Autistic child provides lesson to papal audience

Sister Veronice Born, CSJ, dies at 87

OPEN WIDE OUR HEARTS — the enduring call to love —

U.S. Bishops release pastoral letter against racism

Advent

Set out in haste

Baltimore—The U.S. Conference of Catholic Bishops (USCCB) have released a pastoral letter, “Open Wide Our Hearts: The Enduring Call to Love, A Pastoral Letter Against Racism.”

“The entire body of bishops felt the need to address the topic of racism, once again, after witnessing the deterioration of the public discourse, and episodes of violence and animosity with racial and xenophobic overtones, that have re-emerged in American society in the last few years,” read a statement by Bishop Shelton J. Fabre, of Houma-Thibodaux, Chairman of U.S. Bishops’ Ad Hoc Committee Against Racism and Chair of the Sub-committee on African American Affairs within the Cultural Diversity Committee.

“Pastoral letters from the full body of bishops are rare, few and far between. But at key moments in history the bishops have come to address the American church on momentous occasions. Each one of us is called to be a Good Samaritan to those in need. We are called to be Love,” said Bishop Fabre.

The pastoral letter includes an open letter to Pope Francis. The letter begins by stating that the U.S. bishops are “deeply troubled by increasing racial and social tensions in our country.” It concludes with a call to prayer and action.

Read the full pastoral letter here: https://www.usccb.org/advent.
The fire of prayer: to trust, to watch, to wait

The fire of prayer has been a stranger to me for many years. An old and dear friend wrote that to me the other day. It was a simple statement of fact. But it was also a plea for recognition, perhaps, maybe a cry for help. He is not alone, I suspect. You may be there too.

Our prayer changes as we grow and age. We move to a simpler, more silent, often wordless, prayer. We find ourselves waiting for the Lord to come. And, to come each day. He remakes us into Advent-Catholics.

Do not be surprised that there is often no fire in that waiting-prayer. Many do not see anything in that prayer: having no fire, they have no new insight into God, or into Faith, or into Church, or into self.

Do not be surprised if your communion with Him is a communion with the Unseen, a communion with the Dark.

Do not be surprised that there is often no fire in that waiting-prayer. Many do not feel anything in that prayer: having no fire, they have no warmth, no comfort, no expansion of spirit, no consolation. Do not be surprised if your communion with Him is a communion with the Unfelt, a communion with the Dry.

Your prayer is Dark because the Lord is beyond anything you can sense, or see, or say, or understand. When these powers seem to fail you, they are really taking you to the edge of the cliff beyond which there is only the Living God. Your prayer is Dry because the Lord is beyond anything you can sense, or imagine, or feel, or rest in. When these powers seem to fail you, they are really taking you to that same cliff, and that same Mystery beyond it.

So be not surprised. And, especially, be not discouraged. The fire may not be there, but the Maker of Fire is. Prayer is about him, and what he wants for you. He is inviting you to trust, and to watch, and to wait.

Wishing you and yours a blessed and holy Advent and Christmas season!

Corrections

In the last issue, the SKC included a story about a group of youth from St. Michael Parish in LaCrosse helping clean the historic St. Joseph Parish Rectory in “Elnwood”. The rectory is actually in Liebenthal. The SKC strives for accuracy and apologizes for the error.
What does God want of the fifth and sixth grade children from all the Catholic schools across the diocese who came to the Vocations Day gathering Nov. 9 at the Cathedral of Our Lady of Guadalupe?

To be joyful servants of a loving Lord.

With the example of women Religious, seminarians and priests, the children were shown that it’s never too soon to begin thinking not only about who God wants you to be, but where God might be leading you.

The day included presentations by Sister June Fitzgerald, OP, four Sisters of the Leaven of the Immaculate Heart of Mary (LIHM), and Father Juan Salas. The seven diocese seminarians also played a role in the day, providing a strong example to the young people.

Father Mike Brungardt, nephew to Bishop John, gave the homily at an 11 a.m. Mass, while his uncle was the main (and proud) celebrant. After a pizza lunch, the children separated into groups where they were able to ask questions of the priests, seminarians and Sisters.

Father Salas, who, along with Superintendent of Schools, Trina Delgado, organized the event, said, “It was so hopeful to see so many ‘little’ ones opening up the ears of their hearts to listen to the ‘big’ plans that God may have for them.”
The certainty of doubt

The doubts of the disciples in all the Resurrection appearances and their slowness to believe is an indirect proof of the Resurrection. It took them time to come to understand that Jesus, their rabbi who had suffered and died, not only had been raised from the dead, but was truly God.

By MOST REV. ARTHUR SERRATELLI Bishop of Paterson, New Jersey 1951-1997

On the Origin of Species. His book brought into the open a conflict between science and religion that had been simmering below the surface since the days of the Enlightenment. It is a blood feud that many still fight in the attempt to prove that science is the only avenue to truth with certainty. According to the mindsets of those who see fact and faith as irreconcilable, only what can be proven by science is true.

In reality, doubt is a constant in every scientific enquiry. The 18th century physicist James Clerk Maxwell put it this way: "It is certain that the history of natural science, which is the only field of human knowledge that has made any advance, its practitioners have to find and fit facts in their own minds. Therefore, there is always an element of doubt. We reach out for certitude of life make us question and even doubt. We reach out for certitude of life make us question and even doubt. Everything is questioned. Everything is uncertain.

As science, so too in faith, doubting has a role to play. As we try to make sense out of life, so often incomprehensible and filled with suffering, we find ourselves doubting truths that we have already accepted. How can an all-good God allow tragedies to cut down whole groups of people? Is God really in control? If he is so loving, why does he allow cancer to strike a little child or anyone for that matter? Sooner or later, the brutal facts of life make us question and even doubt. We teach our children about some of the appearances and their slowness to believe is an indirect proof of the Resurrection. It took them time to come to understand that Jesus, their rabbi who had suffered and died, not only had been raised from the dead, but was truly God. Their questioning, their hesitation, was the means that the Holy Spirit used to lead them into a deeper understanding of the mystery of faith. We should, therefore, never be worried or surprised that we ourselves have doubts. The same Holy Spirit will us to come to an always greater presentation of the faith we profess.

In this life, everyone lives by faith in one form or another. The believer who trusts in God. The scientist who works on experiments. The student who accepts what the professor teaches as truth. Even the atheist will have misgivings that there is something more than this material world. Since we all live by faith, we all have doubts.

