

The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Your Family

Columnist Bill Dodds reflects on family caregivers committed to respecting life year-round, page 12.

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Pope Francis calls for less 'Vatican-centric,' more socially conscious Church

VATICAN CITY (CNS)—In his latest wide-ranging interview, Pope Francis said that he aimed to make the Catholic Church



Pope Francis

less "Vatican-centric" and closer to the "people of God," as well as more socially conscious and open to modern culture.

He also revealed that he briefly considered turning down the papacy in the moments following his election last March, and identified the "most

urgent problem" that the Church should address today as youth unemployment and the abandonment of elderly people.

The pope's remarks appeared in a 4,500-word interview, published on Oct. 1 in the Rome daily *La Repubblica*, with Eugenio Scalfari, a co-founder and former editor-in-chief of the newspaper.

Scalfari, an avowed atheist, publicly addressed the pope in a pair of articles on religious and philosophical topics over the summer, and Pope Francis replied in a letter that *La Repubblica* published on Sept. 11. The journalist reported that the two met in person at the Vatican on Sept. 24.

Their conversation touched on a range of topics, including economic justice, dialogue between Christians and nonbelievers, and reform of the Vatican bureaucracy.

"Heads of the Church have often been narcissists, flattered and thrilled by their courtiers," the pope said. "The court is the leprosy of the papacy."

Pope Francis said that the Roman Curia, the Church's central administration at the Vatican, is not itself a court, though courtiers can be found there.

The Curia "has one defect," he said. "It is Vatican-centric. It sees and looks after the interests of the Vatican, which are still,

See POPE, page 5

Photo by Natalie Hoefler

Respect Life Month



Abby Johnson, author of *unPlanned* and former director of a Planned Parenthood facility who turned pro-life four years ago after witnessing an ultrasound-guided abortion, was the keynote speaker at Right to Life of Indianapolis' 31st Celebrate Life dinner, held at the Indiana Convention Center in Indianapolis, on Sept. 17.

From abortion facility director to pro-life advocate—Abby Johnson's journey of faith

(Editor's note: Due to the graphic nature of portions of this article regarding a witnessed abortion and general operations at Planned Parenthood, adults may want to review its contents before sharing it with children.)

By Natalie Hoefler

Abby Johnson was the director of a Planned Parenthood facility, a woman who herself had undergone two abortions.

After years in the abortion industry, her life changed instantly when she

witnessed, live through an ultrasound, the abortion of a 13-week-old unborn baby in October of 2009.

In that moment, her heart changed from the culture of death to the culture of life.

Johnson shared her story at Right to Life of Indianapolis' 31st Celebrate Life dinner in Indianapolis on Sept. 17.

Through excerpts from her interview with *The Criterion* and during her keynote address, Johnson's story unfolds in her own words.

It ranges from the horror of what actually happens at Planned Parenthood facilities to the exodus of many working

in the abortion industry, from her observation of how apathy has seeped into churches to her mission to rally Christians to do more than just pray for abortion's end—to "look evil in the face and say, 'No more!'"

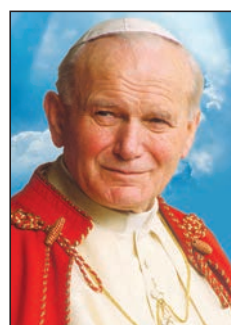
'I was a good kid growing up'

"I was raised in [the Baptist] church, was a good kid growing up. ... I wonder how I went from that person to being a person who laid on an abortion table—not once but twice—to take the lives of my unborn children. I can only say it

See ABBY, page 8

Pope Francis to canonize Blessed John XXIII, Blessed John Paul II on April 27, Divine Mercy Sunday

VATICAN CITY (CNS)—Recognizing that Blessed John XXIII and Blessed John Paul II have widespread reputations for holiness and that years of studying their lives and actions have proven their exceptional virtue, Pope Francis announced he would declare his two predecessors saints at a single liturgy



Blessed John Paul II



Blessed John XXIII

on April 27.

The pope made the announcement on Sept. 30 at the end of an ordinary public consistory, a gathering of cardinals and promoters of the sainthood causes of the two late popes. The consistory took place in the context of a prayer service in Latin, and included the reading of brief biographies of the two sainthood candidates.

Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, read the biographies and highlighted the "service to peace" and the impact both popes had "inside and outside the Christian community" at times of great cultural, political and religious transformation.

The testimonies of their lives, "completely dedicated to proclaiming the Gospel, shine in the Church and reverberate in the history of the world as examples of

hope and light," the cardinal said.

Blessed John Paul, known as a globetrotter who made 104 trips outside Italy, served as pope from 1978 to 2005 and was beatified by Pope Benedict XVI on Divine Mercy Sunday, May 1, 2011. Blessed John XXIII, known particularly for convoking the Second Vatican Council, was pope from 1958 to 1963. Blessed John Paul beatified him in 2000.

Asked by reporters if retired Pope Benedict would participate in the canonization Mass, Jesuit Father Federico Lombardi, Vatican spokesman, told reporters it was possible, but given the retired pope's preference for staying out of the public eye, he could not say for sure.

The choice of April 27, which will be Divine Mercy Sunday in 2014, was not a complete surprise. Speaking to reporters

See CANONIZATION, page 5

More adult volunteers needed to assist at NCYC

By John Shaughnessy

Kevin McNulty gets excited as he talks about the impact of volunteering at an event where 23,000 Catholic youths from across the country celebrate their faith.

Recalling the National Catholic Youth Conference (NCYC) in Indianapolis in 2011, McNulty notes, "What was really neat was watching the adults who were volunteering for the first time. They may have signed up for one or two shifts, but they just kept coming back for more shifts because they were so enthralled by the young Catholic Church and the energy of the young Catholic Church.

"They found out that the benefit of volunteering was more for them than the kids because it rejuvenated their own faith."

Adults will have another opportunity to volunteer at the National Catholic Youth Conference when it returns to Indianapolis on Nov. 21-23.

Ken Weisenbach admits to getting tears in his eyes when he recalls how volunteering during the 2011 conference changed his view of the Church.

"It was an experience I wish everybody could have," says Weisenbach, a father of two teenagers and a member of St. Anthony of Padua Parish in Morris in the Batesville Deanery. "Listening to the news on television and in the papers, I thought the Church was dead. The news is all 'doom and gloom.' Then I walked in there, and there were 23,000 kids. I saw the Church is alive.

"They weren't forced to be there. They were just normal kids who wanted to be there. They were proud of who they are, and they were full of life. It was such an eye-opener. It shocked me."

The event had such an impact on him that he will return as a volunteer again—this time for at least two days and maybe all three.

"It's that powerful to me to be part of it."

McNulty shares that feeling.

After volunteering at the event in 2011, McNulty signed up as a volunteer coordinator this time—viewing his role as



National Catholic Youth Conference participants, from left, Isaac Owen, Tommy Gunderson, Andrew Eilert and Steven Gunderson from St. John the Baptist Parish in Beloit, Kan., in the Diocese of Salina, Kan., pray during the closing Mass on Nov. 19, 2011, at Lucas Oil Stadium in Indianapolis.

an extension of his volunteer efforts in the youth ministry program at St. Matthew the Apostle Parish in Indianapolis.

He knows firsthand that an adult's involvement in the faith life of a young person can be defining for both people.

"Eight or nine years ago, I was a confirmation sponsor," says McNulty, a father of two teenagers. "The next year, the youth minister asked if I would join the confirmation team for the parish. So I did. I went to Catholic grade school, high school and college, but from the time I was 20 to the time I was 40, I really wasn't

engaged in my faith. And I didn't want that to happen to someone else.

"When you walk into a room of youths, they are all over the map as far as their faith walk. One adult can make such a difference. I've always felt compelled to look for that one kid who needs help in continuing their faith journey. To hear from an adult that its OK to love your faith, that can be vital to that youth. It's completely worth it if I can help one child continue their faith walk with God."

McNulty believes that volunteering at the National Catholic Youth Conference

will also be rewarding for the 1,000 people who are needed during the event.

"It's such a great experience for the kids," he says. "And watching them grow in their faith is great for the volunteers, too."

(To sign up as a volunteer or to get more information about volunteering at the National Catholic Youth Conference, visit the website, www.archindy.org. On the front page of the website, click on the icon for "2013 NCYC" then click on "volunteer page.") †

Celebration to highlight life, legacy of St. Mother Theodore Guérin



St. Mother Theodore Guérin

The Sisters of Providence will host a celebration of the life and legacy of St. Mother Theodore Guérin at Saint Mary-of-the-Woods from 9 a.m. to 4 p.m. on Oct. 19.

The St. Mother Theodore Guérin FEST will allow participants to learn from the example of holiness and faith modeled by St. Mother Theodore, the eighth person in the United States to be named a saint in the Church.

The cost of the event is \$15 per person and includes lunch.

Festivities will begin in O'Shaughnessy Hall in Providence Center. Participants will embark on

a pilgrimage around the grounds to sacred places in the life of St. Mother Theodore. Reflections, readings and songs will help highlight the significance of each location.

