski and his wife Sonia-Maria, Marianne Stroud and her husband Dr. Christopher Stroud, Dr. Casey Delcoco, Dr. Holly Smith and Father C. Ryan McCarthy. (Photo by Kelly Martin Photography)

CMA guild to try to attract more members and general interest and awareness.”

Smith says she and the other CMA members appreciate the opportunity to present to the engaged couples on the topic of sexuality and fertility.

“I think it is crucial that women be empowered by understanding how their bodies function, whether they’re healthy or unhealthy,” she says. “This understanding is the foundation of the fertility awareness-based methods of family planning that are promoted by the Catholic Church.”

“And it is vital to their ability to recognize myths and falsities that are frequently stated about these methods of family planning,” such as that the methods are ineffective, that NFP is “Catholic birth control,” and that couples “will never get to have sex.”

## ‘Holy Spirit bringing us together’

Father C. Ryan McCarthy, chaplain for the St. Raphael CMA Guild, sees the alliance as “pretty natural.” “Having doctors help support One in Christ in preparing healthy relationships is a great source of preventative medicine,” says Father McCarthy, who also serves as pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, is a moral theologian and is trained in the Creighton Model of natural family planning.

The “illness” being prevented is the disastrous effects of using artificial birth control predicted by Pope Paul VI in his landmark encyclical, “*Humanae Vitae*” (“On Human Life”), also known as “On the Regulation of Birth Control.” In this 1968 document, the pope forecast that the use of artificial birth control would lead to “marital infidelity and a general lowering of moral standards, ... [and] reducing [a woman] to being a mere instrument for the satisfaction of [man’s] own desires” (#17).

Looked at from the opposite point of view, Father McCarthy notes that “this part [of the encyclical] is primarily focused on the positive aspect that marriage, if given the truth of the biology of a man and woman, can have a strong chance of growth in virtue for the husband and wife.

“Certain statistics play out that couples who follow Church teaching in regard to marriage really have a stronger, more successful marriage, particularly in terms of the divorce rate.”

Mark sees the CMA and OIC alliance occurring during the 50th anniversary year of the publishing of “*Humanae Vitae*” as “the Holy Spirit bringing us together. [The encyclical] is a prophetic, providential, clear plan for the transmission of life.

“This alliance is showing how this [plan] can be executed in a charitable way that makes a difference for married couples and family life. In ‘*Humanae Vitae*,’ Pope Paul gave a challenge to scientists, doctors, nurses and priests to look for ways to improve marriages. The meaning of marriage and how God designed marriage, it’s all encompassed in this strategic alliance.”

## ‘The program transforms’

The creation of the alliance bolsters what was already a “transformative”



Dr. Casey Delcoco

component of the One in Christ marriage preparation program, says Dr. Casey Delcoco, an OIC panelist for six years and the founder of the local CMA chapter. In 2015, she started Magnificat Family Medicine, a faith-based family

medicine practice specializing in obstetrics and holistic health for men, women and children.

“As a medical panel volunteer for One in Christ, it’s humbling and inspiring to witness how the program transforms couples’ outlooks on such important and intimate subjects as marriage, sexuality and family planning,” she says.

She also knows the benefits of the program from firsthand experience.

“My husband Thomas and I both feel blessed to have participated in the program,” says Delcoco, who is still adjusting to not being called “Dr. Reising” since her April 14 wedding. “It’s both a blessing and a marvelous asset to Catholic couples preparing for the sacrament of holy matrimony.”

It’s the medical panel—now assured to include CMA members through the alliance—that makes the program such an asset.

“A lot of conversions happen on day three,” says Michelle of the sexuality and fertility portion that takes place on the last day of the program. “Light bulbs go off. Couples see the science behind the options.”

Smith says she has seen evidence of such conversions.

“The Overholts usually share with panelists the ‘before and after’ statements that couples write, and it is very rewarding to see that couples’ attitudes are significantly changed in a positive way,” she says.

Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, requires couples getting married in his parish to attend the One in Christ program. The forming of the alliance reinforced his decision.

“The Catholic Medical Association is an outstanding asset to the NFP portion of One in Christ,” he says. “Many of our couples comment that they were inspired by the knowledge shared, and grateful that Catholic medical professionals have taken their time to volunteer and share from both a faith-based as well as a science perspective.

“Oftentimes, our contemporary culture sells short the Catholic Church as an outdated, irrelevant voice in the conversation of reproductive life. But One in Christ—especially now through this alliance—dispels this lie and proposes the beauty, goodness and truth of science and faith working hand in glove to build healthy families, rooted in God’s design in the complimentary union of man and woman in marriage.”

(For more information on the One in Christ marriage preparation program go to [www.oicindy.com](http://www.oicindy.com). For more information on the St. Raphael CMA Guild of Indianapolis, go to [www.indycathmed.org](http://www.indycathmed.org).) †

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**FAITH & SCIENCE in Strategic Alliance**

**One in Christ and the local CMA have joined forces.**

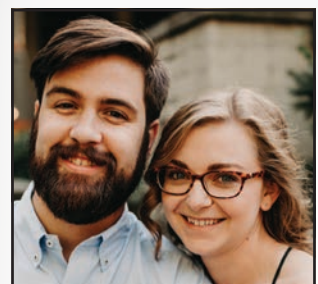
**HUMANAE VITAE**

**in ACTION!**

# Wedding ANNOUNCEMENTS

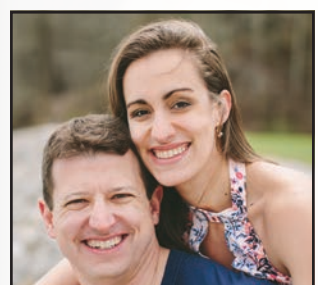


## Baker-Fehrbach



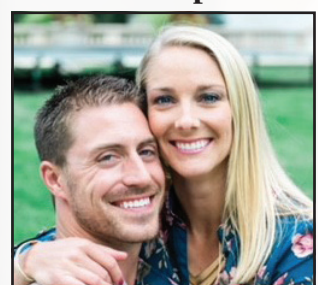
Amy Nicole Baker and Luke Andrew Fehrbach will be married on Sept. 15 at St. Mary Church in Indianapolis. The bride is the daughter of Jim and Valerie Baker. The groom is the son of Gregory and Mary Beth Fehrbach.

## Beers-Dobkowsky



Erica Nicole Beers and Brian John Dobkowsky will be married on Nov. 17 at St. Raphael Church in St. Petersburg, Fla. The bride is the daughter of Gary and Nancy Beers. The groom is the son of Robert and Mary Jo Dobkowsky.

## Bernzott-Spotanski



Sara Lyn Bernzott and David Michael Spotanski, Jr. will be married on Sept. 15 at St. Michael Church in Greenfield. The bride is the daughter of Dr. Jay and Cindy Bernzott. The groom is the son of Dave and Jeanne Spotanski.

## Boebinger-Ahnert



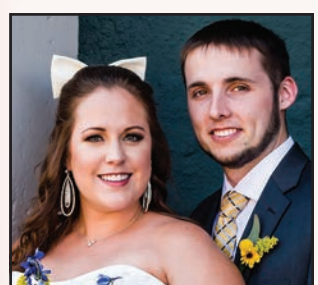
Megan Maureen Boebinger and Mitchell Ahnert will be married on Nov. 17 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Mike and Kelly Boebinger. The groom is the son of Leonard and Pam Ahnert.

## Boesing-Curry



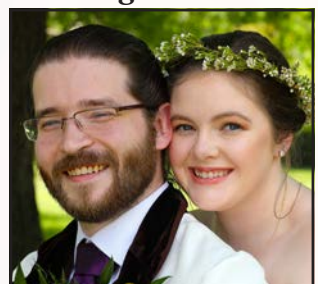
Olivia Nicole Boesing and John Connor Curry will be married on Oct. 13 at Holy Family Church in New Albany. The bride is the daughter of Joe and Donna Boesing. The groom is the son of Danny and Donna Curry.

## Cummins-Allen



Emily Nicole Cummins and Nicholas Scott Allen were married on July 7 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Timothy and Christine Cummins. The groom is the son of Troy and Jill Allen.

## Cunningham-Giannerini



Danielle Teresa Cunningham and John Paul Giannerini were married on June 2 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of John and Ann Cunningham. The groom is the son of Guy Giannerini and Terri Wiles.

## Dawyot-Perry



Joanna Mateja Dawyot and Thomas Eli Perry will be married on Sept. 8 at St. Anthony of Padua Church in Wilmington, Del. The bride is the daughter of John and Gabrielle Dawyot. The groom is the son of Thomas and Jeanne Perry.

## Dupnick-Bledsoe



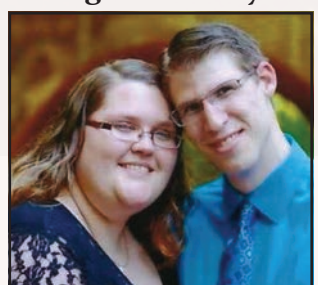
Amanda Christine Dupnick and Ryan Michael Wilhelm Bledsoe will be married on Nov. 17 at St. Paul Catholic Church in Bloomington. The bride is the daughter of David and Peggy Dupnick. The groom is the son of Nick Bledsoe and Susan Wilhelm.

## Eichhorn-Varick



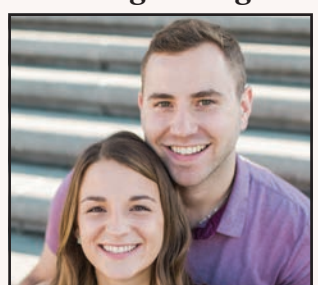
Brie Anne Marie Eichhorn and Thomas Robert Varick were married on July 14 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Dr. Thomas Eichhorn and the late Dr. Melanie Margiotta Lineham. The groom is the son of Pamela Collins.

## Ellington-Guilfooy



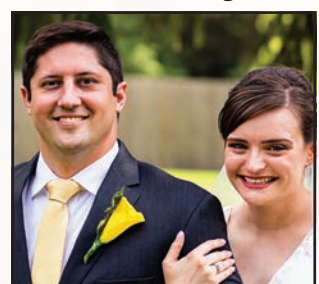
Ashley Jean Ellington and Thomas Jeffrey Guilfooy were married on July 7 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Chris and Kathy Ellington. The groom is the son of Joe and Patty Guilfooy.