As the famous British novelist C. S. Lewis once said, "Believe in God, and you will have to face hours when it seems obvious that this material world is the only reality; disbelieve in him, and you must face hours when this material world seems to shout at you that it is not all. No conviction religious or irreligious will, of itself, end one and for all this fifth columnist in the soul. Only the practice of faith resulting in the habit of faith will gradually do that." In other words, only living our faith to the fullest and handing ourselves entirely over to the Risen Lord will free us from the certainty of doubt.
A more priests face retirement, and others—missionary priests—move back to their home dioceses, the need for lay-people to become involved in Pastoral Ministry Formation becomes all the more apparent.

The reason why funds from the Vibrant Ministries —Uniting Our Church Appeal are helping both the PMF program and its students.

With the partnership of Newman University, the Catholic Diocese of Dodge City Pastoral Ministry Formation Program offers a series of classes that can be taken for personal enrichment, for certification, or even for a bachelor’s degree.

Classes are offered at sites across the diocese through Interactive Television. The system allows a student who is from Great Bend, for example, to interact with the instructor who is teaching from Wichita or Dodge City.

The Pastoral Ministry Formation classes are designed to prepare participants to take an active leadership role in their parish, whether in liturgical ministry, youth ministry, or others.

If you look at the description of the program, you’ll see a few key phrases that clue you in to the importance of the program:

“Provides grounding in scripture and theology for the laity as they become increasingly responsible for the life and ministry of the Church. Pastoral Ministry Formation equips participants to fulfill the roles to which they are called by their baptism and for which their gifts and the needs of the times challenge them.”

In other words, members of the laity are going to become more and more responsible for the daily necessities of the parish.

Kayla Gleason of Offerle is the mother of four; a wife and farmer; and a working devotee of Christ’s necessities of the parish. She was serving as a secretary at St. Nicholas Church which they are called by their baptism and for which she was serving as a secretary at St. Nicholas Church.

“Colleen said that a good reason to take the classes while the kids are young was so that I could teach them during their formative years,” Gleason explained. “And she was right.”

As secretary at St. Nicholas Parish, Gleason realized that she wanted to learn more about the Church that she served.

“I was involved in every area of our parish, and I wanted more of an understanding of the different areas I was serving,” she said. “I went ahead and enrolled in the classes. I just learned so much.”

Four years after Stein spoke to Gleason, in the Spring of 2016, she graduated from the Pastoral Ministry Program with a degree in pastoral ministry formation.

Since graduating, she’s become head of the parish liturgy council. She oversees “art and environment,” which provides proper church decor relative to the specific feast day or celebration.

“I explain to the [other members of the council] why we decorate in this color, why we have flowers at one celebration and not at another. “Knowing what’s behind the history makes it so much easier to be in charge of that.”

Decorating the church is a small part of her overall duties, which include answering to anyone in the congregation when their pastor, Father John Strasser, is out of town.

She always was a valuable contributor to the life of her church, but upon graduating, her new knowledge and skills had made her an invaluable resource to the parish, and Father Strasser.

Gleason is not stopping with her studies. She continues to work with Stein and the Pastoral Ministry Formation program to earn a certification in Liturgy.

Was it a challenge to balance the classes with her busy schedule? “Not as much as I thought it was going to be,” said the Dodge City native. “My husband Scott was very supportive. He helped with the children. He knew how important it was to me. And I have a lot of family in the area.

“I really enjoyed the classes,” Gleason added. “I can’t imagine what it would have been like had I not taken them. I don’t know what I would be doing right now.”

How is the appeal aiding the Pastoral Ministry Formation Program?

• Provides scholarships for those facing financial challenges.
• Provides financial support to bring in guest speakers/instructors.
• Supports the ITV (Interactive Television) infrastructure, including upgrades.
• Provides support for instructors/speakers for Spanish-language program.

For more information on these courses, or to register, go to www.dcdioce.se.org/pastoral-ministry-formation, or call Coleen Stein, 620-227-1538, or email cstein@dcdioce.se.org.

THO4881 Navigating Charisms (1 hour) Coordinating Instructor: Father Robert Schremmer
To take this class for credit, one needs to have participated in a Called and Gifted Workshop. The Workshop would be beneficial for those not taking it for credit. The Workshop guides one to recognize gifts given by the Holy Spirit through baptism and confirmation. These gifts enable one to accomplish things for God above and beyond your natural abilities.

Topics include steps needed for discernment of spiritual gifts; clues one needs to follow God call; the way charisms can work together uniquely in one’s life; release of control to welcome charisms.

Wednesday evening: Jan. 30; 6 to 9 p.m. To enroll in this class for credit, you will need to have participated in a Called and Gifted Workshop.

Cost: $1. hr. course for college credit - $65.00; 1 hr. course for personal enrichment - $25.00* *Price quotes do not include books.

THO4881 The Why and How of Youth Ministry (1 hour course) Instructor: Father Tim Piscatelli – Coordinating Instructor: Father Robert Schremmer
Students will study and experience the RCIA rites; seek better understanding of the focus and goal; be equipped to go forth celebrating them with the people of their parish.

Workshop is presented by Catherine of Siena Institute. *This course is one of the 1-hour courses needed to obtain the Diocesan Certification in Liturgical/Youth Ministry.

Class Times: March 22 and 23 Location - Heartland Center for Spirituality, Great Bend Cost: 1 hr. course for college credit - $65.00 1 hr. course for enrichment - $25.00* *Price quotes do not include books.

THO4881 The Why and How of Youth Ministry (1 hour course) Instructor: Gentry Heinerman
From Joseph, to Timothy, to Esther (who won a beauty contest, then saved a nation), God engaged young people in big ways to do even bigger things. Approaching Youth Ministry as a missionary disciple leads one to both the “why” and the “how” of youth ministry.

*This course is one of the 1-hour courses needed to obtain the Diocesan Certification in Liturgical/Youth Ministry.

Class Times: Jan. 23, Feb. 20, Mar. 20, Apr. 10; Wednesday evenings - 6 to 9 p.m.

Location - Interactive Television Sites throughout Dodge City and Salina Dioceses Cost - 1 hr. course for college credit - $50*; 1 hr. course for enrichment - $25.00* *Price quotes do not include books.
An expression of total self-giving

St. Paul, in the letter to the Ephesians (5:25-33) gives the model for marital love. The model is the self-giving of Jesus for this bride, the Church. Pope John Paul II taught that the sexual union is meant to be an expression of this total self-giving.

The very nature of the sexual union is to say with one’s body “I give myself totally to you.” When someone engages in the sexual union outside of marriage, they are saying something with their bodies that is not true. They have not yet made this total gift of themselves to the other person. Even a couple that is engaged to get married is still free to withdraw from the relationship. It is only when they have made the public marital commitment that their sexual expression of unity is expressing the true reality of their relationship.