Those not able physically to journey to these locations can participate in a similar reflective journey in the Church of the Immaculate Conception.

After lunch, participants may choose to join in one or more of several options. Possible choices include sessions on St. Mother Theodore Guérin and humor, on art and journaling, and on healing stories of St. Mother Theodore. Participants may

also choose to pray at the labyrinth or in the Blessed Sacrament Chapel, to view a documentary on the life of St. Mother Theodore or to see plans for the new shrine planned in her honor. Other options include taking a nature walk or visiting the alpacas.

The day will conclude with a Mass celebrating St. Mother Theodore's legacy at 3 p.m. in the Church of the Immaculate Conception.

For more information or to register, contact Providence Sister Jan Craven at 812-535-2925 or jcraven@spsmw.org, or visit www.SistersofProvidence.org. †

Have you been inspired by anyone during this Year of Faith?



When Pope Benedict XVI announced a special Year of Faith from Oct. 11, 2012, to Nov. 24, 2013, he viewed it as an opportunity for Catholics to commit to a deeper relationship with Christ.

As the Year of Faith nears its end, *The Criterion* is asking readers to share their thoughts and stories

about how their faith has grown in the past year. We are also interested in whether anyone specific—perhaps Pope Francis, Archbishop Joseph W. Tobin, a friend, a family member or even a stranger—has inspired readers to deepen or begin again a relationship with God.

Please share your thoughts and stories with assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



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UNITED CATHOLIC APPEAL: *Christ Our Hope*



The United Catholic Appeal: What is it, and who benefits?

By Natalie Hoefler

Across the archdiocese, Catholics give generously to their parishes throughout the year.

So when the time comes each November for the “United Catholic Appeal: Christ Our Hope,” some might question the necessity of their participation, or wonder just where the money goes, or have concerns that they and their parish will not benefit from funds donated to the United Catholic Appeal (UCA).

To address these questions, *The Criterion* is running a four-part series through October focusing on the goals of the appeal and how it benefits every member of the archdiocese.

This first article in the series looks at the overall picture—where the funds go and how they positively affect each and every Catholic in the archdiocese. Questions were posed to Jolinda Moore, archdiocesan director of stewardship and development, and Ron Greulich, archdiocesan director of stewardship education.

Q. Many people feel they already give to their parish and that such donations are sufficient. Why is it important for Catholics to give to the United Catholic Appeal as well?

Moore: “One of the best ways I heard it explained is by Bishop [Christopher J.] Coyne. He said that the UCA is like the archdiocese’s Sunday collection. It’s rare that the archdiocese has the opportunity to go out and solicit funds. As we work

toward a three-fold mission, those funds are necessary to fulfill our ministry. The United Catholic Appeal is a once-a-year



Jolinda Moore

occurrence when we can go out and solicit for the greater Church.”

Greulich: “That three-fold mission consists of celebrating the sacraments, proclaiming the Good News through education, and exercising the ministry of

charity. That comes from Pope Benedict’s first encyclical, ‘*Deus Caritas Est*’ (‘God is Love’).”

Q. Can you talk more about the three areas that benefit from the appeal?

Moore: “Proclaiming the Word of God really focuses on fostering Catholic education and faith formation—looking to our youths, and to some degree our adults and how we educate them about our faith.

“Celebrating the sacraments has to do with caring for active and retired priests, and deacon formation. For instance, we benefit from having deacons go through deacon formation and serve in our parishes.

“Exercising the ministry of charity allows us to provide and meet the most basic needs of those who are turning to us for help.”

Greulich: “We talk about ‘shared ministry.’ These are things that can’t be paid for by any one parish, but together

we can cover them, like Catholic Charities, religious education and all the things Jolinda mentioned.”

Q. How does UCA directly benefit the everyday Catholic in the Archdiocese of Indianapolis?

Moore: “Celebrating the sacraments is a key example. One of the most important things any Catholic can do every day is participate in the celebration of the Eucharist. If we can support our active and retired clergy, as well as our seminarians who will be able to celebrate the Eucharist for us, then all Catholics can participate in the celebration every day.”

Greulich: “It’s an opportunity to support our beloved priests and pastors, past, present and to come.



Ron Greulich

“The United Catholic Appeal is also a way for all of us to show a preferential option for the poor, as Christ calls us to do, through the extensive works of Catholic Charities throughout the archdiocese, and other food banks and organizations.”

Q. What percent of Catholics have given in the past, and what are your hopes for this year’s campaign?

Moore: “Each year, we strive for participation to increase because we’ve not yet reached the point that even half of our parishioners are contributing.

The archdiocese and the work we do is so important to many areas, that we’re hoping that everyone will prayerfully consider making a gift that fits in their personal comfort zone.

“The annual appeal is the one time each year when the archdiocese makes an active request to receive financial support. We just ask that everyone be open to that request, and to consider supporting the work that we do each day throughout central and southern Indiana.”

Greulich: “Archbishop [Joseph W.] Tobin shared with me his favorite definition of stewardship: ‘Stewardship is what I do with what I have when I believe in God.’”

Q. How urgent is the need for donations?

Greulich: “There should always be a sense of urgency in the preferential option for the poor. As Christ said, the poor will always be among us.”

Moore: “Everyone has their own personal circumstances in life, and as good stewards we’re called to give generously, whatever your definition of giving generously is.

“Support of the United Catholic Appeal in cooperation with support of individual parishes is important to the overall health of the Church in central and southern Indiana.”

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †

Religious order files HHS lawsuit; Catholic college joins another suit

WASHINGTON (CNS)—The Little Sisters of the Poor and a Catholic college are the latest Catholic entities to file a lawsuit or join an existing suit against the Department of Health and Human Services (HHS) over its mandate that most religious employers’ health insurance plans cover contraceptives, sterilization and some abortion-inducing drugs free of charge.

The Becket Fund for Religious Liberty on Sept. 24 filed suit in Federal District Court in Denver on behalf of the order of women religious, saying it does not “fall within the government’s narrow exemption for ‘religious employers.’” despite the fact that homes run by the sisters “perform a religious ministry of caring for the elderly poor.” One of the Little Sisters of the Poor’s facilities they operate is St. Augustine Home for the Aged in Indianapolis.

In Santa Paula, Calif., Thomas Aquinas College, a four-year Catholic liberal arts college, announced it joined in a lawsuit refiled on Sept. 20 by the international firm of Jones Day on behalf of Archdiocese of Washington and The Catholic University of America.

Meanwhile, a three-judge panel of the 6th U.S. Circuit Court of Appeals ruled on Sept. 17 that a Michigan business must comply with the mandate even though the Catholic owner is morally opposed to

such coverage.

In a statement released in Washington by the Becket Fund, Sister Loraine Marie, superior for one of the three Little Sisters of the Poor U.S. provinces, said: “Like all of the Little Sisters, I have vowed to God and the Roman Catholic Church that I will treat all life as valuable, and I have dedicated my life to that work. We cannot violate our vows by participating in the government’s program to provide access to abortion-inducing drugs.”

The HHS mandate, part of the Affordable Care Act, includes an exemption for some religious employers that fit the criterion for a nonprofit organization as specified by certain sections of the federal Internal Revenue Code, namely those referring to “churches, their integrated auxiliaries, and conventions or associations of churches, as well as to the exclusively religious activities of any religious order.”

The Little Sisters of the Poor do not fit the exemption. The order would have to comply with an HHS accommodation for nonexempt religious entities, and provide the contraceptive coverage through a third-party administrator who must ensure that payments for contraceptive services come from outside the objecting organization’s premiums.

“The sisters should obviously be

exempted as ‘religious employers,’ but the government has refused to expand its definition,” said Mark Rienzi, Becket’s senior counsel and lead counsel for the order.

“These women just want to take care of the elderly poor without being forced to violate the faith that animates their work,” he said in a statement. “The money they collect should be used to care for the poor like it always has—and not to pay the IRS.”

Final rules issued by HHS on June 28 extended the deadline for nonexempt religious employers to implement the mandate, setting it for Jan. 1, 2014. If those employers do not comply, they will face IRS fines.

With regard to the lawsuit joined by Thomas Aquinas College, Michael McLean, president, said in a statement that the school must “bear witness to its Catholic character by challenging measures which create a conflict between its duty to obey civil law and its duty to remain faithful to Catholic teaching.”



Michael McLean

Jones Day

refiled a suit dismissed by a federal judge in January, claiming it could not be decided until the Obama administration issued final rules on the mandate.

Now that those rules have been issued, many Catholic and other religious employers felt they still do not go far enough to accommodate their moral objections to complying with the mandate.

Jones Day argued the HHS mandate violates “plaintiffs’ rights under the Religious Freedom Restoration Act and the First Amendment of the U.S. Constitution by substantially burdening their free

exercise of religion without a compelling governmental interest.”

The suit seeks “a permanent injunction against enforcement” of the mandate.

In the suit filed by Autocam and Autocam Medical in Grand Rapids, the Catholic family that owns the two companies said the mandate violates their pro-life beliefs.