## Forbing-Dininger



Meghan Nicole Forbing and Allen Michael Dininger will be married on July 28 at St. Michael the Baptist Church in Indianapolis. The bride is the daughter of Josh and Renee Forbing. The groom is the son of Dennis and Elizabeth Dininger.

## Hendrickson-Juerling



Katelyn Michelle Hendrickson and Alexander Gregory Juerling were married on June 16 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Mark and Kathleen Hendrickson. The groom is the son of Rosemarie Juerling.

## Horstmann-Loftus



Christine Elizabeth Horstmann and Phillip Jon Loftus will be married on Nov. 3 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Doug and Peggy Horstmann. The groom is the son of John and Eileen Loftus.

## Huser-Larsen



Mallory Christine Huser and Bradley Michael Larsen will be married on Oct. 27 at Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Christopher and Catherine Huser. The groom is the son of Rex and Terri Larsen.

## Klee-Holleman



Kimberly Wilson Klee and Troy Bradley Holleman will be married on Oct. 20 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Robert and Cynthia Klee. The groom is the son of Phil and Lou Ann Holleman.

## Knapp-Haselhorst



Carley Marie Knapp and Zachary Joseph Pedersen were married on June 30 at Our Lady of Grace Church in Noblesville, Ind. The bride is the daughter of Paul and Marilyn Knapp. The groom is the son of Jeff and Arleen Haselhorst.

## Kushman-Pedersen



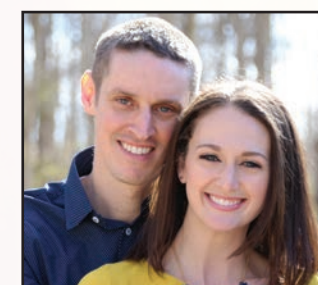
Christina Marie Kushman and Robert Guy Pedersen were married on July 11 at All Saints Parish, St. John the Baptist Church in Dover. The bride is the daughter of David and Leasha Kushman. The groom is the son of Guy and Susan Pedersen.

## Louzon-Jennings



Erin Leslie Louzon and James Michael Jennings were married on June 23 at Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Ronald and Pamela Louzon. The groom is the son of John and Amy Jennings.

## Piechocki-Main



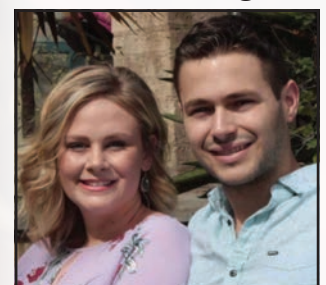
Jaclyn Marie Piechocki and Adam Ray Main were married on July 14 at St. Pius X Church in Indianapolis. The bride is the daughter of Michael and Kelli Piechocki. The groom is the son of Tim and Deborah Main.

## Stepp-Phillips



Kaitlin Marie Stepp and Nicholas John Phillips will be married on Oct. 27 at St. Michael Church in Greenfield. The bride is the daughter of Daniel and Marlene Stepp. The groom is the son of Jack and Anne Phillips.

## Miller-McLaughlin



Haley Elizabeth Miller and Garrett Lee McLaughlin will be married on Aug. 18 at St. Vincent de Paul Church in Bedford. The bride is the daughter of Gerald and Amy Miller. The groom is the son of William and Jamie Adams.

## Porras-Spangler



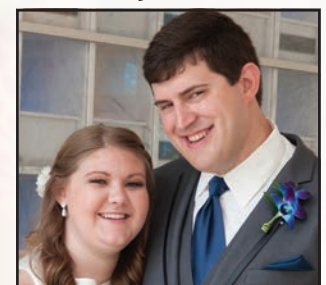
Valerie Elizabeth Porras and William Sheridan Spangler III were married on July 21 at St. Pius X Church in Indianapolis. The bride is the daughter of Sylvester and Kathy Porras. The groom is the son of William and Pamela Spangler.

## Stephney-Gremore



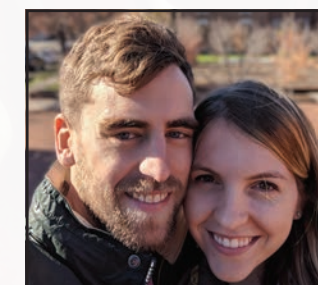
Pharyne H Stephney and Corey Matthew Gremore will be married on Oct. 20 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Clifton Stephney and Kerry Dodds. The groom is the son of George and Pam Gremore.

## Mobley-Hublar



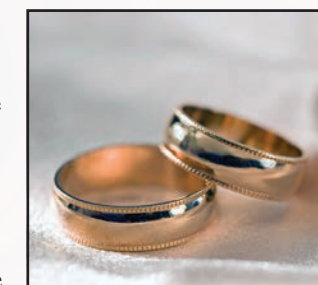
Kristina Darlene Mobley and Jason Robert Hublar were married on May 26 at St. Anastasia Church in St. Augustine, Fla. The bride is the daughter of Mark and Pauline Mobley. The groom is the son of Robert and Donna Hublar.

## Prunty-Loescher



Margaret Helen Prunty and Timothy Ryan Loescher will be married on Sept. 22 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Kevin and Cynthia Prunty. The groom is the son of Rolf Loescher and Donnamarie Darcy-Loescher.

## Steuer-Johnston



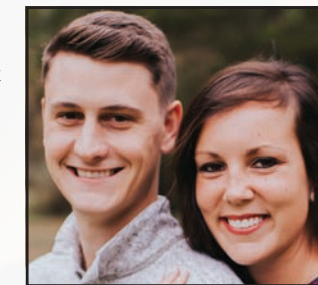
Lauren Alee Steuer and Michael Ryan Johnston were married on April 27 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Joseph and Alee Steuer. The groom is the son of Timothy and Teresa Johnston.

## O'Connor-Cole



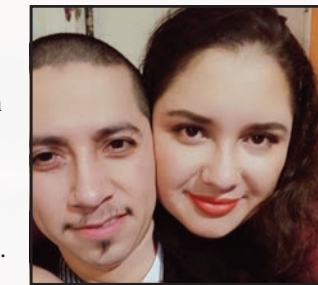
Elizabeth Ann O'Connor and Joshua Anthony Cole will be married on July 28 at Bishop Chartrand Memorial Chapel at Marian University in Indianapolis. The bride is the daughter of Christopher and Mary Pat O'Connor. The groom is the son of Patrick and Yvonne Cole.

## Rauch-Davis



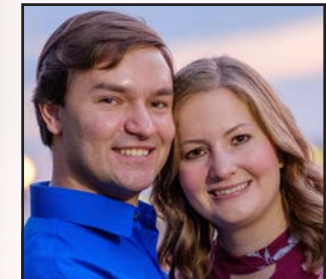
Emma Ann Rauch and Eric Thomas Zachary Davis were married on July 14 at St. Peter Church in Franklin County. The bride is the daughter of Michael and Shari Rauch. The groom is the son of Thomas and Pamela Davis.

## Valle-Flores



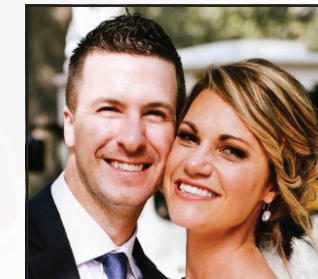
Anayeli Valle and Inai Sraael Flores will be married on Sept. 22 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Filobel Valle Porcayo and Fidela Porcayo. The groom is the son of Jose Ignacio Flores Flores and Ninfa Peña Peña.

## Osburn-Shearow



Sarah Marilyn Osburn and Stephen Christopher Shearow were married on July 7 at St. Roch Church in Indianapolis. The bride is the daughter of Terence and Marilyn Osburn. The groom is the son of Steve and Geraldine Shearow.

## Retrum-Koors



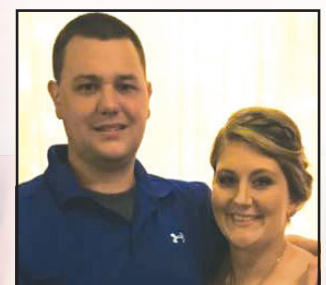
Siri Lara Retrum and Alexander Francis Koors were married on May 19 at St. Pius X Church in Indianapolis. The bride is the daughter of Robert Retrum and Rachel Winters. The groom is the son of Jerome and Karen Koors.

## Van Duyne-O'Shaughnessey



Shayla Ann Van Duyne and Brady Joseph O'Shaughnessey were married on July 7 at St. Rose of Lima Church in Monroeville, Ind. The bride is the daughter of Shane Van Duyne and Stacey Van Duyne. The groom is the son of Leon and Janilyn O'Shaughnessey.

## Pachmayer-Hall



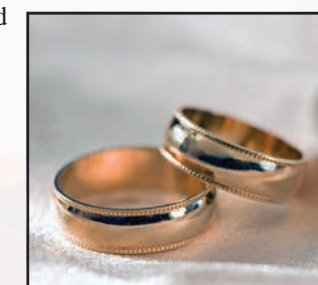
Sarah Therese Pachmayer and Nicholas Allen Hall were married on July 14 at St. Michael Church in Greenfield. The bride is the daughter of John and MaryAnn Pachmayer. The groom is the son of Tom and Virginia Hall.

## Sahm-Koesters



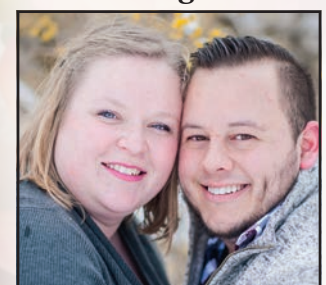
Molly Elizabeth Sahm and Shaun Patrick Koesters will be married on Sept. 1 at St. Barnabas Church in Indianapolis. The bride is the daughter of Christopher and Donna Sahm. The groom is the son of Thomas and Karen Koesters.

## Voigt-Broady



Kara Anne Voigt and Adam Bradley Broady will be married on Sept. 8 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Carl and Julie Voigt. The groom is the son of Mark and Kathleen Broady.

## Parr-Stange



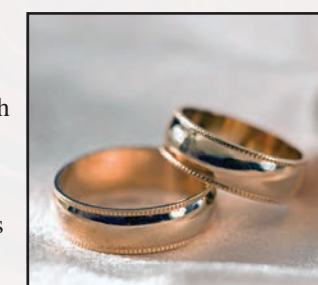
Marie Ann Parr and Anthony Robert Stange will be married on Oct. 27 at the church of St. Monica-St. George Parish Newman Center in Cincinnati, Ohio. The bride is the daughter of Thomas and Jennifer Parr. The groom is the son of Lauritz and Susan Stange.