Even when the desire and the intention to give themselves fully to each other is present before marriage, the irrevocable commitment only exists after the exchange of wedding vows. Chastity for a married couple is to live faithfully to the commitment only exists after the exchange of wedding vows. Chastity for a married couple is to live faithfully to the commitment only exists after the exchange of wedding vows. Chastity for a married couple is to live faithfully to the commitment only exists after the exchange of wedding vows.

Ending the destructive legacy of Roe is one of the principal goals of the pro-life movement, but contrary to a common misperception, abortion would not be outlawed throughout our nation when Roe is overturned. So, what would the legal landscape look like when Roe is no more?

Unfortunately, in a post-Roe nation only 11 states, comprising about 20 percent of the U.S. population, would immediately ban abortion. This is because after Roe, only seven states retained their abortion bans “on the books” (but unenforceable under Roe), and four states that had repealed their pre-Roe statutes subsequently enacted so-called “trigger statutes” saying that abortion is prohibited immediately upon the repeal of Roe. The other 39 states, comprising about 80 percent of the population, would allow abortion post-Roe unless bans were enacted. In addition, 10 states face a higher hurdle to overcome in banning abortion post-Roe because their state Supreme Courts recognize a “right” to abortion in their state Constitutions.

So, what are the prospects of overturning Roe in the next few years? It depends upon which pro-life legal expert one asks. Some think that the Court is more likely to attack Roe incrementally and others think it could overturn Roe all at once.

There are some cases in the judicial “pipeline” now that could be taken up by the Court within the next year or two. One case involves an Indiana law that prohibits abortions based on the unborn child’s race, sex, or disability. The Seventh Circuit Court struck the ban down as unconstitutional and the state of Indiana has asked the Supreme Court to review that decision. Laws banning second-trimester “dismemberment” abortions have been enacted in nine states. Two of the laws are in effect and the other seven have been enjoined pending outcomes of litigation. Two of the enjoined laws are presently before U.S. Appellate Courts in the Fifth and Eighth Circuits.

In addition, laws requiring abortionists to have admitting privileges in a nearby hospital could also soon work their way to the Supreme Court. Such laws were enacted in Missouri and Louisiana and were upheld by U.S. Appellate Courts in the Eighth and Fifth Circuits respectively.

It’s important to know that the Court can use any abortion law (even if it doesn’t strike at the heart of Roe) to revisit and repeal Roe, but it takes five willing Justices to do so. Please pray and fast that at least five of the justices currently on the Court would be so willing to revisit and overturn Roe.

Greg Schleppenbach is the Associate Director of the Secretariat of Pro-Life Activities of the United States Conference of Catholic Bishops. For more information on how you can join in the bishops’ pro-life activities, please visit www.usccb.org/prolife.
A Book of Discovery
Catholic Church influence found in communities’ names throughout the state

BY BEVERLY SCHMITZ GLASS, PH.D.
Special to the Southwest Kansas Catholic

For Tim Wenzl, the Diocese of Dodge City’s archivist emeritus, discovering how settlements and communities throughout the state came by their names not only revealed a treasure of historical tidbits, but also demonstrated how pervasive the Catholic Church influence was and what led to the significant German, Irish and Czech-populated townships that are still active today.

In his newly released book, “Angelus to Xavier, Catholic Place Names in Kansas, Obvious & Obscure,” Wenzl scoured books, parish sacramental registries, 19th century Catholic directories, parish histories, newspapers, magazines, inventories of current and extinct geographical locations, maps and plat books. Now all of that research and information is documented in this one volume of work.

“This book came about as I have always been interested in the ‘why’ behind a community’s name,” said Wenzl. “The answer to that question can only be discerned through extensive, methodical and at times, tedious research. But it was so rewarding when I discovered a link with the Catholic Church as the reason for a community’s name. It may sound hokey, but I really think this project was a gift of the Holy Spirit that became a passion to document and share the findings.”

Wenzl said it seemed everyone got in on the namings, as many places were dubbed after saints, popes, a cardinal, bishops, priests, monks and friars, religious sisters, explorers, frontiersmen and ordinary Catholics. Readers will also notice that the namings, as many places were dubbed after saints, popes, a cardinal, bishops, priests, monks and friars, religious sisters, explorers, frontiersmen and ordinary Catholics.

“The Church had a part in assisting settlements of Catholic immigrants by national origin and language,” explained Wenzl. “The first Catholic naming in Kansas occurred during the 1541 Coronado Expedition. Today we know El Rio de Santos Pedro y Pablo as the Arkansas River.”

Over time, nearly 300 communities and sites were named—from Angelus in Sheridan County to Xavier in Leavenworth County. They all bear witness to the Catholic faith.

The communities and geographical locations in the book are listed in alphabetical order together with their county. There are some specific places, namely buildings, that because of their status with the National Register of Historic Places or the Register of Historic Kansas Places, were included and illustrated with photographs.

“An interesting discovery that emerged from the extensive research was the ongoing role of the Church in organizing and establishing Catholic colonies and settlements in the state by nationality and language,” Wenzl said. “It wasn’t an accident that large groups of Irish, Germans and Czechs settled in the same areas. And in the late 1800s, Bishop Louis Mary Fink, OSB, the first bishop of the Diocese of Leavenworth, encouraged this approach and priests in different regions of the state served as well de facto immigration agents.”

Wenzl started a list of these names just to document them, but once this inventory grew to over 300 communities, he knew it was time to write the book. For Wenzl, the value of this project, which is book number 21 for him, is having all of the names from so many different sources documented in one publication.

“As far as I know, this book is a first of its kind,” said Wenzl. “Other archivists and historians in each of the other 49 states could write a book on the same topic for their own state.”

The book is available through Amazon.com and these bookstores and retailers: Boot Hill Museum, the Cathedral Gift Shop, and the Shoe Fetish (all in Dodge City); Everything Under the Sun and Heartland Center in Great Bend; Messenger Bookstore in Hays; the Spiritual Life Center and Eighth Day Books in Wichita; and Trinity House in Overland Park. Readers may also order a copy by mail order through the Cathedral Gift Shop by contacting the author at twenzl@dcdiocese.org.

Mark your calendars for 2019 March for Life in Topeka, Washington, D.C.

March for Life invite you to prepare for the Jan. 16-20 March for Life in Washington, D.C., and/or the Kansans for Life march in Topeka, Jan. 22. See below for more information, including who to contact to reserve your space.