However, Judge Julia Smith Gibbons of the 6th Circuit, in writing the opinion for a three-judge panel, said the requirement does not violate the family’s religious convictions nor does it violate the Religious Freedom Restoration Act of 1993. The court also dismissed the plaintiff’s claim, saying the family does not have standing to challenge the mandate.

The 1993 law prohibits the federal government from imposing a “substantial burden” on a person’s exercise of religion unless there is a “compelling governmental interest,” and the measure is the least restrictive method of achieving that interest.

John Kennedy, CEO, said in a statement that he has “a right to live his faith and practice my beliefs freely, and being a good Christian to me means living my



John Kennedy

faith in all areas of my life, not just at church.”

Kennedy said that his companies—contract manufacturers for the automotive and medical industries—are now faced with providing the coverage, dropping

the health plan for their 661 employees, or refusing to provide the coverage and pay IRS fines. Paying the fines would put him out of business, he said. †



‘The sisters should obviously be exempted as “religious employers,” but the government has refused to expand its definition. These women just want to take care of the elderly poor without being forced to violate the faith that animates their work.’

—Mark Rienzi, *The Becket Fund for Religious Liberty* senior counsel



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Editorial



Pope Francis accepts a gift of a 1984 Renault at the Vatican on Sept. 7. The silver-white four-door vehicle with 186,000 miles was donated by Father Renzo Zocca of Verona, Italy.

Pope Francis' simple lifestyle

In the nearly seven months since his election, Pope Francis has already been involved in some important and serious matters, including his efforts for peace in the world and the start of a reform of the Roman Curia. However, his greatest success is probably the way he “walks the talk” with his simpler and less formal personality.

This began with the selection of the name Francis, after St. Francis of Assisi. People awaiting his first appearance were impressed when he asked them for their blessing before he bestowed his. Then we got stories about his riding the bus with the cardinals instead of in a separate car, of his paying his own bill where he had stayed before the conclave, and then his decision to live in the Domus Sanctae Marthae guesthouse instead of in the papal apartments of the Apostolic Palace.

He is determined to dress less formally, eschewing French cuffs, the papal mozzetta cape and the red shoes worn by Pope Emeritus Benedict. He is doing his best to be more accessible to the public, probably driving his security people crazy.

Did you see the story about his acceptance of a car? It's a 1984 Renault with 186,000 miles. It was the gift of Father Renzo Zocca, a priest who ministers in a working-class neighborhood of Verona, where he built centers for the poor, disabled and elderly. He wrote a letter to the pope, offering him the car.

The pope called him on Father Zocca's cell phone and the two men talked for half an hour about the priest's work. Father Zocca renewed his offer of the car, and Pope Francis suggested he give it to the poor. Father Zocca replied that the car had already given much to the poor, and now it had to go to the pope.

When the pope was sure that Father Zocca had another car, he pulled out his appointment book, leafed through the pages and started listing the days and times he could be free, and they finally settled on 3 p.m. on Sept. 7, before the prayer vigil for peace in Syria that the pope led.

They brought the car to the front of

the Domus Sanctae Marthae, and the pope greeted Father Zocca. The priest told the pope that he had come from Verona with about 100 townsfolk, but they were stuck outside the Vatican gates for security reasons.

“Let's go,” the pope said, and hopped into the passenger seat of the car. Father Zocca got behind the wheel and they drove to the gate, where the pope met with the people from Verona. Then Father Zocca gave the pope the keys to the car, the pope got behind the wheel, and drove back to his home.

On Sept. 10, Pope Francis went across the Tiber without an escort of security and aides, but with Domenico Giani, head of Vatican security, to a Roman shelter for migrants and asylum-seekers run by Jesuit Refugee Service. Cameras were forbidden during his visit. It was one of several times he has made visits to the poor, including in Brazil during the events surrounding World Youth Day.

The pope says Mass every day in the chapel of the Domus Sanctae Marthae for whoever might be staying there, and sometimes for Vatican workers. His daily homilies have lessons for everyone. He has been particularly strong in telling people that they should not judge others and they should not gossip.

For example, on Sept. 13 the Gospel reading for Mass that day included Christ's telling his audience that they should stop judging (Lk 6:37-42). Pope Francis said, “Those who judge their neighbors, speaking badly of them, are hypocrites because they don't have the strength, the courage to look at their own defects. When we judge our brothers and sisters in our heart, and worse, when we talk about it with others, we are killer Christians,” imitating Cain who committed “the first homicide in history.”

The pope has encouraged dialogue with nonbelievers, and his comments about people with homosexual tendencies were widely reported. He published his first encyclical, on faith. He has had a busy seven months. But probably his style will attract more people than anything else.

—John F. Fink

Be Our Guest/John Garvey

Jean Valjean and immigration reform

Les Miserables, the musical based on Victor Hugo's novel, has been running in London since 1985. Last Christmas, it was released as a movie that won three Academy Awards. By the time of the DVD release, the film had grossed more than \$440 million worldwide.

The music and the all-star cast, including Anne Hathaway and Hugh Jackman, had a lot to do with the movie's success, but the story is the real attraction.

Jean Valjean, the protagonist, spends 19 years in prison for stealing bread to feed his sister and her seven children. Upon his release, he is issued a yellow *feuille de route*, a kind of domestic passport that identifies him as a former convict, making travel and employment difficult.

Inevitably, he violates his parole. For this, Inspector Javert, the righteous embodiment of the law, pursues him throughout the novel.

Living under an assumed name, Valjean becomes a successful entrepreneur and the mayor of his town. He adopts the orphaned child, Cosette, of one of his factory workers. But then Javert finds him again. The rest of the novel is an account of the effort to bring Valjean to justice.

Hugo meant for the reader to sympathize with Valjean. His petty crime, committed out of desperate need and generosity rather than cruelty or selfishness, cost him 19 years of his life, plus other years on the run from Javert. In the meantime, Valjean lived an exemplary life, did much good for his town and his employees, and took in Cosette. In the end, (spoiler alert) even Javert is overcome by Valjean's goodness.

My mind returns to this story when the issue of illegal immigration arises. The main argument against providing some form of relief for undocumented immigrants—such

as a path to citizenship—is the problem of “rewarding” people who broke the law by entering the U.S. without permission or who stayed without permission.

I'm not enough of a romantic to believe that every undocumented immigrant has the soul of Jean Valjean, but the crime they have committed—crossing the border without going through customs—is often motivated by a desire to feed a family.

I don't mean to minimize or excuse breaking the law. It's wrong to jump the immigration queue, especially when so many must wait years for U.S. residency. It's also wrong for undocumented immigrants to presume on another nation's hospitality.

But we must be careful of adopting a resolute, unforgiving, uphold-the-law-at-all-costs approach, like the one taken by Javert. He spent his last days hell-bent on ruining a model citizen who posed a threat to no one and, in fact, made his world a better place.

As long as we're going strictly by the book, it's worth mentioning that federal law treats the act of illegal entry into the U.S. as a mere “administrative offense,” less serious than theft.

It makes perfect sense to say that those who sneaked in should have to get in line behind legal applicants. Make them pay a fine and back taxes for the period of their illegal stay. And just to make sure they are the kind of people we want to allow to reside here permanently, make them wait 10 years for permanent residency, then three more years before they can apply for citizenship—nearly as long as Javert spent pursuing Valjean.

These are the terms proposed in the bill the Senate passed in June. I don't think anyone could fairly accuse us of coddling criminals if we adopted that kind of settlement.

At the end of the day, we have to stop hounding people for something they did long ago, often for generous reasons.

(John Garvey is president of The Catholic University of America in Washington.) †

Letter to the Editor

We need to enforce, not change, immigration laws, reader says

I would like to respond to the letter from the Sisters of Providence that appeared in the Sept. 13 issue of *The Criterion*.

First, those who are here illegally are not immigrants, but are illegal aliens. To call them immigrants gives them a “belonging” they do not deserve since they have not followed our laws to get here.

It is interesting that the sisters started by mentioning St. Mother Theodore Guérin, and how she and the other sisters learned the language of their new country. The illegal aliens, in too many instances, do not do that.

I am third-generation American, and when my grandfather was asked why they did not speak Italian at home his response was, “We are American, and we will speak the language of our country.” I wish I could have met him.

To reflect the best of our values means we should remind all immigrants that our country became great because our laws were not ignored. Respect for law begets respect for all people, and encourages hard work and esteem toward others.

I do not see our immigration policies as being unjust, but that is a matter of opinion. We want to help people of the world, but we also want to help ourselves stay the great nation we once were.

As far as “restoring due process protections,” I believe our immigration laws are not now and have not been enforced for almost five years. Not only are Mexicans coming across the border, but there have been occasions when terrorists

come through Nicaragua to Mexico and into the U.S. That is not good.

May I suggest a book by the late Spiritan Father Patrick Bascio, *On The Immorality of Illegal Immigration: A Priest Poses an Alternative Christian View*, as a possible problem to be faced before we change immigration laws that have stood our country in good stead for generations.

Barbara L. Maness
Vevay

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

CANONIZATION

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traveling with him from Brazil to Rome on July 28, Pope Francis said he had been considering Dec. 8, but the possibility of icy roads could make it difficult for Polish pilgrims who would travel by bus to Rome for the ceremony.