## Somers-Lee



Janice Marie Somers and Jan David Lee will be married on July 28 at St. Vincent de Paul Church in Bedford. The bride is the daughter of William and Angela Bowles. The groom is the son of Dallas and Ruby Lee.

## Watson-Hult



Lily Elise Watson and Robert Jonathan Hult will be married on Aug. 18 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of David and Julie Watson. The groom is the son of Jack and Beth Hult.





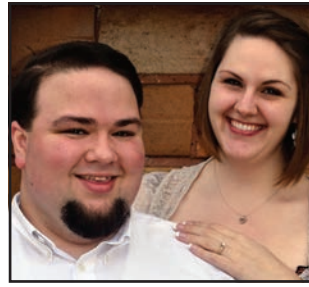
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### Wissel-Greene



Kathleen Marcia Wissel and Bryce Dominique Byron Greene were married on June 30 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of Joseph and Anne Wissel. The groom is the son of LeAnn Henderson.

### Worden-Payne



Rachel Marie Worden and Matthew David Payne will be married on Oct. 20 at St. Mary Church in Navilleton. The bride is the daughter of Michael and Mary Worden. The groom is the son of David and Kathy Payne.

## Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

Pre Cana Conference programs are one to one-and-a-half days, and are offered in parishes throughout the archdiocese. The schedule for 2018 is as follows: Aug. 11 in Spanish at St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis; Aug. 17-18 at All Saints Parish's St. John the Baptist campus, 25743 State Road 1, in Guilford; Sept. 8 at St. Agnes Parish, 1008 McLary Road, in Nashville; Oct. 12-13 at St. Barnabas Parish, 8300 Rahke Road, in Indianapolis; and Nov. 30-Dec. 1 at St. Mary Parish, 1331 E. Hunter Robbins Way, in Greensburg.

The cost is \$125 or less per couple, depending on location. One-day sessions are typically 9 a.m.-7 p.m., although times may vary slightly by location. Two-day sessions are 6:30-9:30 p.m. on the first day, and 9 a.m.-4 p.m. on the second day.

To register, go to [www.archindy.org/precana](http://www.archindy.org/precana) and click on the desired date. For more information about

the program, contact the archdiocesan Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.

Tobit Weekend retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The only remaining retreat for 2018 is Oct. 19-21.

The registration fee of \$298 includes program materials, meals, snacks and overnight accommodations for the weekend.

To register, go to [www.archindy.org/fatima/calendar/tobit.html](http://www.archindy.org/fatima/calendar/tobit.html) or contact Dustin Nelson at [dnelson@archindy.org](mailto:dnelson@archindy.org) or 317-545-7681. For more information about the program, contact Cheryl McSweeney at [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org) or 317-545-7681, ext. 106.

There is one remaining One in Christ three-day marriage preparation program, scheduled for Oct. 6, 7 and 13 at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.

The first day of the program is from 8:30 a.m. to 5 p.m., the second day is from 10:30 a.m. to 4 p.m., and the third day is from 8:30 a.m.-4 p.m.

The cost is \$220 and covers meals and materials. For more information call 317-600-5629, e-mail [info@OICIndy.com](mailto:info@OICIndy.com), or log on to [www.OICIndy.com](http://www.OICIndy.com). †

## Couples may announce engagement of marriage in *The Criterion*

Engagement announcements for couples who are planning to be married by a Catholic priest or deacon between Aug. 1, 2018, and Jan. 31, 2019, will be published in a February edition of *The Criterion*.

Couples who were married by a Catholic priest or deacon in recent months may announce their marriage if an engagement announcement was not published in *The Criterion*.

The wedding announcement form is available online at [www.criteriononline.com](http://www.criteriononline.com) by selecting "Send Us Information" from the menu on the left side of the screen, then choosing "Wedding Announcements."

An engagement or wedding photo may be submitted by e-mail to [cclark@archindy.org](mailto:cclark@archindy.org). Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Cindy Clark, 1400 N. Meridian St., Indianapolis, IN 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted.

There is no charge for engagement or marriage announcements. †



## CRS

continued from page 1

Ssettimba finished.

"The issues of global hunger and migration are intimately linked because hunger is one of the causes of migration,"



Woolverton said. "When we can provide funding for programs that can provide sustainable solutions ... not creating dependency, but creating systemic change in farming communities, we can prevent some of these problems."

The four students asked Dwyer to be sure to share with Kennedy their concern that no funding be cut from international poverty-reducing programs.

Preserving current spending levels for disaster relief, health care, nutrition, anti-human trafficking efforts, migration and refugee assistance is a major priority of Catholic Relief Services (CRS) and the U.S. Conference of Catholic Bishops (USCCB).

The students from New Orleans, part of the CRS Student Ambassador Leaders Together initiative, were helping carry

that message to Congress on July 18. In a second meeting, they were able to share their concerns directly with Sen. Bill Cassidy after talking for 15 minutes with Maria Sierra, a policy adviser to the Louisiana Republican.

They joined more than 150 students from 58 Catholic and non-Catholic colleges and universities who participated in the four-day Student Ambassador Leadership Summit on July 15-18 organized by CRS.

The students spent their last day of the summit visiting members of Congress, sharing the same message that Archbishop Paul D. Etienne of Anchorage, Alaska, and Cardinal Orlando Quevedo of Cotabato, Philippines, brought to Capitol Hill a day earlier.

The programs they addressed were targeted for an overall 36 percent cut in federal spending in the White House Office of Management and Budget's (OMB) proposed fiscal year 2019 spending outline. The OMB plan seeks to reduce funding to \$15.1 billion from nearly \$23.8 billion authorized for the current fiscal year, which ends on Sept. 30. Such spending comprises about 0.5 percent of the federal budget.

Having so many young people bringing a consistent message to Congress was sure to have an impact, Kathleen Kahlau, senior adviser at CRS, told the students

before they fanned out across Capitol Hill.

"You're bringing some good news. Not the Gospel in the religious sense, but good news in the sense that you're sharing with these staffers the fact that what America does through its aid is effective, is efficient, does really save lives," Kahlau said.

Three days preparing for the congressional visits served to create broader awareness of the work of CRS and deeper understanding of the importance of U.S. aid for that work, students said. Several students who are CRS campus ambassadors told Catholic News Service they were willing to step away from jobs, summer internships and research projects to advocate for people without a voice.

"Coming here has shown me how everything is so connected," said Emily Baca, a student at St. Martin's University in Lacey, Wash. "I think that this program can really help by bringing together different people who are passionate in different ways."

Manhattan College student Kaiyun Chen explained that although she doesn't practice any faith, she was motivated to become involved as a campus ambassador because of the nature of the agency's work.

"When I was introduced to the organization and asked to be a student ambassador, I was thinking about what

the organization stands for and what they believe in and what they do for other people, and it makes me feel more passionate [about] what I can do," Chen said.

Students also said they planned to return to their campuses this fall ready to share what they learned about the global work of CRS and encourage others to join them in promoting the agency.

"We want to bring more attention to global issues," said Carla Aguirre Puerto, a student at the University of San Diego, following a meeting with an aide to Sen. Dianne Feinstein, D-California. "We need to be more aware of and advocating for the services provided across the ocean."

It is that role as an advocate that motivated Kaitlyn Toth, a political science major at Ohio State University, to become a campus ambassador two years ago and make the trip to Washington this year. She earlier worked with the Diocese of Cleveland's Catholic Charities Migration and Refugee Services and saw the challenges facing migrants around the world.

"I really believe there's power in each individual's voice," she said. "Spending time and showing up and showing people that you do care enough to speak for others holds a lot of weight." †

## Pope calls for respect for migrants amid rising number of deaths at sea

VATICAN CITY (CNS)—With the rising death toll of migrants and refugees attempting the treacherous voyage across the Mediterranean Sea, Pope Francis urged world leaders to act to prevent further tragedy.

"I make a heartfelt appeal to the international community to act decisively and promptly in order to prevent such tragedies from recurring, and to guarantee safety [and] respect for the rights and dignity of all," the pope said on July 22 after reciting the *Angelus* prayer with an estimated 25,000 people gathered in St. Peter's Square.

According to the International

Organization for Migration's Missing Migrant Project, an estimated 1,490 migrants have died in the Mediterranean Sea this year. The pope expressed his pain "in the midst of such tragedies," and offered his prayers "for the missing and their families."

In Italy, Interior Minister Matteo Salvini has barred several rescue ships from docking and has vowed to stop any foreign boats carrying rescued migrants into the country. The move has hampered rescue efforts of migrants trying to escape war, violence, persecution and poverty.

Before making his appeal, the pope reflected on the day's Gospel reading in

which Jesus invites his disciples to rest after their first mission, but the gathering of a large crowd prevents them from relaxing and eating.

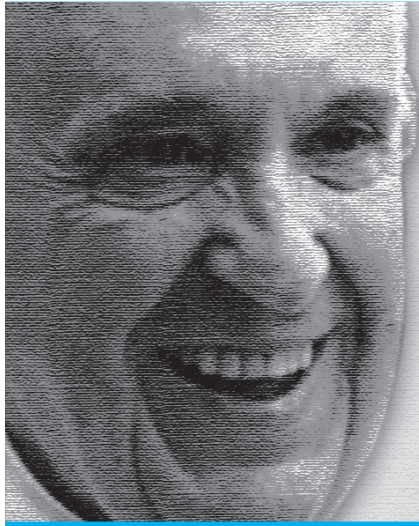
"The same thing can happen today as well," the pope said. "Sometimes, we don't succeed in carrying out our plans because something urgent occurs that messes up our plans and requires flexibility and availability to the needs of others."

In those situations, he continued, Christians are called to imitate Jesus who wasn't upset, but rather was compassionate toward the people because "they were like sheep without a shepherd" (Mk 6:34).

"Jesus' gaze isn't a neutral gaze or, worse, cold and distant, because Jesus always looks with the eyes of the heart. And his heart is so tender and full of compassion that he is able to see even the most hidden needs of people," the pope said.

The same compassion, he added, is the "behavior and predisposition of God toward humankind and its history."

"With Jesus at our side, we can proceed safely, we can overcome trials, we can progress in love toward God and toward our neighbor. Jesus has made himself a gift for others, becoming a model of love and service for each one of us," Pope Francis said. †



# The Face of Mercy

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

By Daniel Conway

## Critics of Pope Francis aren't wrong—or right

Pope Francis has many critics. Some think he goes too far. Others say he doesn't go far enough. In a way, they're both right. And, of course, they're both wrong.