**January 16-20, 2019 — Washington, D.C.**

Trip includes:
Bus transportation — Hotel for two nights — “Life is VERY Good Rally” — Holy Mass — March for Life — Sightseeing

Seating is limited, so reserve your space now!
For more information and registration, contact Tom or Lisa Ridder, (620) 375-2100 or email lridder68@gmail.com

**Tuesday, January 22, 2019 — Topeka**

On the 46th Anniversary of Roe v. Wade
For High School and College Age to Stand-up for the Value of Human Life

Pro-Life Pilgrimage with Holy Mass, Other Prayer, Public Witness
For more information and to register, contact Gayla Kirmer, (620) 227-1525
Or email: gkirmer@dcdiocese.org

“An interesting discovery that emerged from the extensive research was the ongoing role of the Church in organizing and establishing Catholic colonies and settlements in the state by nationality and language. It wasn’t an accident that large groups of Irish, Germans and Czechs settled in the same areas.” — Tim Wenzl
Cuando Roe deje de existir

Por GREG SCHLEPENBACH

La existencia de la ley Roe v. Wade ha despertado una gran esperanza entre los estadounidenses que son pro vida de que Roe v. Wade pudiera tener los días contados.

Poner fin al legado destructivo de Roe es uno de los objetivos principales del movimiento pro vida, pero, contrariamente a una idea errónea común, el aborto no debería ser decretado ilegal en todo nuestro país cuando Roe quede anulado. Enseñé cómo se vería el panorama legal cuando Roe dejó de existir?

Por desgracia, en un país post-Roe, únicamente once estados, que comprenden cerca del veinte por ciento de la población de EE. UU., prohibirían el aborto de inmediato. Esto se debe a que, después de Roe, solo siete estados mantuvieron sus prohibiciones de respecto al aborto “en los libros” (pero inaplicables en virtud de Roe), y cuatro estados que habían derogado sus leyes previas a Roe posteriormente aprobaron “leyes gatillo” que declaraban que el aborto está prohibido inmediatamente después de la derogación de Roe.

Los otros treinta y un estados, que representan cerca del ochenta por ciento de la población, permitirían el aborto post-Roe a menos que se decretaran prohibiciones. Además, diez estados enfrentan un mayor obstáculo para superar la prohibición del aborto post-Roe debido a que la Corte Suprema de su estado reconoce un “derecho” al aborto en sus constituciones estatales.

Entonces, ¿cuáles son las probabilidades de anular Roe en los próximos años? Dependiendo del experto legal pro vida al que se consulte, algunos piensan que es más probable que la corte ataque Roe gradualmente y otros piensan que se podría derogar Roe de una sola vez.

Existen casos en el “conducto” legal ahora entrenadas como facilitadores. Las sesiones se publicarán en "Dos libros” (pero inaplicables en virtud de Roe), y cuatro estados que habían derogado sus leyes previas a Roe posteriormente aprobaron “leyes gatillo” que declaraban que el aborto está prohibido inmediatamente después de la derogación de Roe.

Adviendo: Acudamos presurosimos

Por Rev. JOHN B. BRUNGRADT, Obispo de la Diócesis Católica de Dodge City

Hoy celebramos el segundo domingo de Adviento. Nos preparamos para la venida del Señor el 25 de diciembre, en la Eucaristía, y al final de los tiempos. Reflexionamos sobre las oraciones poderosas y significativas usadas en la Santa Misa de este tiempo. Por ejemplo, la oración colecta (oración inicial):

Dios todopoderoso y rico en misericordia, que nuestras ocupaciones cotidianas no nos impidan acudir presurosimos al encuentro de Tu Hijo, para que guíe por tu sabiduría divina, podamos gozar siempre de su compañía. Que vive y reina contigo, en la unidad del Espíritu Santo y es Dios por los siglos de los siglos. Amén.

Nos apuramos a acoger a Jesús, con entusiasmo y amor. Ponemos a Jesús en primer lugar, no a otras cosas mundanas. Un nuevo tiempo litúrgico es un tiempo para que me vuelva a dedicar a Tu Señor, ya que Él viene en la historia, el misterio y la majestad. Pido la ayuda de Jesús para dejar de lado mi egoísmo, mi pereza, mi incapacidad para amar.

“En el Evangelio de este domingo, Juan el Bautista nos dice que preparamos el camino del Señor (Lucas 3,4). No está hablando del niño en el pesebre, sino del Cristo adulto que pronto comenzará su ministerio público. Esta oración presenta nuestra respuesta al llamado de Cristo a unirse a su compañía” (traducido del sitio web de la Conferencia de los Obispos Católicos de los Estados Unidos).

Unámonos a Cristo en este Adviento, y apurémonos a encontrarlo diariamente en nuestras vidas en este Adviento y más allá. Nuestro Salvador estará con nosotros, Él nos espera.

Pasos para crear un ambiente seguro

Para más recursos de Adviento, ver usccb.org/adviento (en inglés y español).

Reportando abuso

Si usted sospecha abuso o descuido de un menor en Kansas y el menor está en un peligro inmediato hable al 911 o al departamento local. Si usted sospecha abuso o descuido de un menor en Kansas y el menor está en un peligro inmediato hable al 911 o al departamento local. Si usted sospecha abuso o descuido de un menor en Kansas y el menor está en un peligro inmediato hable al 911 o al departamento local. Si usted sospecha abuso o descuido de un menor en Kansas y el menor está en un peligro inmediato hable al 911 o al departamento local. Si usted sospecha abuso o descuido de un menor en Kansas y el menor está en un peligro inmediato hable al 911 o al departamento local.

El formulario para hacer su reporte lo puede encontrar en la página web de la Conferencia de los Obispos Católicos de los Estados Unidos.”
¿Cuál es la relación de la Virgen de Guadalupe con el grito cristero “Viva Cristo Rey”?" 

Por DAVID RAMOS
ACI Prensa

Los “cristeros”, católicos que se levantaron en armas frente a las duras prohibiciones religiosas del Gobierno de Plutarco Elías Calles en México a inicios del siglo XX, recibieron el nombre de “Viva Cristo Rey!”, que exclamaban incluso antes de ser fusilados. Pero, ¿qué relación guarda con la Virgen de Guadalupe? 

La guerra cristera se produjo entre 1926 y 1929, luego de que Elías Calles promulgó una ley, conocida como la “Ley Calles”, que restringía la libertad religiosa al punto que los sacerdotes no podían vestir traje taladrado; además se prohibió la enseñanza de religión en las escuelas y la existencia de congregaciones. Muchos católicos fueron martirizados en esta relación, recibiendo el nombre de “san Juan Diego, vidente de la Virgen de Guadalupe, que es el único doblemente grande”. 