The other option, he said, was Divine Mercy Sunday, a celebration instituted worldwide by Pope John Paul. Since the beginning of his pontificate in March, Pope Francis has emphasized God's mercy and readiness to forgive those who recognize their need for pardon. He told reporters on the flight from Brazil that Pope John Paul's promotion of Divine Mercy Sunday showed his intuition that a new "age of mercy" was needed in the Church and the world.

Asked on the plane to describe the two late popes, Pope Francis said Blessed John was "a bit of the 'country priest,' a priest who loves each of the faithful and knows how to care for them; he did this as a bishop and as a nuncio."

He was holy, patient, had a good sense of humor and, especially by calling the Second Vatican Council, was a man of courage, Pope Francis said. "He was a man who let himself be guided by the Lord."

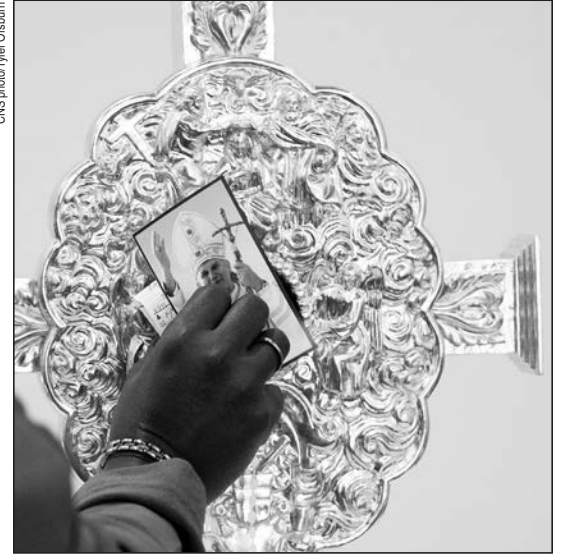


People visit the tomb of Blessed John XXIII in St. Peter's Basilica at the Vatican on Sept. 30. Pope Francis set April 27, 2014, as the date for the canonization of Blesseds John XXIII and John Paul II. The pope made the announcement on Sept. 30 during a gathering of cardinals and promoters of the sainthood causes of the two late popes.

As for Blessed John Paul, Pope Francis told the reporters on the plane, "I think of him as 'the great missionary of the Church' because he was 'a man who proclaimed the Gospel everywhere.'"

Pope Francis signed a decree recognizing the miracle needed for Blessed

John Paul's canonization on July 5. The same day, the Vatican announced that the pope had agreed with members of the Congregation for Saints' Causes that the canonization of Blessed John should go forward even without a second miracle attributed to his intercession.



A nun places a prayer card on a relic of Blessed Pope John Paul II on Sept. 30 at the Washington shrine dedicated to the Polish pontiff. The relic, a piece of the pope's cassock that was blood stained during an assassination attempt in 1981, was on display in the chapel at the Blessed John Paul II Shrine.

Except in the case of martyrdom, Vatican rules require one miracle for a candidate's beatification and a second for his or her canonization as confirmations that the candidate really is in heaven with God. However, the pope may set aside the rule. †

What was in the news on Oct. 1, 1963? Pope Paul VI opens the second session of Vatican II under revised rules

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Oct. 1, 1963, issue of *The Criterion*:

- **Pope's opening council talk hailed as Church 'milestone'**

"VATICAN CITY—In an address marking another major milestone in the new age of the Catholic Church,

Pope Paul VI opened the second session of the Vatican Council II. His words, he said, were a 'prelude not only to the council but also to our pontificate,' and an

anticipation of the encyclical that he will issue 'once these toilsome days are past.'"

- **'Nature of Church' first topic for council study**

- **New rules to obviate deadlocks**

"VATICAN CITY—Revised rules governing the second session of the ecumenical council promise to prevent any deadlock such as the one which Pope John XXIII had to step in to solve personally last fall. A new edition of the book of regulations for the council, made public [on Sept. 26] three days before the start of the second session, also provided several additions designed to give greater power to council Fathers on the minority side of questions under debate. ... Continued in effect is the requirement of a two-thirds majority vote to approval of the whole or of a part of a schema, or council statement. The same is also required for an amendment to a schema. But in order to postpone or to conclude discussion of a schema, the majority required is reduced to an absolute one—50 percent of the members voting plus one."

- **Jews 'remember' John XXIII**

- **Methodists playing host to dialogue**

- **Non-Catholic observers at council now total 63**

- **2,427 prelates at second session**

- **Laymen 'auditors' attending council**

- **What Vatican II has done so far to justify world-wide interest**

- **JFK calls social reform top Latin America need**

- **Editor comments from Rome: Bishops' role in the Church seen 'great issue' of 2nd council session**

- **Abolish Latin in liturgy, Father Hans Kueng urges**

- **Raps numbers approach to religious vocations**

- **Family Clinic: Perplexed teenage girl asks rules for kissing**

- **Pilgrimage sets precedent**

- **Racial leader deplors myths about Negroes**

(Read all of these stories from our Oct. 1, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

POPE

continued from page 1

for the most part, temporal interests. This Vatican-centric view neglects the world around us. I do not share this view, and I'll do everything I can to change it.

"The Church is or should go back to being a community of God's people," he said. "Priests, pastors and bishops who have the care of souls are at the service of the people of God."

In response to Scalfari's opinion that "love for temporal power is still very strong within the Vatican walls and in the institutional structure of the whole Church," and that the "institution dominates the poor, missionary Church that you would like," Pope Francis agreed, saying: "In fact, that is the way it is, and in this area you cannot perform miracles."

Yet the pope offered reason for hope in the eight-member Council of Cardinals advising him on Church governance and reform of the Vatican bureaucracy, which he convened for three days of initial meetings that began on Oct. 1.

"The first thing I decided was to appoint a group of eight cardinals to be my advisers, not courtiers but wise people who share my own feelings," he said. "This is the beginning of a Church that is not just top-down, but also horizontal."

Pope Francis called for greater commitment by the Church to the alleviation of social problems, particularly those of the young and the elderly.

"The most serious of the evils that afflict the world these days are youth unemployment and the loneliness of the old," he said. "This, to me, is the most

urgent problem that the Church is facing."

While he acknowledged that addressing economic and political problems is largely the responsibility of governments and other secular institutions, he said that such problems "also concern the Church, in fact, the Church above all because this situation wounds not only bodies but also souls. The Church must feel responsibility for both souls and bodies."

The pope echoed his numerous earlier calls for greater restraint on market forces.

"Personally, I think so-called savage liberalism only makes the strong stronger and the weak weaker and excludes the most excluded," he said. "We need great freedom, no discrimination, no demagoguery and lots of love. We need rules of conduct and also, if necessary, direct intervention from the state to correct the more intolerable inequalities."

The pope recalled the influence on his thinking of one of his early teachers, a "fervent communist" and "courageous and honest person," whose "materialism had no hold over me" but who raised his awareness of an "aspect of the social, which I then found in the social doctrine of the Church."

Asked whether he agreed with the Church's disciplining of liberation theologians during the pontificate of Blessed John Paul II, Pope Francis said that liberation theology "certainly gave a political aspect to their theology, but many of them were believers and with a high concept of humanity."

The pope said that the "Church will not deal with politics," and suggested that Church leaders should not pressure Catholic office holders to take particular positions in matters of public policy.

"I believe that Catholics involved in politics carry the values of their religion within them, but have the mature awareness and expertise to implement them," he said.

"The Church will never go beyond its task of expressing and disseminating its values, at least as long as I'm here," the pope said, agreeing that Church leaders have "almost never" observed such limits.

"Everyone has his own idea of good and evil and must choose to follow the good and fight evil as he conceives them," the pope said elsewhere in the interview. "That would be enough to make the world a better place."

Pope Francis joked that he had been warned that his atheist interviewer might try to convert him, but the pope told Scalfari that he would not try to do likewise.

"Proselytism is solemn nonsense, it makes no sense," he said. "We need to get to know each other, listen to each other and improve our knowledge of the world around us."

The Second Vatican Council "decided to look to the future with a modern spirit and to be open to modern culture," the pope said. "The council fathers knew that being open to modern culture meant religious ecumenism and dialogue with non-believers. But afterward, very little was done in that direction. I have the humility and ambition to want to do something."

Pope Francis suggested that he and his interviewer shared a deep common ground of belief.

When Scalfari said that he believed in "being, that is, in the tissue from which forms, bodies arise," the pope responded:

"I believe in God, not in a Catholic God. There is no Catholic God, there is God, and I believe in Jesus Christ, his incarnation. Jesus is my teacher and my pastor, but God, the father, Abba, the light and the Creator. This is my being. Do you think we are very far apart?"

The two also voiced similar views of clericalism. Pope Francis praised Scalfari for avoiding anti-clericalism although he is not a believer, but the journalist told the pope, "I become so when I meet a clericist."

Scalfari said the pope smiled and replied, "It also happens to me that when I meet a clericist, I suddenly become anti-clerical. Clericalism should not have anything to do with Christianity."

Pope Francis also recounted what he said was one of his rare mystical experiences, just after his election as pope, when he was "seized by a great anxiety" and even contemplated refusing the office.