There's no question that Pope Francis has taken the teaching of his predecessors and applied it to contemporary challenges facing the Church and society.

Immigration, the environment and the needs of the poor and vulnerable are obvious examples. Nothing the current pope has said about these issues is new, but he has given Church teaching a new urgency and an increased visibility through his preaching and his presence among those who have been marginalized by contemporary political, economic and cultural forces.

On matters of sexuality, the pope has been especially controversial. Without making any substantive changes in Church teaching, he has adopted what might be called a more pastoral approach, opening his arms to those whose lifestyles are at odds with the more traditional practices sanctioned by the Church.

"Who am I to judge?" was the pope's response to a reporter's question about homosexuality quoted out of context. Not unlike our Lord's response to the woman

caught in adultery, the pope was not sanctioning behavior that is immoral. He was attempting to disarm his questioner and to illustrate God's love and mercy for all of us—saints and sinners alike.

Of course, those who expected a strict repetition of the Church's teaching on homosexuality were disappointed—even angry. And those who cheered the pope's response as a sign that he would change Church teaching were eventually disappointed—even angry.

There are many other examples of this kind of dialectic, including the infamous footnote regarding divorced and remarried couples receiving the Eucharist in chapter eight of this pope's apostolic exhortation "*Amoris Laetitia*" ("On Love in the Family"): "In certain cases, this can include the help of the sacraments. . . . I would also point out that the Eucharist is not a prize for the perfect, but a powerful medicine and nourishment for the weak."

Why is this footnote controversial? Because read in a certain way it can suggest that couples who are divorced and remarried without the Church's blessing should be given access to the Eucharist.

Perhaps Pope Francis' most significant,

controversial teaching can be found in his most recent apostolic exhortation "*Gaudete et Exsultate*" ("Rejoice and Be Glad"). Here the pope makes his position perfectly clear: "Our defense of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection" (#101).

What is controversial about this statement? The pope's critics say that he has established a "moral equivalency" between the always evil crime of abortion and other moral issues. And of course, the critics are right. "Equally sacred" is not an ambiguous statement. Pope Francis refuses to grant even hypothetically the possibility that disciples of Jesus Christ can pick and choose which moral issues they will support or oppose. We cannot be "pro-life" and "anti-immigrant" any

more than we can be for protecting the environment, but indifferent to the plight of the poor and marginalized.

The teaching of Pope Francis sounds remarkably like the teaching of Jesus Christ. As the pope writes in "*Gaudete et Exsultate*": "Jesus himself warns us that the path he proposes goes against the flow, even making us challenge society by the way we live and, as a result, becoming a nuisance. He reminds us how many people have been, and still are, persecuted simply because they struggle for justice, because they take seriously their commitment to God and to others. Unless we wish to sink into an obscure mediocrity, let us not long for an easy life, for 'whoever would save his life will lose it' " (Mt 16:25; #90).

Pope Francis' teaching challenges both his critics and his supporters to take the Beatitudes and the 25th chapter of Matthew's Gospel (Mt 25:31-46) seriously.

"For Christians, this involves a constant and healthy unease" (#99), the pope says.

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

El rostro de la misericordia/Daniel Conway

## Los críticos del papa no se equivocan ... pero tampoco tienen la razón

El papa Francisco tiene muchos críticos. Algunos creen que se extralimita. Otros consideran que se queda corto. En cierta forma, todos tienen razón. Y, por supuesto, también se equivocan.

No cabe duda de que el papa Francisco ha tomado las enseñanzas de sus predecesores y las ha aplicado a los retos contemporáneos que enfrentan nuestra Iglesia y la sociedad.

La inmigración, el medioambiente y las necesidades de los pobres y los vulnerables son ejemplos contundentes. Nada de lo que ha dicho el papa actual sobre estos temas es nuevo, pero les ha infundido un nuevo sentido de urgencia a las enseñanzas de la Iglesia y las ha amplificado mediante su prédica y su presencia entre aquellos que se encuentran marginados por las fuerzas políticas, económicas y culturales contemporáneas.

En asuntos de sexualidad, la postura del papa ha sido especialmente controversial. Sin efectuar cambios sustanciales a las enseñanzas de la Iglesia, ha adoptado lo que podríamos llamar un enfoque más pastoral, abriendo los brazos a aquellos cuyos estilos de vida chocan con las prácticas más tradicionales que sanciona la Iglesia.

"¿Quién soy yo para juzgar?" fue la respuesta del papa a la pregunta sobre la homosexualidad citada fuera de contexto que le hizo un periodista. De una forma no

muy distinta a la respuesta de nuestro Señor ante la mujer adúltera, el papa no estaba sancionando una conducta inmoral. Intentaba desarmar a quien lo cuestionaba para ilustrar el amor y la misericordia de Dios por todos nosotros, santos y pecadores por igual.

Por supuesto, aquellos que anticipaban una repetición estricta sobre las enseñanzas de la Iglesia con respecto a la homosexualidad se sintieron decepcionados, e incluso enfadados. Y aquellos que celebraron la respuesta del papa como una señal de que las enseñanzas de la Iglesia cambiarían, al final se sintieron decepcionados, e incluso enfadados.

Existen muchos otros ejemplos de este tipo de dialéctica, inclusive la polémica nota al pie de página que aparece en el capítulo ocho, tomada de la exhortación apostólica del Sumo Pontífice "*Amoris Laetitia*" ("Sobre el amor en la familia"). "En ciertos casos, podría ser también la ayuda de los sacramentos. [...] Igualmente destaco que la Eucaristía "no es un premio para los perfectos sino un generoso remedio y un alimento para los débiles."

¿Por qué resulta controversial esta nota al pie de página? Porque se puede interpretar de una forma que sugiere que las parejas que se han divorciado y se han vuelto a casar sin la bendición de la Iglesia deberían tener acceso a la eucaristía.

Quizá las enseñanzas más destacadas y controversiales se encuentran en su exhortación apostólica publicada recientemente, "*Gaudete et Exsultate*" ("Alegraos y regocijaos"). En ella, el papa deja muy en claro su postura: "La defensa del inocente que no ha nacido, por ejemplo, debe ser clara, firme y apasionada, porque allí está en juego la dignidad de la vida humana, siempre sagrada, y lo exige el amor a cada persona más allá de su desarrollo. Pero igualmente sagrada es la vida de los pobres que ya han nacido, que se debaten en la miseria, el abandono, la postergación, la trata de personas, la eutanasia encubierta en los enfermos y ancianos privados de atención, las nuevas formas de esclavitud, y en toda forma de descarte" (#101).

¿Qué tiene de controversial esta afirmación? Los críticos del papa señalan que ha establecido una "equivalencia moral" entre el siempre vil crimen del aborto y otras cuestiones morales. Y, por supuesto, los críticos tienen razón. "Igualmente sagrada" no es una afirmación ambigua. El papa Francisco se niega a conceder, aunque sea hipotéticamente, la posibilidad de que los discípulos de Cristo pueden elegir qué asuntos morales apoyan o a cuáles se oponen. No podemos estar en favor de la vida y en contra de los inmigrantes, así

como tampoco podemos estar en favor de proteger el medioambiente, pero ser indiferentes ante las necesidades de los pobres y los marginados.

Las enseñanzas del papa Francisco guardan un gran parecido con las de Jesús. Tal como escribe el papa en "*Gaudete et Exsultate*": "Jesús mismo remarca que este camino va a contracorriente hasta el punto de convertirnos en seres que cuestionan a la sociedad con su vida, personas que molestan. Jesús recuerda cuánta gente es perseguida y ha sido perseguida sencillamente por haber luchado por la justicia, por haber vivido sus compromisos con Dios y con los demás. Si no queremos sumergirnos en una oscura mediocridad no pretendamos una vida cómoda, porque 'quien quiera salvar su vida la perderá' " (Mt 16:25; #90).

Las enseñanzas del papa Francisco desafían a sus críticos y a sus partidarios a tomar en serio las bienaventuranzas y el capítulo 25 del Evangelio según san Mateo (Mt 25:31-46).

"Esto implica para los cristianos una sana y permanente insatisfacción" (#99), expresa el papa.

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

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- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator  
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[chill@archindy.org](mailto:chill@archindy.org)

Amid the Fray/Greg Erlandson

## Diversity allows us to celebrate our technicolor glory

My wife and I moved from the Midwest to the East Coast a few years ago. There was a predictable amount of culture shock for both of us in leaving the manifest blessings of the Midwest: Housing prices



(you can buy a palace for what a garage might cost elsewhere). Traffic (four drivers politely waving each other through at a four-way stop). Endless expanses of corn and soybeans (OK, those do get boring after a

while, but they make current talk of tariffs affecting crop prices much more real).

One big culture change is that in our new neighborhood, we are a racial and ethnic minority. We had lost any sense of how segregated our neighborhood was in the Midwest until we moved east. Diversity isn't just a slogan out here. It is America in all its technicolor glory.

We have an Eritrean Orthodox Church down the street. The parks are filled with Latino families playing soccer or baseball. A cacophony of languages is the soundtrack to our grocery shopping or subway rides. We find ourselves smiling at all sorts of people. Almost always, they smile back.

There are unintentionally funny moments as well. Like the time my

wife couldn't find her shade of nylons at Macy's. It took her a while to realize why. In our old neighborhood, an African-American woman might have had the exact same experience.

You look at the world a bit differently when not everyone around you looks like you. It can make you more sensitive to how others feel. You realize that people can typecast us just as we can typecast others—even when we, or they, don't mean to.

Diversity can breed powerful feelings of empathy. To see how hard our Central American neighbors work, their entrepreneurial gusto and their desire to better the lives of their children: These scenes are all little homilies about the American spirit that has characterized the vast majority of its immigrants for more than 200 years.

Empathy is not always the emotion that is stirred. In recent years, there has been an increase in fear and hostility. Racial tensions and violence have made headlines. Foreign looking people have been assaulted, even killed.

Hosffman Ospino, an American citizen born in Colombia, is one of the Church's leading Hispanic theologians. In a recent article in *America* magazine, he described the isolation he felt in his Boston suburb, where his family has owned their own home for seven years:

"One of our neighbors came over

decidedly. I stepped forward and, without giving me much time to utter a sound, she said, 'It is people like you and your family that are bringing this country down.' Then she turned around and has not spoken to me since."