El sacerdote mexicano, también director del Instituto Superior de Estudios Guadalupanos, señaló que “cuando se ve la imagen de la Virgen de Guadalupe desde los ojos de los indígenas, ven que ella está con un manto azul verdoso. Ese manto azul verdoso solamente los emperadores podían usarlo, porque era el azul del cielo y el verde de la vida”. 

“Cuando ven a la Virgen de Guadalupe, que tiene este azul verdoso, entienden que ella es emperatriz, ella es reina. Y cuando ven que está embarazada, lógicamente el que tiene aquí es un rey, es el Rey”. 

Por esto, dijo, esta “única doble devoción” nos recuerda que Santa María de Guadalupe “tiene como centro de su imagen a Jesucristo Nuestro Señor”.

Para el P. Eduardo Chávez, canónigo de la Basílica de Guadalupe y postulador de la causa de canonización de San Juan Diego, vidente de la Virgen de Guadalupe, esta relación es producto de “una gran maravillosa intuición, una inspiración del Espíritu Santo”. 

“En diálogo con ACI Prensa, el P. Chávez subrayó que “la Virgen de Guadalupe y Cristo Rey siempre es un grito desde el alma, desde el corazón, desde la fe, un grito únicamente doblemente grande”.

Por favor tomen un momento para escribir una carta de apoyo a nuestros seminaristas. Ellos han expresado lo grande que es para ellos saber que hay alguien pensando en ellos y orando por ellos.

¿Tienen un minuto?

John STANG, Austin HABASH, Tyler SAUCEDO
St. John Vianney Theological Seminary
1300 S. Steele St.
Denver, CO 80210

Eric FRIEB, Carson HAUP, Esteban HERNANDEZ, Jonathan LEMUS
Conception Seminary College
P.O. Box 502
Conception, MO 64433

Señor mi Dios

Cuando contemplo los cielos y el firmamento
Puedo saber cuán grande eres Tu.

Ver sus direcciones en la página 8.

DESCUBRAN- DESCUBRAN- RESABILLLEN
Sus cartas por medio del Taller Llamados y Dotados

ACI Prensa
OBITUARIES

VELMA LAVERNE KRAFT, 85, of Great Bend, died Nov. 12, 2018. She was retired, having previously worked for Phillips Oil as a bookkeeper and secretary. Survivors include daughter, Paula Robinson; two grandchildren, John Robinson and Lindsay Penka; and two great-grandchildren, Blair Penka and Merritt Penka. Father Ted Stecklein presided.

BERNICE TERESA CHRISTOPHER, 86, of St. John the Evangelist Parish, Hoisington, died Nov. 17, 2018. She was a bank teller at First Kansas Bank, retiring after 38 years, and was a member of the Altar Society. She was the Labor Day Queen in 1951 and then the Valentine Queen at Country Place Senior Living last year. Survivors include her five children, sons, Rick A. Christopher and Craig Christopher; twin daughters, Karen Boese and Karla Willis; and six siblings, Gene Beck, Helen Urban, Kathy Thompson, Elmer Beck, Elma Stricker and Betty Steiner; 12 grandchildren; and 13 great grandchildren. Father Anselm Eke presided.


DONALD E. POWERS, 79, of Prince of Peace Parish at St. Patrick, Great Bend, died Nov. 15, 2018. He married Paula Jane Danner August 20, 1960; she died Aug. 17, 2016. Donald was a salesman, working for John Hancock, Doonan Specialized Trailers and Guthrie Trailers. He will be especially remembered for his dedication to OPI, working in sales from 1985 until his retirement in 2005. He was a member of the Knights of Columbus. Survivors include one son, David; two daughters, Linda Hogg and Colleen Gerstenkorn; two brothers, James Lloyd Powers and Robert Alan Powers; 10 grandchildren and seven great-grandchildren. Father Ted Stecklein presided.

RANDALL LEE ZERR, 64, of the Cathedral of Our Lady of Guadalupe Parish, Dodge City, died Nov. 5, 2018 in Wichita, Kansas. He was born Oct. 16, 1954 in Quinter, the son of Bill and Julia (Heier) Zerr. He was a member of the Knights of Columbus. He worked for Bell and Carlson Inc., for the last 31 years. He was a member of the First Baptist Church of Dodge City. Survivors include his wife of 37 years, Mary Lou Zerr; children, Corey Zerr, Shawna Norris, Dawn Long, Rob Norris and Ellis Norris; sisters, Lorena Ludolph and Connie Fahrenz; brothers, Ron, Rich, and Rex; 11 grandchildren; 14 great-grandchildren; and numerous nieces and nephews. Father Wesley Schawe presided.

ELMER NICHOLAS FRIESS, 93, of the Cathedral of Our Lady of Guadalupe Parish, Dodge City, died Nov. 23, 2018. Elmer was born in Ransom, the fourth of 19 children—11 boys, and 8 girls— to Mathias Friess and Mayme (Roths) Friess. When Elmer was young, he and his siblings worked tirelessly on the family farm where they raised as a Gun (Roths) Friess. When Elmer was young, he and his siblings worked tirelessly on the family farm where they raised as a Gun and 22 great-grandchildren. His love of his life, Elma Mae Bolmer, at the Flour Mill in Dodge City where they both worked. Elmer and Elma married on Oct. 15, 1945, and added five children to their family: Larry, Ronald, Linda, Richard, and Joseph. Their children all attended Sacred Heart Catholic School. Elma preceded Elmer in death on Dec. 29, 1997. Elmer is survived by three sons: Larry, Richard, and Joseph; his daughter, Linda M. Meyers of Eudora; 12 grandchildren; 22 great-grandchildren; brothers Harold, Frederick, Daniel, and Maurice; and sisters Janice (Bernadette) Friess, Mary Frances Flax, Rosella McClain, Janice Hornung, and Cathy Ator. Father Robert Schremmer presided. 

Editor’s Note: The SKC regrets that it had to cut much of Mr. Friess’s obituary for space. See the full obituary at zieglerfuneralchapel.com/obituary/elmer-friess.

ONAT MERE “PAT” STECKLEIN, 86, of Sacred Heart Parish, Ness City, died Nov. 20, 2018. She was born on May 8, 1932 in Ness County, Kansas, to the family farm 12 miles Northwest of Ness City, the daughter of Ronald and Phoebe (Lamoreaux) Snyder. She married Wilber Eugene Stecklein, who was in the United State Navy, on Wednesday, April 21, 1954, in Ness City. He preceded her in death on Jan. 6, 2014. She is survived by her daughters, Lisa Wasinger; sons, Terrance Lee Stecklein and Darin James Stecklein; sisters, Grace Hesman and Lois Towns; 15 grandchildren and 10 great-grandchildren.