"At a certain point, I was filled with a great light," he said. "It lasted a moment, but it seemed to me very long. Then the light faded, I got up suddenly and walked into the room where the cardinals were waiting and the table on which was the act of acceptance."

The interview with Scalfari was the third long interview Pope Francis, who during his time as archbishop of Buenos Aires was known for refusing press interviews, has granted since becoming pope. The first was on July 28, when he spoke to reporters on his plane flying back from Rio de Janeiro. On Sept. 19, Jesuit publications in several countries published an interview the pope had granted the previous month to Jesuit Father Antonio Spadaro. †

Events Calendar

October 4

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Turtle Soup Supper**, chicken noodle soup, sandwiches, carryout, games, 5-9 p.m. Information: 812-623-2964.

October 4-5

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **"Oktoberfest,"** food, music, 5 p.m.-midnight. Information: 317-784-5454.

October 5

St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. **One in Christ Marriage Renewal**, kick-off meeting, 7-9 p.m., \$40 per couple. Information: 317-495-1901 or info@OICindy.com.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Class of 1973 Reunion**, Mass, 4 p.m., tour of school, dinner, 7 p.m., Slovenian National Home, 2717 W. 10th St., Indianapolis. Information: 317-632-0619 or slovenianindy@gmail.com.

October 6

Holy Guardian Angels Parish, 405 US Highway 52, Cedar Grove. **Parish homecoming celebrating 139 years**, Mass, 11 a.m., pitch-in dinner following Mass, bring a covered dish, meat, drinks and table service provided. Information: 765-647-6765.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Parish, Clark County, 2605 St. Joe Road W., Sellersburg. **Fall Festival**, 11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Mass and Life Chain**, Mass 1 p.m., Life Chain from North Street to 38th Street along Meridian Street, 2:30-3:30 p.m. Information on Life Chain: Angela Walker, 317-823-0859.

October 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting**, 12:30 p.m. Information: 317-885-5098 or cjtwoshoe@comcast.net.

October 10

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Indiana State Capitol Rotunda, 115 W. Washington St., Indianapolis. **Press conference, "World Day Against the Death Penalty,"** 4 p.m. Information: <http://journeyofhope.org/indiana-tour/>.

October 11-12

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Homecoming**, Fri., Hillcrest Golf and Country Club, 850 N. Walnut St., Oldenburg, distinguished alumni event, \$40 per person; Sat., registration 9 a.m., Mass 11 a.m., lunch. Information: www.oldenburgacademy.org/alumni/alumni-homecoming.aspx.

October 11-13

Friends Church, 203 S. East St., Plainfield. **The World Day to Abolish the Death Penalty Conference**, Information: <http://journeyofhope.org/conference>.

October 12

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew Fest,"** homecoming, dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

Rama Service Station, 560 N. State Road 235, Greenwood. **"America Needs Fatima,"** public square rosary lead by Msgr. Tony Volz, noon. Information: 317-985-1950.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"America Needs Fatima"** rosary rally, noon.

Information: 812-275-6539, ext. 227 or candrews1148@comcast.net.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Haiti Ministry family social**, 5-9 p.m., free-will donation. Information: 812-614-1784 or saintanthonyhaitiministry@yahoo.com.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette), Ind. **Knights of Columbus and Respect Life Committee, Mass, 5 p.m., chili supper**, 6 p.m., Kris Bussick, founder of the O'Connor House, a nonprofit organization for homeless women in crisis pregnancies and their children, speaker, free-will donation. Information: 317-294-5553 or rzatkulak@sbcglobal.net.

October 13

West Newton Friends Church, 6800 S. Mooresville Road, Indianapolis. **Respect Life presentation, Journey of Hope tour**, 7 p.m., light dinner and discussion, 6:15 p.m. Information: 317-856-5967.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Memorial service for those who have lost children during pregnancy and early infant death**, 12:30 p.m. following 11:15 a.m. Mass. Information: 317-859-4673.

October 15

Central Christian Church, 701 N. Delaware, Indianapolis. **Respect Life presentation, Journey of Hope tour**, 7 p.m. Information: 317-899-2113.

October 16

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "Why do you call him 'Father'?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracanelli_stb@yahoo.com.

October 17

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Susanna Church, 1210 E. Main St., Plainfield. **Respect Life presentation, Journey of Hope tour**, 7 p.m., pitch-in dinner, 6 p.m. Information: 317-839-1618.

October 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Why Catholics Give-Why They Should," Kerry Robinson, executive director, National Leadership Roundtable on Church Management, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

Indianapolis First Friends Church, 3030 Kessler Boulevard E. Drive, Indianapolis. **Respect Life presentation, Journey of Hope tour**, 7 p.m. Information: 317-255-2485.

October 19

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **10th Annual "Harvest Dinner,"** 4-7 p.m., \$10 adult, \$4 children 5-12, children 4 and younger no charge, games, pony rides, Mass 5 p.m. Information: 812-654-2009.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Servants of God Ministries, Evangelization Conference**, Peter Herbeck, presenter, 9 a.m.-4 p.m., free-will offering, bring a sack lunch, drinks provided, attendees 16 years-adult. Information: 812-623-4450 or servantsofgod@etczone.com.

October 20

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Fall Festival**, 11 a.m., food, games, shooting match. Information: 812-843-5713. †

VIPs



Deacon John and Patti (Dailey) Thompson, members of St. Augustine Parish in Jeffersonville, celebrated their 50th wedding anniversary on Sept. 28.

The couple was married on Sept. 28, 1963, at St. Augustine Church in Jeffersonville.

They are the parents of four children, Megan Coughlan, Kelli Dattilo, Erin Scroggins and Jonathan Thompson.

They also have three grandchildren. †

Marriage on Tap kickoff event set for Oct. 12 in Indianapolis

St. Luke the Evangelist Parish is offering Marriage on Tap for married couples at Sahn's Tavern, 433 N. Capital Ave. in Indianapolis, from 7-9:30 p.m. on Oct. 12.

Relax, get to know other couples, hear from engaging speakers and support one another in the vocation of marriage.

Kicking off the Marriage on Tap series are Maria and Bryan Bedford. Residents of Carmel and the parents of nine children, the Bedfords will share what busy family life is like as they strive to sustain a Catholic, Christ-centered home.

Bryan, CEO and president of Republic Airways and a featured boss in a 2010 episode of CBS' "Undercover Boss," will share that experience and his efforts to bring about a cultural shift within the company.

The cost is \$30 per couple, with ample free parking available. The event includes plenty of hors d'oeuvres and two drink tickets. Additional items may be ordered from the menu.

Space is limited, so register soon at www.stluke.org. For more information, contact clairebelby@mibor.com. †

Divorce and Beyond support group set for October, November in Indianapolis

A Divorce and Beyond support group at St. Monica Parish, 6131 N. Michigan Road in Indianapolis, has been scheduled for six consecutive Mondays from 7-9 p.m. on Oct. 14-Nov. 18.

The topics for discussion will be the process of divorce, self-image, stress,

anger, blame, guilt and loneliness.

The cost is \$30, which includes a book and materials.

For more information or to register, contact Deb VanVelse at 317-236-1586 or at dvanvelse@archindy.org.

Registration forms can be downloaded at www.archindy.org/family/divorce.html. †

Oct. 14-16 mission in Bloomington to feature singer John Michael Talbot

Popular contemporary Christian music singer John Michael Talbot, a convert to Catholicism, is coming to the St. Paul Catholic Center, 1413 E. 17th St. in Bloomington on the IU campus, to offer a mission starting each evening at 7 p.m. on Oct. 14-16.



John Michael Talbot

Talbot's spiritual journey eventually led him to learn about the life of St. Francis of Assisi. He began studying at a Franciscan center in Indianapolis, where he became a Catholic in 1978.

Talbot is one of the pioneering artists of what has become known as contemporary Christian music. He is recognized as Catholic music's most popular artist, with 4.5 million sales and compositions published in hymnals throughout the world.

Talbot leads his very active ministry

from the Little Portion Hermitage in Arkansas, where he is the founder and Minister General of the Brothers and Sisters of Charity.

His artistic and humanitarian efforts have been recognized with awards from the National Academy of Recording Arts and Sciences, the Gospel Music Association, Mercy Corps and the Mother Teresa award.

When a fire devastated the monastery in April of 2008, Talbot began a new format of itinerant ministry traveling from parish to parish raising money to rebuild his community's home.

Today, Talbot travels more than nine months per year throughout the world, inspiring and renewing the faith of Christians through sacred music, inspired teaching and motivational speaking.

Admission is free, although there will be a free-will offering collected each evening to support John Michael's ministry.

For more information, call 812-339-5561. †

Special visitors



Gov. Michael Pence and his wife, Karen, first lady of Indiana, meet the children and board of directors at St. Mary's Child Center at the facility on 901 Dr. Martin Luther King Jr. St., one of the organization's three facilities in Indianapolis, on Sept. 18. St. Mary's Child Center is funded in part by the Archdiocese of Indianapolis. It provides early education and meals to children whose families live in poverty, with 85 percent of its children being provided significant scholarships.