There have been similar confrontations, many caught on cellphone video, that have gone viral. On the Fourth of July of all days, a 92-year-old man named Rodolfo Rodriguez, a legal U.S. resident, was beaten senseless by a woman yelling, "Go back to your country! Why are you here?"

Such violence, and the fear that underlies it, is contrary to the Gospel. What can Catholic parishes and Catholic people do?

The goal must be to encounter and accompany those we view as strangers, to put faces, names and stories to those we perceive as different. We need to partner with parishes with different demographics, go into neighborhoods and help those in need, and always, always, see Christ in everyone.

It's what Pope Francis is challenging us to do: Go out from our churches, reach beyond our parish boundaries and experience God's powerful love in encountering others.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).) †

Cornucopia/Cynthia Dewes

## Eating provides nourishment for our bodies, minds and souls

One of my friends once said that when we talked about our vacations, we mostly described what we ate. We all laughed, but I think that eating is somehow always memorable. Whether eaten alone or in groups, our meals provide more than physical nourishment.



I remember one meal which was centered on grief. Our beloved beagle, the Noble Max, got run over one day by a neighbor. He had only one enemy, the dog across the street, and he was running over to fight with him when he ran in front of the car.

The neighbor was devastated and took him to the vet, but it was too late.

The kids were eating dinner alone because my husband and I were going out that evening. They could hardly take a bite between tears, and we thought twice about leaving them. We were grieving too, because Max was one of the family. It was a dinner we all wanted to forget.

On a more cheerful note, we think of the Sunday family dinners portrayed so well in the TV series "Blue Bloods." Four

generations sit around the table, sometimes arguing, often being supportive of each other. They discuss their work, their relationships, their hopes and fears. And they always begin the meal by saying grace. It's a great model for the Sunday family dinners we hope are going on all over America.

Immigrants often find that coffee with their fellows makes the change to a new country bearable and fun. My Norwegian grandmother managed to have coffee with her Norwegian farm ladies from neighboring farms now and then. These sessions lifted their spirits and gave them something to talk about for days.

On rare occasions, we might get invited to a formal dinner, not as fancy as the ones on "Downton Abbey," but upscale from our usual ones. That's when we get to show off our knowledge of which utensil to use next, using our napkin daintily and waiting to be served. We also get to dress up a bit, which is fun once in a while.

Another meal we really enjoy is our Sunday-after-church lunch with friends. When we can, we get together at our favorite hamburger place and catch up on the week's events. Of course, we critique the Sunday homily, the music

chosen, or whatever else of interest happened at church, plus our upcoming plans, visits, etc. It's a great way to keep up with our pals.

Once a year, we travel to Minnesota for my family reunion, which features a meal to end all meals. The table groans with everything from Swedish meatballs to baked beans to cherry pie, all made by wonderful cooks. We also attend a lunch with my high school class, which is dwindling as we speak. We compare notes on who has passed away, and we reminisce about our school days, from kindergarten through high school.

Sometimes eating alone can be gratifying. We get to read a book at the table, or write bills, or just daydream without worrying about being rude. We also get to eat as much or not of whatever we feel like. We can listen to music or watch TV, and no one is the wiser.

Eating provides nourishment for our bodies, our minds and our souls. How clever of God to make it one of the necessities for human life.

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

Emmaus Walk/Debra Tomaselli

## Believe me, even at this moment, God is sending a message to you

As my husband and I approached the cancer center this morning, I realized we'd been spending lots of time here since my cancer treatments began.

I also realized that, in those nearly three years, this was the first time I felt



well enough to drive to my appointment.

Suddenly, I wondered: Will I ever be free of this place? Will I ever be well?

Today was my follow-up appointment to the latest rounds of cancer treatments. They can't

get this cancer into remission, but ongoing treatments may keep it at bay.

The oncologist greeted us, then asked, "How do you feel? What's happening?"

"Pretty good today," I said.

But every day isn't good. He listened as I described the flu-like side effects of treatments.

"Sometimes my bones hurt so bad," I said.

"I felt like someone took my skeleton, poured gasoline on it, and lit it on fire."

He nodded, studying my reports. "That's normal," he said.

"In the bigger picture, though," I said, "I'm having some better days. Those changes we made to the last treatments really helped. My head is clear. That disorientation is gone!"

I grinned.

"I have a long way to go," I admitted. "But I think I'm finally at a point where I can begin building strength."

The oncologist set his reports aside. "I see very little indication of Waldenstrom's [a type of non-Hodgkin lymphoma] here," he said. "Despite their side effects, these treatments are working."

"Wow," I said. "That's great!"

"These numbers are good," he said.

"That is great news!" I said. I punched the air. I smiled. Big.

"Let's make an appointment for you in six months," he said. "We'll schedule labs and your next rounds. That's what's keeping it at bay."

I knew that. They'd explained it. I'd done my homework.

But six months! I didn't have to return for six whole months! It felt like an answer to my silent parking lot prayer. *Thank you, Lord.*

"I brought a story for you," I said, reaching into my purse. Before leaving home, I'd grabbed a random article from my desk.

With a quick glance, I realized that the story, written last year, described the events of a day when I attended a weekday Mass, frustrated with my ongoing cancer battle.

There, God clearly delivered a message, and the story closes with it: "Don't worry," God seemed to whisper. "I know you inside and out. I've got your back."

Reading it today, after receiving positive results, chills ran through me.

Back then, I didn't know I'd ever feel this good. I didn't know I'd drive to my appointment. I never expected the word

Faith and Family/Sean Gallagher

## Sharing family stories can help children grow in holiness

Some of the best moments that I share with my sons are at bed time.



Mornings are a little more difficult. In the summer, they might still be asleep when I leave to go to work. During the school year, there's often a rush in the morning to get out of the house on time.

Supper time can bring its own swirl of activity, with a flurry of either requests for—or refusals of—the food served.

But bedtime is a slower and more quiet time when Cindy and I pray with our boys. We'll read the Gospel passage from the Mass for the day, pray a decade of the rosary and say a bedtime prayer.

Then each of us goes through four prayers: who we want to pray for; what we want to give thanks for; what we did well during the day for which we give thanks for God's help; and what we want to say we're sorry for.

Finally, we end our time of prayer with an act of contrition.

Now, before you think that our family is the model of piety, please know that we have our fair share of frustrations at prayer time. Sometimes, difficulties can crop up when one or another boy's attention needs to be drawn back to the task at hand.

All in all, though, I think we've developed a good pattern of prayer with the boys over the years. With the help of God's grace, it will be the foundation of a good habit of daily turning to God for my boys as they grow into adulthood.

After prayer, either Cindy or I will spend time with Victor, 11, and Philip, 9, telling them stories or reading a book. Right now, we're slowly making our way through Lloyd Alexander's *Chronicles of Prydain*, a series of youth adventure/fantasy novels.

For my own part, I kind of prefer telling them stories that they like, which are usually family stories either about myself, Cindy or my dad, whom the boys call "Papa." And even though I've told them to the boys again and again, they don't seem to get tired of hearing them.

More often than not when I ask them what kind of story they want to hear, they'll respond, "A Papa story." They're often about his adventures growing up on a farm, or later on in his work as an insurance adjuster.

Some of the stories give positive lessons to the boys, like the one about my grandpa taking my dad as a little boy to secretly give all the fixings for a good Christmas dinner to a neighboring family living in poverty.

At other times, they can learn what not to do from—how shall I put it?—Papa's *misadventures*, like the time he and a friend set off a cherry bomb in their high school, and got away with it. (My, how times have changed.)

At supper time, we'll pretty regularly read a short story of the saint for the day from the two-volume *Saints for Young Readers for Every Day*, published by Pauline Media.

While it's good for parents to share the stories of the saints—our brothers and sisters in Christ in our family of faith—I encourage you parents and grandparents to tell your children or grandchildren stories from your own lives and those of your parents and other relatives.

As we recount those stories, you and your little listeners will naturally see how they might be funny, sad or, at times, hair-raising. Hopefully, though, all of you will learn how all in your family have strived after holiness or tried to learn from their mistakes, all in our shared pilgrim journey to heaven. †

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

# The Sunday Readings

Sunday, July 29, 2018

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source for the first reading for Mass on this weekend. Originally, First and Second Kings comprised one volume, but at one point in the revision of the Scriptures, this one volume was divided into two parts. As the title implies, these books have to do with the kings of the united nation



of Israel, but the stories in First and Second Kings almost always have a religious significance, since the Hebrew Scriptures always had as their purpose the conveyance to the people of religious truths and values. Religion was the most important aspect of life, so living by religious standards as given by God was crucial.

Prophets are prominently mentioned in the books. After all, they spoke for God to the people.

Therefore, in this weekend's reading, the central figure is not a king, but the prophet Elisha. The message is twofold. God, the almighty Creator, gives to humans control over nature to the extent that they can govern nature. Nature is for the use and well-being of humans.

The other part of the message is that God provides for humans. His gift is a supernatural gift, bringing life when no other source of life is forthcoming.

For its second reading, the Church presents a passage from St. Paul's Epistle to the Ephesians. It was a moving appeal to the Christians of Ephesus to bear with each other, to be patient with each other, and to love each other, because the faithful comprise one body. One Spirit gives them life and strength. Disciples of Christ are not a collection of individuals, ships passing silently in the night. They are united in a great and holy unity.

The passage also warned, realistically, that adversity often awaits the faithful believer.

St. John's Gospel supplies the last reading. It is one of the best known and loved sections of the New Testament. It

is the story of the multiplication of the loaves and fish.

Important in this reading is the fact that Jesus can supply all things. The Apostles and the crowd were helpless. Without the Lord, they would hunger and even starve. They were desperate.

Not only did they have no food, but also they had no funds to buy food. Earthly assets were worthless. They failed to supply the need.

By contrast, Jesus supplied for the people. He first gave thanks over the sparse food at hand. It is an obvious reference to the Eucharist. Indeed, in Greek, "eucharistia" means "giving thanks."

As a sidebar, Philip did not understand that Jesus was asking him for a testimony of his own faith. Despite being an Apostle, Philip could not understand everything. Every person is limited in the ability to perceive.

## Reflection

St. Paul in his Epistle to the Ephesians indicates clearly that the Christians in Ephesus at times were at odds with each other. They were under stress. The Roman culture looked upon Christianity as ridiculous and as a threat to the good order of the empire.