DONALD RAYMOND PROSSER, 78, of Sacred Heart Parish, Pratt, died Nov. 21, 2018. He was born on January 22, 1940 in Nashville, the son of John and Teresa (Meyeres) Prosser. On June 22, 1963, he married Deanne (Penne) Prosser at St. Rose of Lima Catholic Church in Great Bend. Mr. Prosser was a 4th Degree life member in the Knights of Columbus, and had served in the United States Army. He is survived by his wife of 55 years, Lorraine; children, Ricky Prosser, Kristine Adelhardt, and Rodney Prosser; brothers, Lester and Charles; eight grandchildren; and three great-grandchildren.

KAREN SUE BISHOP, 78, of Prince of Peace Parish at St. Rose of Lima Church, Great Bend, died Nov. 21, 2018. She was born Jan. 11, 1940 at Russell County to August and Adelia (Depieuse) Schremmer. She married Paul R. Bishop on Aug. 24, 1968 at Great Bend. He preceded her in death May 9, 2016. Karen was a member of the Altar Society. Survivors include brothers, Ron L. Schremmer, Bill J. Schremmer, and Gene E. Schremmer; two sisters, Patricia A. Proksch and Lois L. Klug; and many nieces and nephews. Father Don Bedore presided.

LYLE THOMAS STEIN, 70, died Nov. 20, 2018. Lyle was raised in the Windthorst area. He attended grade school and graduated from Riceville. He attended Heart of Mary High School at Windthorst. He later attended Saint Mary of the Plains College, and served in the Kansas Army National Guard from 1968 to 1972. He is survived by two brothers, Leslie and Lock; three sisters, Lylia Strecke, Lae Slattery, and Lori Snyder; and numerous nieces and nephews. Father Robert A. Schremmer presided.

MARY ANN SCHMIT, 82, of St. John the Baptist Parish, Spearville, died Dec. 1, 2018. She was born to Paul F. and Veronica (Meyeres) Mages, and spent her childhood on the farm home south of Spearville. She attended high school at Windthorst, graduating in 1954. She worked at Dodge City Medical Center from 1957-1960. On May 5, 1960, she married John Schmidt. He survives along with two daughters, Anna Marie Engler and Jane Douglas; a son, Kent Schmidt; nine grandchildren; and five great-grandchildren. Father John Forkouh presided.

NICHOLAS J. “NICK” SCHMITT, 74, of Prince of Peace Parish, Great Bend, died Nov. 29, 2018. He was born to Victor and Irene (Herman) Schmitt. He married Rose Oberle, May 4, 1965. She survives along with two sons, Tony and Bill; one daughter, Cindy Funk; five grandchildren; two great-grandchildren; and two sisters, Shirley Harris and Betty Bender. Father Ted Stecklein presided.

OBITUARY POLICY

Obituary listings are printed free of charge. Due to the limited space available for the listings, they must be edited for space. If you notice that a listing has not been included, call 620-227-1519 or email skregister@dcdiocese.org.

Local priest, DRE to lead trip to Holy Land


“Our hope in advertising the event so far in advance is that people who otherwise couldn’t afford to take the trip can begin saving their money,” noted Alvarez. The journey will include visits to Jerusalem, Bethlehem, Nazareth, Galilee, Via Crucis, Gethsemane, Dormition, Nativity Church, Capernaum and Tel Aviv.

All expenses are paid, except for lunch and trip insurance. The cost is $4,000.

For more information, go to Proximotravel.com, or call (855) 842-8001.
Called & Gifted Workshop Jan. 12
What are your gifts of the Holy Spirit?

It’s true that the Lord works in mysterious ways, but other ways aren’t quite so mysterious – although they may require a bit of detective work.

Take the charism for example. “Charisms” are spiritual gifts given by the Holy Spirit. On Jan. 12, 2019, you are invited to examine what your charism may be. The Called & Gifted Workshop will take place beginning at 8:30 a.m. and concluding with 5 p.m. Mass at the Heartland Center for Spirituality, 3360 Broadway in Great Bend. Lunch is provided.

The day-long program presented by the Catherine of Siena Institute of Colorado Springs is designed to offer participants a little help in determining just what are their charisms.

“The charism of faith,” Deacon Mark Cesnik explained, “is not the virtue of faith that we all hope to practice. It’s a gift of extraordinary faith, the unusual trust in the love, power and provision of God, and a remarkable freedom to act on this trust.” Deacon Cesnik is from Corpus Christi Parish in Tuscon.

A charism is not to be confused with a talent or skill. Charisms may include “giving” – people who find great joy in sharing their time or treasure. There is the charism of hospitality – those who derive pleasure in providing a welcoming atmosphere for others. Some rare few have the charism of healing.

Maggie Doyne was just a teenager when she decided to visit India. “She noticed that many children were pouring into a part of India from Nepal,” Cesnik said. This is where Maggie’s charism of faith came in: “At only 18, she travelled to Nepal to see why so many children were impoverished.”

As a result of a long civil war, some one million children had been abandoned on the streets. One day she met a girl who was supporting her family by breaking rocks in a river and selling bags for a dollar. “Maggie realized it would cost less than $7 to send her to school.”

One child became five, then seven and more. Before long, Maggie wrote home for her baby-sitting money — $5,000 that she used to buy a plot of land. She came home and raised $20,000 and built a home in which she and a couple house 40 children. The community joined her to build a school, and a high school is now in the works. All of this amid the terrible violence of an ongoing civil war.

“Now that’s extraordinary faith,” said the deacon.

While most participants of the program won’t be going off to Nepal to serve the poor, by closely examining their lives, they are either given a good idea of what their charism(s) might be, or the tools to do so in the days and weeks to follow. It was a mystery that participants of past workshops have found worth searching for a solution.

Registration deadline is Jan. 3. To register, contact Coleen Stein 620-227-1538, csteen@dcdioocese.org.
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Cimarron: 620-855-3185
Dodge City: 620-227-3196
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*Source: Cost of Care Survey, John Hancock Life Insurance, Nov. 2008

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ST. MICHAEL’S MIND TEASER

TEASER THE FIRST:
What do the words have in common? For example: the words; A car - A tree - An elephant -- they all have trunks.
1. Furniture - Mustaches - Skis
2. Golf Course - A Coffee Shop - A Quart
3. He - She - They
4. Arianism and Apatheism
5. Companion of the Order of Malta
6. Archdiocese and Archdiocese of the United States
7. “I fear no ___ for you are with me” (Ps 23:4)
8. “Son of ___”
9. Son of Jacob
10. Son of Jacob
11. Son of David
12. Son of Jacob
13. Son of Jacob
14. Where Vatican City is
15. Marian Chain
16. Catholic comedian
17. Patron saint of Ireland
18. Pertaining to whosoever received Orders
19. “Sons of ___”
20. Body of Christ
21. John and James
22. Abbr. for two OT books
23. Hementothecean in a whirlwind
24. Marian chain
25. 29A (abbr.)
26. Island converted in the 5th century
27. “Sons of ___”
28. Abbr. for two OT books
29. Body of Christ
30. It was empty Easter morning

TEASER THE SECOND:
Can you morph the word “TOAD” into “POND” by just changing one letter at a time (forming real words) in three steps? It isn’t quite as easy as you think!