Editor emeritus' latest book offers lessons in faith

Reviewed by Mike Krokos

If you read John F. Fink's faith-based column published each week on *The Criterion's* Perspectives page, then you will no doubt enjoy sitting down and digesting his latest book, *Mere Catholicism: What the Catholic Church teaches and practices*.

Published by Xlibris, the book is a compilation of many of Fink's "Year of Faith" columns that are currently running in *The Criterion*. A few chapters also began as talks that he gave about Catholicism.

The 42 short chapters for the book (they are two pages each) were written first, then condensed for publication in the archdiocesan newspaper.

As our editor emeritus points out in the book's preface, the title is a play on another respected author's book dealing with faith.

"C.S. Lewis' masterpiece of Christian apologetics, *Mere Christianity*, was about Christianity in general, carefully refraining from teaching the doctrine of any particular denomination," Fink writes. "*Mere Catholicism* explains specifically what Catholics believe and practice."

But while Lewis' book tried to avoid controversial subjects, Fink's does not.

"Anybody who knows a number of Catholics will realize that not all of them agree about everything. There are so-called conservative Catholics, and there are liberal or progressive Catholics. Some Catholics are Democrats, and some are Republicans," Fink writes. "Some Catholics go to Mass daily and pray frequently throughout the day, and others are less devout. In other words, there is a legitimate pluralism in the Catholic Church."

"However, there are also basic doctrines that all Catholics are expected to believe and there are basic devotions that Catholics practice. Most of those doctrines—but not all—are included in the Catholic Church's

two creeds, the Nicene Creed and the Apostles' Creed. Anyone who doesn't accept those doctrines should not go around calling himself or herself a Catholic.

"Just as C. S. Lewis' book *Mere Christianity* was meant to be non-controversial for all Christians, so this book is meant to be non-controversial for all Catholics. It includes many doctrines and devotions that Lewis didn't touch on because those are doctrines and devotions that the Catholic Church teaches and practices. They might be controversial among different Christian denominations, but they shouldn't be controversial for Catholics."

From a chapter on "The Incarnation" to a chapter on "The Resurrection," from an explanation of our "devotion to Mary" to chapters explaining "heaven and hell" and "purgatory," the book offers quick lessons on what our faith teaches us as Catholics, and how those beliefs should shape our everyday lives.

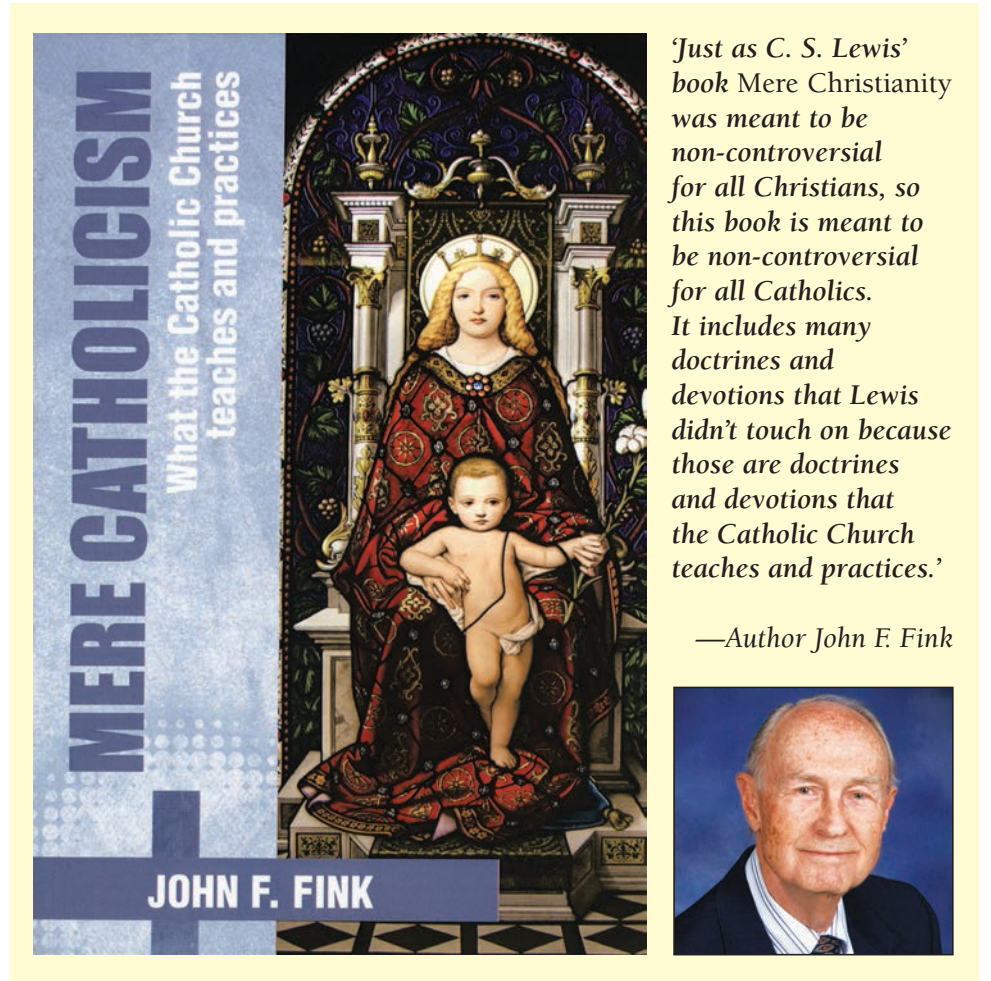
As Fink adds in the preface, "It is meant both for Catholics, to give them a better understanding of what their Church teaches and practices, and for people who might be attracted to the Catholic Church, perhaps precisely because of its doctrines and devotions."

However, the author also warns readers that the book is not a catechism.

"Thankfully, the Catholic Church now has excellent catechisms, including the *Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults*, both of which I quote frequently—and consulted even more frequently if I didn't actually quote from them.

"Both of those catechisms, though, are lengthy, and I thought Catholics, and those considering Catholicism, should have something a bit more manageable. I hope the length of this book is about right."

We believe it is, and we also think the book would be a great resource to share with



'Just as C. S. Lewis' book Mere Christianity was meant to be non-controversial for all Christians, so this book is meant to be non-controversial for all Catholics. It includes many doctrines and devotions that Lewis didn't touch on because those are doctrines and devotions that the Catholic Church teaches and practices.'

—Author John F. Fink



teenagers hoping to grow in their lives of faith, people considering joining the faith, and Catholics—young or old—who are looking for digestible answers to what our faith teaches and why.

(Mike Krokos is editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis. To order *Mere Catholicism: What the Catholic Church teaches and practices*, contact Xlibris Corp. by phone

at 1-888-795-4274 or visit the website www.2Xlibris.com. The book is also available from Amazon and Barnes and Noble. Amazon is selling the printed paperback for \$11.74 and a Kindle edition for \$3.99. Barnes and Noble's price for the printed paperback is also \$11.74. Its Nook Book edition is \$3.49. The book will also be available at The Celtic Cross Catholic Gift Shop, 1512 W. 86 St., Indianapolis.) †

October events in states and Washington to push for immigration reform

'Migrants have few rights in our economic system. They are working for low wages in our restaurants and fields; our factories, gardens, homes and hotels. And these men and women have no security against sickness, disability or old age—and no protections against being exploited in the workplace.'

—Archbishop Jose H. Gomez of Los Angeles, who chairs the U.S. bishops' Committee on Migration



WASHINGTON (CNS)—In California, the focus on Oct. 5 will be on the immigrants who produce the food eaten around the country, including in the dining rooms of Congress.

Groups will gather in agricultural centers around the state to rally supporters of comprehensive immigration reform, urging the House of Representatives to take up and pass legislation approved by the Senate this summer.

In the southwestern corner of Arizona, people who want to make a stand for immigration reform plan to meet at three Catholic churches in Yuma at 5 a.m. to board buses to Phoenix, where there will be a statewide "March for Dignity and Respect" through the streets of the capitol city.

Advocates in Pueblo, Colo., will participate in a silent vigil and march, while those in Miami, organized by a group called the Coalition of United Latinas, will meet in a park in the Little Havana neighborhood, named for a hero of Cuba, Jose Marti.

Starting on Oct. 4, pilgrims will walk from St. Mary's Church in Bloomington, Ill., to one district office of Rep. Rodney Davis, R-Ill., before stopping for the night at a Methodist church in Blue Mound and continuing the next day to another of Davis's district offices. Davis, who is Catholic, is a particular target of efforts to enlist congressional support for comprehensive immigration reform.

Those are among dozens of events around the country planned for Oct. 5 as part of the March for Immigrant Dignity and Respect. Labor unions, churches and other social justice organizations have events scheduled as a lead-in to a daylong rally and concert in Washington on Oct. 8.

Immigration reform legislation that addresses a range of issues has passed the Senate in a bill that President Barack Obama has said he could support. But the next step lies with the Republican-controlled House.