Obviously, the Christian teachings of one supreme God, a divinity of love, was beyond and contrary to the Roman notion of things.

Ephesus was more than a great city and seaport. It was a shrine. Its temple, dedicated to Diana, the goddess of the moon, was the destination of many pagan pilgrimages. Many Ephesians were fervent in their paganism.

It was for Christians an unwelcoming place. So it is with us alive today, even without the particulars of the struggle between Roman culture and Christianity.

The Gospel faces many opponents. Calling us to strong faith, the Church reminds us that we need God. Even if we are true believers, as was Philip, we cannot see everything. We cannot survive on our own.

The wonder and the consolation are that God provides, feeding us in the Eucharist. †

## Daily Readings

### Monday, July 30

St. Peter Chrysologus, bishop and doctor of the Church  
*Jeremiah 13:1-11*  
(Response) *Deuteronomy 32:18-21*  
*Matthew 13:31-35*

### Tuesday, July 31

St. Ignatius of Loyola, priest  
*Jeremiah 14:17-22*  
*Psalms 79:8-9, 11, 13*  
*Matthew 13:36-43*

### Wednesday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church  
*Jeremiah 15:10, 16-21*  
*Psalms 59:2-4, 10-11, 17-18*  
*Matthew 13:44-46*

### Thursday, August 2

St. Eusebius of Vercelli, bishop  
St. Peter Julian Eymard, priest  
*Jeremiah 18:1-6*  
*Psalms 146:1-6*  
*Matthew 13:47-53*

### Friday, August 3

*Jeremiah 26:1-9*  
*Psalms 69:5, 8-10, 14*  
*Matthew 13:54-58*

### Saturday, August 4

St. John Vianney, priest  
*Jeremiah 26:11-16, 24*  
*Psalms 69:15-16, 20-21*  
*Matthew 14:1-12*

### Sunday, August 5

Eighteenth Sunday in Ordinary Time  
*Exodus 16:2-4, 12-15*  
*Psalms 78:3-4, 23-25, 54*  
*Ephesians 4:17, 20-24*  
*John 6:24-35*

## Question Corner/Fr. Kenneth Doyle

### Cremated remains interred in public cemetery must be 'properly blessed'

Q My husband and I are both cradle Catholics. He has completed paperwork with the Emory School of Medicine to donate his body to their research program. Emory's policy is to cremate the body once their research is completed and then, after a memorial



service, the cremains will be buried at the Decatur Cemetery here in Georgia.

I would like to know whether this satisfies the "consecrated grounds" requirement of the Catholic Church. (Alternatively, if requested, Emory would return the cremains to the family via the U.S. Postal Service. I would prefer to avoid this if possible, as it would obviously create additional heartache and stress.) (Georgia)

A I take it, from what you say, that the Decatur Cemetery is nonsectarian—and that seems confirmed by its website. It is actually the oldest burial ground in the Atlanta metropolitan area—so it would not surprise me if a number of Catholics have been buried there, especially in the days when there were very few Catholic churches and cemeteries in southern states.

Your husband's cremains may certainly be interred in the Decatur Cemetery. The church's *Code of Canon Law*, after speaking about Catholic parish cemeteries, says specifically that "everyone, however, is permitted to choose the cemetery of burial unless prohibited by law" (#1180.2).

A later canon does say, though, that if someone is buried in a secular cemetery, his or her gravesite should be "properly blessed" (#1240). That might be taken care of in what you describe as a "memorial service," and I have sometimes been asked to officiate at such services. If not, you could ask a priest at a later time to bless the place of your husband's cremains.

The Church's encouragement of a Catholic resting place has, in part, to do with the fact that prayers and Masses will regularly be offered for those who are buried there. In your case, the prayers of you and your family will help to supply that.

Q I was born in 1926 and attended Catholic schools before being called into military service during World War II. My wife of 57 years, a convert to Catholicism, died in 2005. Two years later, I began seeing a widow who had been raised Catholic and sometime later asked her to marry me.

She declined, saying that she had promised her husband she would not remarry because she would then lose the medical benefits and the annuity she was receiving. So we lived together for six years, attending Mass regularly, and when she passed away there was a funeral Mass.

While we were living together, I spoke to two different priests in confession and got conflicting advice. (One said what we were doing amounted to "fornication"; the other said that the restrictions imposed on her financial benefits were unjust and that I should not let our moral situation bother my conscience.) Please help me better understand what the Church teaches in this situation. (Virginia)

A The first priest was right—although I would have used a bit more pastoral language in explaining it to you.

In the eyes of the Church, you and your widowed friend are not considered to be in a sacramental or natural marriage. Such circumstances as described are not considered an unjust law by the Catholic Church, and therefore would not be a candidate for a marriage outside of the civil requirements for clergy to civilly witness a marriage.

Marriage is not purely a private affair. In contemporary culture, clergy, when solemnizing a marriage, act also as agents of the state, and the ceremony must be recorded civilly.

The only thing I can do, in a circumstance like your own, is to pray that if your mutual love and your commitment to your religion are strong enough, you would be willing to make the financial sacrifice, sanctify your commitment and be married by a priest.

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

## My Journey to God

### Be the Grateful One

By Natalie Hoefler

Several Catholics chatted excitedly about their blessings: extensive travel, a sailboat or ski boat, a second home on a lake, a timeshare by the ocean or a cabin in the mountains. All looked forward to weeks and weekends of enjoyment, and all agreed: "God is so good! We are so blessed!"

Jesus approached and smiled. "I'm so glad you appreciate your blessing! I look forward to seeing you at Mass and delighting in your gratitude, and sharing with you there the greatest Blessing of all!"

The chatter stopped. Awkward glances were passed. One cleared his voice and spoke for the group. "Actually, we, umm, kind of don't see why that's really necessary. I mean, you gave these blessings for us to enjoy, right? And we're always thanking you, saying,

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis, and is a reporter for The Criterion.)

'God, this is so awesome!' Besides, we don't need a church to see you—we see you in the places we visit, the peace of the lake, the waves of the ocean, the beauty of the mountains."

Jesus bowed His head. "It's just like the time I healed the 10 lepers," he sighed. "They regained their lives in society, and gushed to all about their blessing. Yet only one returned to Me, knelt down and offered thanks and praise. Ten I blessed with new life. But only to the one did I also give Life."

Jesus raised His eyes and looked at the group with love. "Please," He urged. "Please don't forego Mass while you're enjoying the blessing God gave you. Please be the grateful one who takes time to thank Me in person—and in return, be the one who receives Life."

# 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.

**ARIMADO, Marcelina D.**, 81, St. Michael the Archangel, July 17. Mother of Josie Bradley and Marilyn Bui. Sister of Monica Deogracias and Antonia Viduya. Grandmother of five. Great-grandmother of four.

**BENZ, Hugh J.**, 77, St. Louis, Batesville, June 14. Husband of Darla Benz. Brother of Myra Miller. Uncle of several.

**DAVIS, Diana M.**, 58, St. Mary, Greensburg, July 16. Wife of John Davis. Mother of Bruce, Eric and Matthew Davis. Daughter of Mary Ann and Vernon Wilmer. Sister of Brenda Clark, Rita Geis, Shirley Rich, Karen White and Carl Wilmer. Grandmother of five.

**FRYMAN, Irma**, 80, St. Lawrence, Indianapolis, June 3. Mother of Sean Fryman. Grandmother of four.

**HALL, Agnes L.**, 96, Good Shepherd, Indianapolis, July 8. Mother of Jeanne Farnworth, Pat Rothenberger, Janet Terry, Mary and Steve Hall. Sister of Viola Higgins. Grandmother of 14. Great-grandmother of 24. Great-great-grandmother of four.

**HUGHES, John H.**, 64, St. Augustine, Jeffersonville, July 1. Husband of Mary Beth Hughes. Father of Sally Hughes, Lauren Koetter, Caroline O'Mara, Joell Robbins and Jamie Tretter. Son of Irene Hughes. Brother of Kathy Snelling, Cindy, Susan, George, Jr., Jeff and Jim Hughes. Grandfather of six.

**JARDINA, Paul A., Jr.**, 91, St. Roch, Indianapolis, July 13. Father of Susan Thompson, Brian, Kevin, Mark and Dr. Steven Jardina.

Grandfather of 10. Great-grandfather of 11.

**LAWLER, Zalma M.**, 94, St. Elizabeth Ann Seton, Richmond, July 5. Mother of Linda Johnson, Bonnie Oler and Joyce Wilson. Grandmother of seven. Great-grandmother of 16.

**LAUDICK, Alvin C.**, St. Louis, Batesville, July 16. Father of Mary Beth Gibson, Kimberly Moenter and Gregory Laudick. Grandfather of seven. Great-grandfather of 13.

**MCCRAIG, Rick**, 50, St. Lawrence, Indianapolis, July 7. Son of Christine

McCraig. Brother of Ralph McCraig.

**PAYNE, Christine A.**, 65, St. Lawrence, Indianapolis, July 11. Sister of Barbara Mendenhall, Kit Titter, Rob and Scott Payne. Aunt and great-aunt of several.

**PEDRAZZA, Carlos**, 85, St. Lawrence, Indianapolis, Feb. 7. Husband of Deysi Pedrazza. Father of Debra and Alvaro Pedrazza. Brother of Matilde, Dr. Alvaro and Victor Pedrazza.

**RINCK, Rosemary**, 87, All Saints, Dearborn County, July 9. Mother of Suzanne Galle, Maria Kneueven,

Gerald and James Rinck. Sister of Marjorie and Gary Vogelsang and MaryJo Rinck. Grandmother of 14. Great-grandmother of 10.

**SEHR, James R.**, 88, St. Luke the Evangelist, Indianapolis, July 4. Father of David Sehr. Grandfather of two.

**THOMAS, Irvin, Sr.**, 94, St. Mary, New Albany, July 11. Father of Evelyn Arnold, Patricia Byerley, Barbara Conrad, Donald, Irvin, Jr., James, John and Patrick Thomas. Grandfather of 24. Great-grandfather of 39. Great-great-grandfather of 20.

**WYCOFF, Ray T.**, 85, Holy Spirit, Indianapolis, July 5. Father of Belinda, Lisa, Michelle, Tammy, Tina, Joe and Tommy. Brother of Byron Wells. Grandfather of 13. Great-grandfather of one.