TOAD

TEASER THE THIRD:
Use the letter pool below so that each row and each column forms a 4-letter word in the grid.

Each Sudoku puzzle consists of a 9x9 Sudoku grid containing areas surrounded by gray or dotted lines. The object is to fill all empty squares so that the numbers 1 to 9 appear exactly once in each row, column and 3x3 box, and the sum of the numbers in each area is equal to the clue in the area’s top-left corner.

Reglas De Sudoku:
Cada fila debe contener los números a partir de 1 a 9. Cada columna debe contener los números a partir de 1 a 9. Cada cuadrado 3x3 debe contener los números a partir de 1 a 9.

Reprinted with permission from www.sudokuoftheday.com/
Father James Kelly

Father Kelly was born in Dublin, Ireland, May 20, 1910, the son of William and Catherine (Phelan) Kelly. He was ordained Sept. 10, 1944, for the Order of Saint Camillus by Bishop (later Cardinal) John Dalton of the Diocese of Meath, Ireland.

He founded the Camillian House in London in 1945 and served as Superior there from 1946 to 1949. During this same time he served as chaplain of Hillside Institute and LaSainte Union convent, also in London.

Father Kelly transferred to the Diocese of Dodge City in 1953. He was assigned to St. Mary’s Parish in Marienthal as assistant pastor and cared for the mission churches of St. Joseph, Tribune, and St. Anthony at St. Theresa. That same year he was named first resident pastor at St. Joseph, Tribune, and continued to serve the mission at St. Theresa.

His other pastorates include: St. Theresa, Dighton (1960-63); St. Joseph, Scott City (1963-68); St. Joseph, Ellinwood (1968-79); and St. Joseph, Liebenthal (1987-89). He served as chaplain at Central Kansas Medical Center in Great Bend from 1979-1987.

In addition to his parochial appointments, he was named spiritual director of the Legion of Mary Comitium on March 31, 1963, and diocesan director of Catholic Hospitals on Sept. 12, 1969.

He retired to Ireland in 1989, but returned to Kansas two years later and took up residence at the Priests Retirement Center on the campus of the Spiritual Life Center.

Father Kelly died Dec. 9, 2008 at the Catholic Care Center. Bishop Ronald M. Gilmore celebrated the funeral Mass at St. Elizabeth’s Chapel. Burial was in Ascension Cemetery.
No Christ? KNOW CHRIST!

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ANSWERS

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Is it just me, or...

1. They are waxed
2. They have cups
3. Pronouns
4. Largest of their kind
5. Blood suckers
6. They are contagious
7. Fractions
8. Shades of yellow
9. They have pits
10. Beans

SECOND:

toad
pond

THIRD:

PLAP
LACE

Editor's Note:

is the solution to this puzzle kind of puzzling?

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For information about suicide prevention, visit SpeakingOfSuicide.com, or, if you are having thoughts of suicide, call the National Suicide Prevention Lifeline at 1-800-273-8255.
**Editor’s Note:** Bishop John Brungardt has asked that the SKC continue to bring articles and commentary about the ongoing priestly abuse crisis to the fore in the ultimate hope that never again is a child or adult a victim of abuse, and that those who have been abused can seek healing in the Loving Lord.

What does it mean to be a good role model for young people?

By SHARON DOTY, J.D., M.H.R.

**National Catholic Risk Retention Group**

Frequently speak to strangers.

Nor do they consider someone to be a stranger just because he or she is unfriendly or has an unattractive or charismatic people as strangers. Nor do they consider a child, youth, or other adult in a sexual or other inappropriate manner.

Don’t bully others.

Don’t use profanity or sexually explicit language in the presence of children and/or youth and don’t show sex-related pictures to children and youth.

Don’t do things that deliberately hurt others.

Never meet alone with a child in a secluded area.

Respect other people’s boundaries. Listen to and respect any person who says “no.”

Encourage group activities and include others who are frequently left out.

Speak kindly about others and don’t put them down.

Always speak kindly about others and don’t put them down. Always show respect for others and don’t put them down. Always speak kindly about others and don’t put them down.

**Avoid ‘stranger danger’**

The risks to children are greater from someone they know. Even though only 10 percent of abuse is perpetrated by strangers, children need to be cautious of strangers—on the street and Internet.

But, saying to a child, “Don’t talk to strangers or take candy from a stranger,” often creates unnecessary apprehension in a child; and, it implies incorrectly that if someone isn’t a stranger he/she’s safe.

Take note: when asked to describe a “stranger,” most children say it’s an “ugly or mean” person. This highlights an important fact: children don’t often perceive friendly, attractive or charismatic people as strangers. Nor do they consider someone to be a stranger if the person talks to them once, or is around them more than once. We shouldn’t say “never speak to a stranger” because it’s unrealistic and we, as role-models, frequently speak to strangers.

We also don’t want to eliminate a key source of help—particularly for a lost child. Children should know that most strangers, regardless of their appearance are safe; but we don’t know for sure.

Teach a child to stay put if lost unless it’s dangerous, and to make a lot of noise to attract attention. In this specific circumstance, it’s okay to talk with strangers for help. Abductions are more likely when a perpetrator asks a child for help.

Define strangers, and quiz the child regarding their reactions if someone they don’t know well asks for help finding a lost kitten/puppy or to get into a car. The child should answer that he/she must ask you first before doing anything or going anywhere.

If a person makes the child uncomfortable or tries to detain him/her, the child should try to get away immediately, making as much noise as possible.

**Cardinal issues statement at conclusion of bishops meeting on abuse**

**Baltimore—**On the final day of the public sessions of the U.S. Bishops fall general assembly in Baltimore, Cardinal Daniel N. DiNardo of Galveston-Houston and President of the U.S. Conference of Catholic Bishops, delivered the following remarks.

Cardinal DiNardo’s full address follows:

“**Brothers, I opened the meeting expressing some disappointment. I end it with hope.**

My hope is first of all grounded in Christ, who desires that the Church be purified and that our efforts bear fruit.