In a 68 to 32 vote on June 27, the Senate passed S. 744, the Border Security, Economic Competitiveness, and Immigration Modernization Act, which would massively

ramp up enforcement on the southern border, adding 700 miles of fencing and doubling the number of Border Patrol agents, to the tune of \$46.3 billion.

The bill also provides a path to legalization and ultimately citizenship for many of the nation's estimated 11 million immigrants in the country illegally. Other provisions would change the systems for family reunification immigration, for farm labor immigration and temporary workers; give young adults a quicker path to citizenship under the DREAM Act; and address problems with employer verification, immigrant detention and where enforcement raids are conducted.

House Speaker John Boehner has said he wouldn't put the Senate bill on the floor agenda unless a majority of House Republicans support it. Instead, some piecemeal bits of immigration legislation, focused on security, have been introduced. A bipartisan negotiating group that had been working for months at crafting a House comprehensive bill fell apart in mid-September. Analysts said that potentially could clear the way for the Senate bill to get a new push in the House from supporters who have now been released from their commitment to seek a compromise bill.

Meanwhile, in advance of World Day of Migrants and Refugees on Jan. 19, a statement from Pope Francis called for "a change in attitude" toward migrants and refugees, and an end to treating people as "pawns on the chessboard of humanity."

In response, Archbishop Jose H. Gomez of Los Angeles, who chairs the U.S. bishops' Committee on Migration, called on members of the House to get on with comprehensive immigration reform legislation.

"Migrants have few rights in our economic system," Archbishop Gomez said in a Sept. 26 statement. "They are working for low wages in our restaurants and fields; our factories, gardens, homes and hotels. And these men and women have no security against sickness, disability or old age—and no protections against being exploited in the workplace."

He urged the House to "debate and pass

a bill that gives these undocumented men and women a path to citizenship and full membership in our society."

In addition to the October events, some Catholic institutions focused on the issue throughout September.

Early in the month, a handful of dioceses held immigration reform-themed events, including educational sessions and coordinated preaching on the subject. And the last week in September, Jesuit higher education institutions organized a Fall Call for Humane Comprehensive Immigration Reform, with events including more than 30 Masses and prayer services, educational programs and legislative lobbying. Loyola Marymount University in Los Angeles scheduled a student Mass at the Mexican border.

At St. Joseph's University in Philadelphia, immigration reform advocates built a version of a fence in the middle of campus on which statistics about immigration and the fence at the Mexican border were displayed.

The Ignatian Solidarity Network, which helped coordinate some of the Jesuit college activities, also was advocating on behalf of those who would be affected by the DREAM Act piece of the Senate bill, which would help young people who were brought into the United States as children, but lack legal status. Earlier this year, more than 100 presidents of Catholic universities wrote to Catholic members of Congress urging them to fix the immigration system they called "morally indefensible."

All those activities are in turn focused on an afternoon rally and concert at the National Mall on Oct. 8, aimed directly at Congress.

Details of the speakers and performers hadn't been announced, but sponsoring organizations include several major labor unions, the National Hispanic Foundation for the Arts and numerous Spanish-language media outlets, including *El Pregonero*, newspaper of the Archdiocese of Washington.

(For information about the Oct. 5 or Oct. 8 events, go to www.octoberimmigration.org.) †

Respect Life Month

Open your hearts to life!



Above, Right to Life of Indianapolis' 2013 Respect for Life Award is presented to Servants of the Gospel of Life Sister Diane Carollo at the organization's Celebrate Life dinner at the Indiana Convention Center in Indianapolis on Sept. 17. Making the presentation is Marc Tuttle, president of Right to Life of Indianapolis. Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, is also pictured. Sister Diane has devoted her life to the pro-life cause since 1971.

Left, Therese Longsenkamp receives the Charles E. Stimming Sr. Pro-Life Award for her volunteer efforts with Right to Life of Indianapolis from Marc Tuttle, president of Right to Life of Indianapolis. Also pictured is Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis. The award was presented at the organization's Celebrate Life dinner at the Indiana Convention Center in Indianapolis on Sept. 17.

Celebrate Life dinner announces 'banner year,' honors award winners

By Natalie Hoefler

Abby Johnson, a former facility director for Planned Parenthood who turned pro-life four years ago, travels throughout the U.S. promoting the pro-life cause. So she would know which states excel in the movement. According to Johnson, Indiana is one of them.

"What a great state you have. Some of the largest pro-life events I've been to have been in the state of Indiana," said Johnson, the keynote speaker to more than 1,000 attendees at the Right to Life of Indianapolis' 31st Celebrate Life Dinner at the Indiana Convention Center on Sept. 17. (See related article for highlights of Johnson's address.)

'A banner year'

Marc Tuttle, president of Right to Life of Indianapolis, affirmed Johnson's positive remarks. "This has been a banner year" both nationally and for Right to Life of Indianapolis, he said. He outlined the organization's—and the movement's—many accomplishments in the last year:

- 44 abortion facilities in the U.S. have closed since Jan. 1, far surpassing the prior record of facilities closed by this point in prior years.
- A drop of 4-5 percent in the number of abortions in Marion County each of the last 10 years.
- One of Indianapolis' four abortion centers went up for sale in 2013.
- Record attendance at the Right to Life booth at the Indiana State Fair.

Tuttle was "most excited" to announce that a Women's Care Center facility would be constructed on the empty lot next to the Planned Parenthood abortion center at 86th Street and Georgetown Road on the northwest side of Indianapolis—the state's largest abortion center. This announcement drew thunderous applause and an enthusiastic "Yay!" from Johnson.

The Catholic-based Women's Care Center, which currently has 22 facilities in seven states, will provide "pre-natal counseling, material support, parenting classes—they're able to take a woman who's pregnant and in dire straits, and see her through all nine months of pregnancy," said Tuttle. (See related story on page 9.)

Pro-life award winners

Tuttle noted that most progress in the pro-life movement is made by all those individuals who work at the "grass roots level."

In recognition of their outstanding service, two individuals were honored by Right to Life of Indianapolis during the banquet. Therese Longsenkamp received The Charles E. Stimming Sr. Pro-Life Award,

and Servants of the Gospel of Life Sister Diane Carollo received the 2013 Respect Life Award.

The Charles E. Stimming Sr. Pro-Life Award is presented to a Right to Life of Indianapolis volunteer who has excelled in meeting the challenges of the pro-life movement, and taken leadership in the cause.

Longsenkamp, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, was humbled upon learning she would receive the award.

"I asked them, 'Are you sure you didn't make a mistake?' It's quite an honor," she said.

Longsenkamp became involved in Right to Life of Indianapolis in the early 1980s.

"[My husband Al and I] came to the dinner years ago, as many people do, because we're pro-life. From there, I got onto the fundraising committee."

Her involvement continued through the years, including serving as chair of the Celebrate Life dinner from 2007-09.

Longsenkamp's separate battles with breast and lymphoma cancer did not stop her volunteer efforts, including her involvement outside of the pro-life movement. For nearly 20 years, she has been active in Legatus, an organization for Catholic corporate executives and their spouses. She is also a member of the Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem, whose mission is to maintain a Christian presence in the Holy Land.

"I truly hope that one day Indianapolis will be a pro-life city where we won't have any Planned Parenthoods, any clinics that perform abortions," the mother of three said.

Joining her in that desire and mission is Sister Diane. "It all came about when I was maybe 15 or 16 when I heard a homily from a priest in Brooklyn," she said of the beginning of her interest in the pro-life movement. "The priest started talking about the legalization of abortion in New York—that was about 1971. My radar immediately got turned on. I knew the concept of abortion, and I knew what it meant to be legal—and it just didn't make sense to me."

Sister Diane professed vows with the Missionary Servants of the Most Blessed Trinity and remained with them for nearly 20 years. In 1998, she left the community. In 2000, she came to the Archdiocese of Indianapolis to become director of pro-life ministries. She brought to the archdiocese such pro-life organizations as Rachel's Vineyard and Rachel's Network, and she helped to reconstruct the Birthline ministry.

Now working as director of religious education at St. Luke the Evangelist Parish in Indianapolis, Sister Diane stays active with pro-life activities through catechesis and evangelization. †

ABBY

continued from page 1

happened bit by bit, because that's the way that Satan works.

"When I was approached by a woman on my college campus, 'Hey what do you know about Planned Parenthood?,' I really didn't know anything. When she told me that abortion was only 3 percent of what they did, I didn't know that equals 334,000 babies a year."

'Up to 40-50 abortions a day'

"Most [abortion physicians] have a full-time practice doing something else. They just come in one day a week and perform abortions. They take home about \$3,000-\$4,000 in a day.

"Inside of every abortion center, ultrasounds are always used. They only do that to determine how far along a woman is in her pregnancy, so they know how much to charge her for the abortion.

"Our goal inside of the abortion room is to do three things in five minutes—the ultrasound, sedation and abortion, because we were doing up to 40-50 abortions a day with one physician.

"They take a suction tube hooked up to a suction machine, and they insert that into the woman's womb, and they blindly poke around in the woman's uterus until they think they got enough tissue and blood in a glass jar.

"A technician inside the abortion center would then piece the parts of the baby back together. We had to ensure that we had gotten everything out.