**YOUNGS, Dr. Paul E.**, 82, St. Anthony of Pauda, Clarksville, July 12. Husband of Judith Youngs. Father of Patty Belden, Tammy Cook, Traci Dykes, Timmi McKinley, Nikki, Terry, Mark and Michael Youngs. Brother of Ellen Hobbs, Ellenor Toby and Robin Youngs. Grandfather of 20. Great-grandfather of six. †



## Saintly celebration

People participate in an outdoor procession on July 16 marking the feast of Our Lady of Mount Carmel in East Harlem, N.Y. The annual event is organized by the Pontifical Shrine of Our Lady of Mount Carmel in East Harlem. (CNS photo/Gregory A. Shemitz)

## Alvaré: Society needs Church's 'gorgeous prescriptions for human love'

NAPA, Calif. (CNS)—Americans continue to pursue "this ridiculous path" of "unlinking sex and marriage and kids, while calling what is actually falling apart 'flying,'" said one of America's foremost Catholic feminist thinkers.



Helen Alvaré

"All the while [they're] hurtling toward a collision with the ground," said Helen Alvaré, founder of the activist movement

Women Speak for Themselves and a law professor at George Mason University's Antonin Scalia Law School in Arlington, Va.

"Kids are hitting rock bottom with suicide and opioid use" as serial cohabitation and plummeting numbers of marriages signal the disintegration of a relational society, she said in a talk on July 12 at the Napa Institute's eighth annual conference in northern California's wine country.

But there are signs of hope in the "huge growth of hashtags, movements ... straining toward solidarity," Alvaré said.

"There are opportunities for the Church to narrow the gap between our current contemporary situation and the Church's gorgeous prescriptions for human love," she said.

Movements such as Black Lives Matter,

those that work for immigrant rights and #MeToo demonstrate we live in a "society that wants diversity and solidarity next to each other. I hope we can see these are a reflection of the radical need for solidarity, the need to love—a message we can endorse," Alvaré said.

"Where do we get the first message about solidarity and diversity? I don't know—Genesis?" said Alvaré, referring to the creation of man and woman in the first book of the Bible.

Effective Catholic communication needs to meet people where they are, and it must discard "Church talk," arcane terms such as "procreative and unitive," Alvaré said in her keynote address at the July 11-15 Napa Institute conference.

"We have to give plainspoken answers," for instance, about contraception, said Alvaré. "If you disassociate where God chose to put babies" from a committed marriage, "do you realize what that does to the relationship between you and the man—it severs tomorrow," Alvaré said. "Contraception severs sex from tomorrow, and that's why we oppose it."

She noted that in reversing the Obama administration's contraceptive, abortifacient and sterilization mandate, the Trump administration lifted 30 paragraphs of her law journal article disproving the factual underpinnings of the mandate.

Alvaré's audience included German

Cardinal Gerhard Ludwig Muller, who was prefect of the Congregation for the Doctrine of the Faith from 2012 to 2017; John Garvey, president of The Catholic University of America in Washington; and Bishop Steven J. Lopes of the Houston-based Personal Ordinariate of the Chair of St. Peter, the Catholic Church's U.S. ordinariate for former Anglicans.

The Napa Institute was formed to help Catholic leaders face the challenges posed by a secular America, according to its website. Alvaré's talk was inspired by the day's theme of the 50th anniversary of Blessed Paul VI's 1968 encyclical, "*Humanae Vitae*."

There are signs all around that people are concerned about the fallout from the sexual revolution, Alvaré said.

"The sexual revolution is not itself a reasoned revolution. The people who invented it did not invent it out of reason," said the married mother of three children, now teenagers and young adults.

"Children are speaking up," wearing T-shirts "My Daddy's name is donor," she noted. "Hook-up" books are a genre of teen literature that talk about how bad it feels, she said.

Both the left-leaning Brookings Institute and the conservative Heritage Foundation acknowledge the harms of family instability, she said.

"Too many smart academics have pointed out that family structure ... is actually the largest part of the social and

economic gap between rich and poor, between white and black," and even between men and women.

Several recent academic studies indicate boys suffer more than girls if raised by a single mother, said Alvaré, citing separate works by economists Raj Chetty of Stanford University and David Autor of the Massachusetts Institute of Technology.

Autor found that especially black boys raised by a single mother in a poor neighborhood tend to fall behind their sisters by kindergarten, and the achievement gap widens as they go through school, Alvaré said, surmising that "girls are looking at Mom and seeing Mom does it all."

"Today we are seeing that Americans are not willing to adopt the claim that the sexual revolution was a complete hands down win," she said. "Nobody thought we would reach the possibility of a fifth justice with as much of the country on our side as we have."

She was referring to the nomination of Judge Brett Kavanaugh, of the U.S. Court of Appeals for the District of Columbia Circuit, to replace U.S. Supreme Court Justice Anthony Kennedy, who is retiring.

To counter the falsehoods of the sexual revolution, "the winning argument is relationship," Alvaré said. "You think that is the way to get there, but this is not going to get you there." That is because, Alvaré said, "ultimately our desire is for the love of an infinite God." †

## BACKGROUND

continued from page 4

program had permitted businesses to recruit temporary agricultural workers from Mexico. The workers continued to come, but then illegally.

Congress has been unable to pass further major immigration legislation since 1965, although the Immigration Act of 1990 admitted a greater number of highly skilled and educated immigrants. There have been attempts at immigration legislation, including in 2006, 2013 and this year. There are enough Republican members of Congress, mainly the 31 members of the House of Representative who are members of the Freedom Caucus, who are intent on preventing more people from Latin America from entering the country.

Besides immigrants, the U.S. grants asylum for refugees. Asylum applicants must establish that they fear persecution in their home countries on account of race, religion, nationality, political opinion or particular social group, and that the government is unable to control the persecution. The president sets the number of refugees to be admitted each year. The ceiling for fiscal year 2018 is 45,000.

Catholics must be concerned about immigration because we believe in the dignity of every human being, and that includes immigrants and refugees. We also must give preference to the poor, and that includes most, but certainly not all, of those trying to come into our country. We must do more to have just immigration laws.

(John F. Fink is editor emeritus of *The Criterion*.) †

## BIOETHICS

continued from page 4

The goodness and beauty of the human life we have received is also connected to the gift of our masculinity or femininity. Yet here we also face the temptation of Promethean mastery as we imagine we can become the opposite sex, or that we needn't be either male or female, but can be any of dozens of different "gender identities."

We engage in the fantasy that our embodied nature is fluid and malleable, and that we can vanquish our birth sex, remaking ourselves through the gender bending powers of medicine and science. But the damage that this fantasy can wreak in a short space of time—the hormones, the surgeries, the irreversible decisions and mutilated bodies—is not trivial. The lives of

many thousands of individuals, convinced they have become masters of their own identities, have already been irretrievably altered or ruined, often with the assistance of other medical or political masters.

The ever-expanding powers of biomedicine call us to careful ethical reflection and discernment, so we do not fall prey to the temptation of seeing ourselves as masters rather than collaborators with God, our inalienable source of life and being.

(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](http://www.ncbcenter.org).) †

Investing with Faith/Elisa Smith

## New charitable gift annuity rates offer more benefits

The American Council on Gift Annuities (ACGA) announced effective on July 1, 2018, suggested maximum payout rates for charitable gift annuities will increase, and the Catholic Community Foundation will honor these new rates immediately.



A charitable gift annuity is a way for you to make a gift that will benefit your parish, school or other Catholic agency while receiving a fixed stream of income for life. The ACGA has not raised gift annuity rates since 2012. The new rates are higher than the previous rates and are based on the annuitant's age at the time of the gift.

For example, prior to the new rates, if Maria, age 79, established a charitable gift annuity of \$25,000 for the benefit of her parish, her payout rate would be 6.6 percent, and she would receive annual payments of \$1,650. With the new payout rate, if

she were to establish a charitable gift annuity, her payout rate would be 7.1 percent and her annual payment would be \$1,775.

A charitable gift annuity differs from a commercial annuity. While both annuities are based on a contract between the issuer and the purchaser/donor and both provide an annuity payment, a charitable gift annuity provides an income tax deduction for the donor. In addition, at the annuitant's death, the balance remaining in the annuity is transferred to the donor's intended ministry whether it is for a parish, school or other Catholic agency.

In addition to increasing your retirement income while making a gift to charity, a portion of each payment is income tax-free throughout the annuitant's estimated life expectancy.

While retired donors may be better off choosing a gift annuity that starts payments right away, those donors who are still working and not needing the income stream now could consider the deferred or flexible options. If you opt for one of these, you will

get a bigger payout the longer you postpone the income stream.

The staff of the Catholic Community Foundation would be happy to send you an illustration showing you the benefits you can receive from a charitable gift annuity. Your personalized illustration will include your potential income tax charitable deduction and the amount of your lifetime annual payments.

Please contact us at 1-800-382-9836, ext. 1482, or [ccf@archindy.org](mailto:ccf@archindy.org) to obtain your free illustration. Or visit our website, [www.archindy.org/CCF](http://www.archindy.org/CCF), for more information.

Have a blessed summer!

*(Elisa Smith is director of the archdiocesan Catholic Community Foundation. 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.) †*

## Chicago Archdiocese hosts training in immigrant-to-immigrant peer ministry

CHICAGO (CNS)—When Raiza Guevara first heard about a new program called Pastoral Migratoria coming to the Diocese of Kansas City-St. Joseph, Missouri, she wasn't sure she wanted to commit the time.

Guevara has been an activist pushing for immigration reform for 14 years, and she was already active in her parish, Sacred Heart-Our Lady of Guadalupe, visiting people in jail and serving as an extraordinary minister of holy Communion.

So when she was invited to the introductory meeting in January, she said, "I was saying, 'I have everything else to do. Why do I need another thing?'"

She decided to go to the introductory meeting anyway, just to see what it was about. When she heard about immigration ministry described in terms of Catholic social teaching, backed up by Scripture, and when she learned about the commitment of immigrants to take the lead in ministering to members of their own community, she was hooked. She didn't miss a single formation session, despite taking a fall that put her in a wheelchair for several weeks.

When she and those formed with her were commissioned to begin ministry in March, she said she stood in the Cathedral of the Immaculate Conception in Kansas City and felt the Holy Spirit speaking to her.

"I knew this is where I am supposed to be," Guevara said.

Guevara was among nearly 30 delegates from 11 dioceses who attended the first Instituto Pastoral Migratoria on July 11-15 in Chicago. The delegates came to learn about the parish-based, immigrant-to-immigrant peer ministry that began in the archdiocese 10 years ago. Leaders now want to create a national network of dioceses that use Pastoral Migratoria.