In late summer on your behalf, I expressed our renewed fraternal affection for our Holy Father. In September the Administrative Committee expressed for all of us our “love, obedience and loyalty” to Pope Francis.

Now together with you today, gathered in Baltimore in Plenary Assembly, we the members of the United States Conference of Catholic Bishops pledge to His Holiness our loyalty and devotion in these difficult days.

I am sure that, under the leadership of Pope Francis, the conversation that the global Church will have in February will help us eradicate the evil of sexual abuse from our Church. It will make our local efforts more global and the global perspective will help us here.

Brothers, you and the speakers we have heard from have given me direction and consensus. I will take it as a springboard for action. Listening is essential, but listening must inform decisive action. Let me take this moment to thank the many survivors and experts who have given us such good counsel and direction these last few days.

When the summer’s news first broke, we committed to three goals: to do what we could to get to the bottom of the Archbishop McCarrick situation; to make reporting of abuse and misconduct by bishops easier; and, to develop a means of holding ourselves accountable that was genuinely independent, duly authorized, and had substantial lay involvement.

Now, we are on course to accomplish these goals. That is the direction that you and the survivors of abuse across our country have given me for the February meeting in Rome. More than that, in the days prior to the meeting of episcopal conference presidents, the Task Force I established this week will convert that direction into specific action steps. Some of those actions include:

- A process for investigating complaints against bishops reported through a third-party compliance hotline. We will complete a proposal for a single national lay commission and a proposal for a national network relying upon the established diocesan review boards, with their lay expertise, to be overseen by the metropolitan or senior suffragan.

- Finalizing the Standards of Accountability for Bishops.

- Finalizing the Protocol for Removed Bishops.

- Studying national guidelines for the publication of lists of names of those clerics facing substantiated claims of abuse.

- Supporting the fair and timely completion of the various investigations into the situation surrounding Archbishop McCarrick and publication of their results.

We are grateful for the Holy See’s Statement of Oct. 6 in this regard.

We leave this place committed to taking the strongest possible actions at the earliest possible moment. We will do so in conversation with the Universal Church. Moving forward in concert with the Church around the world will make the Church in the United States stronger, and will make the global Church stronger.

But our hope for true and deep reform ultimately lies in more than excellent systems, as essential as these are. It requires holiness; the deeply held conviction of the truths of the Gospel, and the eager readiness to be transformed by those truths in all aspects of life.

As the nuncio reminded us on Monday, “If the Church is to reform itself and her structures, then the reform must spring from her mission of making known Christ, the Son of the Living God.” No system of governance or oversight, however excellent and necessary, suffices alone to make us, weak as we all are, able to live up to the high calling we have received in Christ.

We need a return to holiness and to the mission of the Church.

Brothers, I have heard you today. I am confident that in unity with the Holy Father and in conversation with the Universal Church in February we will move forward.

There is more to be done, but what we have done is a sign of hope.

Commending everything to the intercession of Our Lady, we pray together . . . Hail Mary…”
Genetically altered babies? Ramifications of people bent on improving on God

Editor’s Note: Dave Myers contributed to this article.

CNA — A Chinese scientist recently stirred the ire of the science and religious communities alike when he said he had created the first genetically edited babies.

Chinese researcher He Jiankui claims that he altered embryos for seven couples, resulting in one twin pregnancy so far. There is no independent confirmation of this claim, the Associated Press noted. In other words, there’s a chance that Dr. He is fudging the facts.

Still, the claim alone opens up a moral debate on the ramifications of gene editing. Even if Dr. He didn’t do what he claimed, there’s a good possibility that he or others will one day do so. Dr. He says his goal was to edit embryos to give them the ability to resist HIV infection. He says he used a technology known as CRISPR to edit sections of the human genome, performing the procedure on embryonic humans.

Early last year, CNA spoke to John DiCamillo, an ethicist at the National Catholic Bioethics Center, about the ethics surrounding CRISPR technology in general. He stressed that Catholics do not need to automatically consider all gene editing to be problematic, but “need to be attentive to where the dangers are.”

Gene editing may be morally legitimate, DiCamillo said, when used for “a directly therapeutic purpose for a particular patient in question, and if we’re sure we’re going to limit whatever changes to this person.” He pointed to gene therapy trials for disorders such as sickle cell disease and cancer that show promise for treating difficult disorders.

Editing sperm, eggs, or early embryos, however, presents serious concerns, he said. Manipulating sperm and ova requires removing them from a person’s body; if conception is achieved with these cells, it is nearly always through in vitro methods. This practice of in vitro fertilization is held by the Church to be ethically unacceptable because it dissociates procreation from the integrally personal context of the conjugal act.

In addition, for research on embryos to be ethically permissible, it should be ordered to treating and benefitting “the whole human embryo, not just for garnering scientific knowledge or seeing what’s going to happen,” DiCamillo said. He condemned policies that see destruction of embryonic persons as a back-up if research does not go as planned, as well as current U.S. policies that require destruction of human embryos as standard procedure.

Another potential problem is editing genes for non-medical reasons, for example to enhance vision or intelligence.

“There’s any number of things that we could do to change the qualities of human beings themselves and make them, in a sense, super-humans … this is something that would also be an ethical problem on the horizon,” he warned.

Human editing occurred long before scientists reached into the genetic depths, and much like genetic manipulation, bodily editing later in life can be drawn into two categories: corrective and cosmetic.

CORRECTIVE VS COSMETIC

Humans have long desired to rewrite themselves in their own perceived image of perfection. The face-lift is more than 100 years old, having first been performed by a German surgeon in 1916. Corrective facial surgery, meanwhile, occurred as early as the Civil War in an attempt to correct severe disfigurement occurred in battle.

As technology advanced, so too has the desire for people to use the new technology more and more to enhance what they perceive as imperfections.

Between implants and Botox injections, people have been busily rewriting themselves into their own image. The result has been a growing dissatisfaction with self — the self that God created in His own image. We reach for eternal youth, going under the knife because we allow society to dictate its version of beauty.

As technology grows further, and the genetic formulas reveal themselves such that we can decide if our child will be blonde or brunette, we must be careful to remember that we are each a child of God, created in His image.

What of those unborn babies facing physical challenges? We’ve already seen the abortion of babies solely due to their having Down Syndrome. This approaches all too closely the WWII dictate from Hitler to “eliminate the physically and mentally handicapped.”

We must be careful to remember that we are, each of us, an original — each a child of God, created in His image, both at conception, and as we live and grow into adulthood.

It’s true that we are an imperfect creation, but we are an imperfect creation shown beautiful by the Light of our Loving Lord.

Everything about us is beautiful because we’re a reflection of God.