The dioceses of Kansas City-St. Joseph and Stockton, Calif., have pilot projects for the national expansion, and they were among those represented at the institute.

Organizers hope a few more will join them as part of the national Pastoral Migratoria network, said Elena Segura, senior coordinator for immigration for the Archdiocese of Chicago. Other participants can take parts of what they learned and use it in their own diocesan ministries, Segura said.

Chicago Cardinal Blase J. Cupich greeted participants on July 14 at Catholic Theological Union.

"Immigrants are not a problem, they are a blessing," he told them. "They continue to enrich the life not only of Church, but of society. The Pastoral Migratoria really emphasizes the fact that we're not just going to tolerate or minister to people who are newcomers to this country.

"We see them as contributing and using their spirituality, their heritage to enrich the life of our Church and our country."

Father Eric Cruz, who attended from the Archdiocese of New York, said he first learned of Pastoral Migratoria three years ago when Segura did a presentation about it

in his archdiocese. When leaders in New York were talking about how to improve immigration ministry there, he suggested they come to the institute.

"What you have in Chicago is really a beacon," Father Cruz said. "To receive a call to remember who we are as baptized children of God is necessary. This truly is an inspiration."

Father Cruz heads up Catholic Charities in the New York borough of the Bronx and serves as a pastor. He said that when he returns, he will try to get support from his brother pastors to start Pastoral Migratoria programs in their parishes.

"Then we need to let the Holy Spirit take over," he told *Chicago Catholic*, the archdiocesan newspaper. "We need to remind people of the call of baptism. We are not baptized just to attend Mass. Welcoming the stranger is not a political ideology. It is part our Christian identity. It is who we are."

It's important that the ministry be led by the laity, who can accompany the immigrants they minister to. In the Archdiocese of Chicago, parish Pastoral Migratoria ministers do everything from provide resources and information, to bringing in speakers from consulates, to organizing peace circles and prayer services. Always they accompany families and individuals on their journeys.

"It becomes not what I can do, but what we can do," Father Cruz said.

Marilu Mendez said she wants to see more parishes in her home diocese of Des Moines, Iowa, take on more comprehensive ministry to immigrants.

Mendez, a member of St. Anthony Parish, said that at too many parishes, ministry to immigrants begins and ends with offering sacramental preparation for their children.

"This is something we need," she said. "Hopefully we can implement it, starting in a few parishes. We need this to help meet the needs of the people."



Delegates of the Instituto Pastoral Migratoria workshop are seen at Broadview Jail in Maywood, Ill., on July 13, where people are deported to Mexico. Staff and members of the Archdiocese of Chicago's Pastoral Migratoria (Hispanic Immigrant-to-Immigrant Ministry) trained diocesan, pastoral and lay leaders from across the United States on how to start the immigrant-led ministry for service, justice and accompaniment in parish communities to meet the needs of immigrants. (CNS photo/Karen Callaway, Chicago Catholic)

Guevara said that the thing that has changed most since she was commissioned to do Pastoral Migratoria is the lens through which she sees her efforts to support immigrants.

Before starting formation, she already was accompanying the family of a man named Cresencio, who was detained when he went to a check-in with Immigration and Customs Enforcement. She continued to visit him until he was deported in May, and she and the other peer ministers from her parish are still working with his wife and four sons.

One of the boys is ill and needs to see a specialist at the children's hospital every week; the wife, who does not have documents, cannot legally drive in Missouri. The parish has rallied behind them, helping the wife find a part-time job and arranging rides whenever possible.

"I think she's a little stronger now," Guevara said.

The first time Guevara left the detention center after visiting Cresencio, she pulled out her rosary and began praying outside the center. As other families arrived, she asked whom they were visiting and if she could pray for them, too.

"Now I'm not doing this alone," she said. "God is working with me, by my side." †

## Classified Directory

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**TWO GRAVES FOR SALE** in Calvary Catholic Cemetery on Troy Ave. in Indianapolis. Located in Section 17, Garden of Perpetual Help Lot 997. Great location. Easy to find. Call owners at **317-535-8858**.

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## EMMAUS

continued from page 12

"remission," as it's typically impossible to get this type of cancer into remission.

Today, I realized how accurate the message, received so long ago, was. I realized, once again, we needn't worry.

God, indeed, did have my back. Still does ... from here into eternity.

And, my friend, have no fear: he's got yours, too.

*(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †*



Youths who participate in the programs of the Peace Center for Forgiveness and Reconciliation in Indianapolis show their smiles and their soccer skills during a June 29 clinic led by Olivia Julian, a 16-year-old student at Bishop Chatard High School in Indianapolis. (Photos by John Shaughnessy)



From different backgrounds and different worlds, 21 individuals came together to share a morning of fun, games and hope during a soccer clinic at Bishop Chatard High School in Indianapolis on June 29.

## SURVIVOR

continued from page 1

Indianapolis who has been inspired by the life and purpose of 39-year-old Kizito Kalima—the towering man who was cut in the head with a machete and left for dead when he was a teenager.

Their paths first crossed when Kalima was invited to share his life story with a class at Bishop Chatard High School. Olivia listened in awe as Kalima detailed the 1994 genocide in Rwanda in which extremist members of the Hutu ethnic majority killed about 800,000 people, mostly of the Tutsi minority, during a three-month period.

Kalima's parents were killed in the massacre. He was left for dead in a ditch overflowing with bodies as blood gushed from his head.

His family and his home destroyed, he lived in swamps, a refugee camp and an orphanage for a few years—always finding a way to survive until a basketball coach saw him playing the game in a park. When Kalima's height and athletic ability made him stand out among the other players, the coach enrolled Kalima in a boarding school in return for playing for his team. And Kalima's size and talent eventually drew the interest of scouts for colleges in the United States.

Listening to Kalima's story of devastation and survival, Olivia was overwhelmed.

"It was really amazing he went through all that," she says. "It's amazing he's here now."

Yet those details weren't the part of the story that stunned her the most.

### 'Forgiveness is the only way'

When Kalima came to America, injuries soon derailed his playing career. Still, he became another remarkable chapter of the American dream when he eventually graduated with a criminal justice degree from Indiana University in South Bend in 2005.

At the same time, the nightmare of the genocide in Rwanda continued to haunt him.

"I was depressed, angry and traumatized," he recalls. "A lot of my friends were still bitter. I wanted to find a solution for my anger and trauma. I wanted revenge on the people who killed my family."

Yet Kalima also began to understand that his anger just resulted in the killers "holding me psychologically hostage from Africa."

He began to talk about the experience of the genocide, and shared his stories with groups. He also focused on the lives of Mahatma Gandhi, Mother Teresa of Calcutta, Nelson Mandela and Martin Luther King Jr.

"I found those people forgave those who did them wrong," he says. "I found it worked for me, too."

He started the Peace Center for Forgiveness and Reconciliation, and opened its office in Indianapolis in

2016. The center hopes to help people and communities who are struggling with injustice and anger by promoting forgiveness, healing and reconciliation.

"It's to be in charge of your own life," says Kalima, who is married and a father of three, including two adopted children, now in their 20s, who were also orphans of the genocide. "I want to help people stop surviving and start living."

"For me and people like me, forgiveness is the only way to move forward. No matter how many people they put in prison, they will never bring back my parents or my childhood. Once you forgive, you can reconcile and live in peace."

That message stunned Olivia.

"It was amazing that he could forgive them," she said in a conversation two days before the soccer clinic. "I wondered if I would be able to do the same if I was in that situation. It's had an impact on my life."

### 'We have some laughs'

The idea for the soccer clinic grew out of Olivia's involvement at the Peace Center during the past school year.

When she wasn't playing soccer or lacrosse for Bishop Chatard, she volunteered weekly during the center's after-school program, helping some of the 300 children and youths who come there every month, many of whom were born in refugee camps in Rwanda and Burundi.

"They're really good kids," Olivia says. "I help them with reading comprehension and with their homework. We do spelling lessons. They all get excited when they get a word right. We have some laughs."

"When I mentioned soccer to them, they got excited. The majority of them love soccer. I thought it would be good to do a clinic for them."

She enlisted the help of her good friend and fellow junior-to-be, Molly Grant, and three of her soccer teammates at Bishop Chatard: Hannah Chapman, Abby Klineman and Elizabeth Jacobson. Olivia also had help from Gabby Douglas, a Butler University student who is an intern at the Peace Center.

The clinic takes place on the expansive field of Bishop Chatard's multi-sport stadium, and the morning is filled with drills, games, drinks, snacks, smiles and fun.

"We usually play in a smaller park, and there's more people here," says 16-year-old Patrick Ngoga, beaming. "So this is fun."

Seventeen-year-old Kevine Mumporeze also smiles as she says, "This is my first time to play soccer. This is really fun and interesting."

### 'This gives them hope'

Kalima watches it all from the sidelines, savoring the connections being made between two groups of young people from different backgrounds.

"It's good for her as a teenager to do this," he says about Olivia. "It's inspiring.



Bishop Chatard High School students Abby Klineman, left, Olivia Julian, Hannah Chapman, Molly Grant and Elizabeth Jacobson pose for a photo before combining their efforts to put on a soccer clinic at the North Deanery's archdiocesan high school on June 29 for children and youths from the Peace Center for Forgiveness and Reconciliation in Indianapolis.

It's good for the kids, too. They're Congolese. All of them were born in refugee camps.

"It helps them learn from different cultures and races. It shows them it's good to come to America. They come from rough neighborhoods. This gives them hope that there is something better than where they live."

He looks out on the field where the youths are running, kicking, smiling and laughing.

"I'm always trying to encourage them, to let everyone know they're equal," he continues. "They still feel they're outsiders. I try to help them with their confidence. Being young, they have that on their side. I tell them this is the time to learn and make mistakes. I tell them to keep a little bit

of their accent. You want them to keep some of their heritage. That's their identity."

The experience of being involved with the Peace Center has also left its impact on Olivia's identity.

"Every time I'm there, I think of K's story and how he forgives," she says. "It makes me try to be more forgiving. It makes me feel really good to help the kids. My relationship with God has grown helping at the center. I've thought about my relationship with God more. Instead of going through the motions at church, I think about what I'm doing. I pray more now."

"I feel I'm living my faith by doing this. Just by helping others, no matter how small it is, it helps."

It's all part of a clinic on hope. †



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