"We would take the remains and put it in a plastic bag, and we would put it inside of a freezer that we called 'the nursery.'

"Once a week, a medical waste company would come and take the children to a place where they were incinerated."

'I just stood ... [as he] was murdered'

"It was a normal day. We had a visiting physician from out of town.

"The doctor said he used the ultrasound so that he could, in his words, 'visualize his target.' And so I thought, 'That sounds like a smart idea. This will be a good opportunity for me.'

"We did the measurements, and found that the child was at 13 weeks gestation. Everything that you and I have, a child at 13 weeks also has, they're just very small.

"The number one question I got asked was this: Will my baby feel this? Our scripted response was: No, the fetus has no sensory development until 28 weeks."

"Yet I watched the suction tube go right up to the side of this child [of 13 weeks gestation], and when it touched his side, he jumped. And he began to flail his arms and legs as if he was trying to move away from that abortion instrument. But there was nowhere to go.

"I remember hearing the woman on the table crying. And I remember wanting to sit her up and say, 'Look what is happening to your baby! He is in desperate need of your protection!' But I didn't. I remember wanting to yell out, 'Stop! You're hurting him!' But I didn't. The doctor said, 'Beam me up, Scotty.' And the suction was turned on.

"I think people make the assumption that seeing a child be torn apart in its mother's womb would be the worst part. But I knew what the aftermath looked like.

"The worst part [for me] was that I just stood there. What kind of mom just stands there and watches another woman's child be murdered right in front of her face and doesn't do anything? Me. I was that kind of mom."

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'Apathy is the worst in our churches'

"I don't believe for a second that abortion has been legal for over 40 years in this country because of Planned Parenthood or lobbyists. I believe abortion has been legal for so many years for one reason, and that is apathy.

"I believe apathy is the worst in our churches. Of women who seek and obtain abortion services, 72 percent come from our churches.

"The U.S. has one of the lowest replacement rates in the world because we bought into the lie that children are cumbersome and a burden. We don't see them as a gift and a blessing.

"I do feel like momentum is picking up in a way that I haven't seen since I've been out [of the abortion industry]. I definitely think we're on a winning path right now.

"We're gaining ground in the legislative fight. We now have more than three times the amount of pregnancy centers than abortion centers in our country."

'God was always reaching out to me'

"[Last year] I started a ministry called 'And Then There Were None' for former abortion clinic workers, people like myself.

"We assist these workers in getting out of the industry once they have had a change of heart. We help them with the spiritual and emotional struggles they face.

"We've had 81 come to us since June of 2012.

"The majority of workers that have come to us have been practicing Catholics. Getting them to a point where they are back in the confessional, receiving that forgiveness, getting active in the Church, relearning what the Church teaches—it's beautiful.

"My mom says I was born Catholic. I used to watch EWTN [Eternal Word Television Network] when I was a child. I would watch Mother Angelica, and I would put a towel over my head and pretend to be a nun—me, a Baptist kid!

"Even while I worked at Planned Parenthood, I felt like God was always reaching out to me, particularly through Mary.

"The first time [my husband and I] went to Mass, we both knew this was home for us.

"I learned about the Church teaching not just on abortion, but on contraception and the family. I thought, 'This is more than being pro-life—it's about growing families.'

"We both came into the Church together [on] Easter of 2012."

'It's on us—the body of Christ'

"[It is essential] that we all find our place in the movement, and that we all act on our conviction.

"Of course, we need to pray, that's essential. But if we have an active prayer life, then we should be called to move that prayer into action.

"We see so much hate on the other side of the movement and untruths that they're coming out with. We just have to correct and clarify and move forward with God's help.

"I believe wholeheartedly that abortion could end overnight if people of faith would unite together, look evil in the face and say 'No more!' It's on us—the body of Christ! Now is the time!"

(For more information on Johnson's ministry, "And Then There Were None," log on to www.attwn.org. To purchase a copy or for more information on her book *unPlanned*, log on to www.unplannedthebook.com.) †



Abby Johnson addresses those attending Right to Life of Indianapolis' 31st Celebrate Life dinner on Sept. 17. Johnson sheds tears as—for the first time during a public address—she reads aloud the letter she wrote to the child whose abortion she witnessed.



'Field of Crosses'

The Catholic community of Jennings County, which includes St. Ann, St. Joseph, and St. Mary parishes, has installed a "Field of Crosses" in observance of Respect Life Month on the grounds of St. Mary Parish in North Vernon. For the past five years, this display has rotated around the three parishes. On Sept. 28, members of the Jennings County Pro-Life group, Teens for Life, and parishioners of the three parishes gathered to install this moving display. Though the statistics on the above sign are outdated, the National Right to Life Committee now reports more than 55 million lives have been lost through abortion since 1973.



Cardinal O'Malley urges Catholics to 'share truth about human life' far and wide

WASHINGTON (CNS)—Boston Cardinal Sean P. O'Malley urged Catholics to "share the truth about human life" with the world in his Respect Life Month message.

The cardinal, chairman of the U.S. bishops' Committee on Pro-Life Activities, said any work on behalf of life must be grounded in "love that seeks to serve those most in need, whatever the personal cost."

October is annually designated as Respect Life Month by the U.S. Conference of Catholic Bishops, with Respect Life Sunday to be observed in parishes on Oct. 6.

Invoking Pope Francis' oft-repeated call to have hope in Christ, Cardinal O'Malley said that opening hearts to the love and mercy of Jesus allows people to see more deeply the "intricate and unique beauty of each person."

"We must respond to Pope Francis' call with great urgency," he said. "Opening our hearts to life in Christ empowers us for loving, merciful action toward others. We must give witness to the Gospel of life and evangelize through our lives.

Catholic-based Women's Care Center plans to build next to Planned Parenthood in Indianapolis

Criterion staff report

Women's Care Center, a Catholic network of pregnancy centers, plans to build a new facility on a lot bordering the north property line of the Planned Parenthood facility at the corner of 86th St. and Georgetown Road in Indianapolis.

According to Ann Minion, president for Women's Care Centers in St. Joseph County, Ind., groundbreaking is planned for the spring of 2014, with completion scheduled for the fall of that same year. These dates are based on the progress of a capital campaign specific to the opening of this facility.

"We've been blessed that a benefactor from Fort Wayne stepped up and bought the land right there on the corner [next to the Planned Parenthood facility]," said Minion of the land acquisition.

The Planned Parenthood center at that location is the state's largest abortion provider.

"More abortions take place at that facility than the other 91 counties combined," said Minion.

"There is a real impact that happens when you are next door and are highly visible. We've found with [our other facilities] that whenever you locate a loving presence next to an abortion facility, it provides an option. Women come, hearts are touched, and baby's lives are saved."

Since a Women's Care Center opened in Milwaukee, Wis., in 2010, abortions have decreased 23 percent in that city, Minion noted.

Like many of the 22 Women's Care Centers located throughout seven states, the one in Indianapolis will offer full-time ultrasounds, counseling, pregnancy testing,

"We must personally engage others and share the truth about human life. We must continue to show love and mercy, especially with those who have been involved in abortion. All members of the Church can bring healing to the world by upholding the beauty of human life and God's unfailing mercy."

The message also lamented the loss of more than 55 million lives since abortion became legal following a pair of U.S. Supreme Court decisions in the early 1970s, and the growing acceptance of physician-assisted suicide. The practice is legal in Montana, Oregon, Vermont and Washington.

"These laws pave the way for euthanasia by undermining true respect and care for people with serious illness," he said.

Cardinal O'Malley also invited Catholics to reflect on how God might be calling them to assist in pro-life efforts, whether by helping parents welcome an unborn child as a "miracle of God's creation"; visiting the elderly or aiding the sick and suffering; praying and fasting for life; approaching elected officials as advocates for life-affirming policies and laws; or assisting in parish educational efforts.

(The full text of Cardinal O'Malley's message is online at <http://bit.ly/1990GDW>.) †

self-sufficiency training, parenting and educational programs—all at no cost. It will also have an incentive-based baby store—called Crib Club—where women can earn new car seats, cribs, diapers, clothing and other baby items.

(For more information on Women's Care Centers, log on to www.womenscarecenterfoundation.org. To make a donation to the campaign for the Indianapolis facility, contact Bobby Williams 574-968-7475, or by e-mail at WomensCareCenterFoundation@att.net. Donations can also be mailed to Women's Care Center, P.O. Box 40127, Indianapolis, IN 46240. Make checks payable to Women's Care Center. All donations are applied 100 percent toward building the center in Indianapolis.) †

Pope tells catechists: Put Christ, others, not oneself, on center stage

VATICAN CITY (CNS)—Being a catechist is about teaching the faith in its entirety and putting Christ—not oneself—on center stage, Pope Francis told catechists from around the world.

Catechists “are people who keep the memory of God alive; they keep it alive in themselves and they are able to revive it in others,” he said in his homily.

The pope spoke during a special Mass in St. Peter’s Square on Sept. 29 for hundreds of catechists who were in Rome for a three-day international congress hosted by the Pontifical Council for Promoting New Evangelization.

In his homily, the pope said a catechist teaches the faith to be “at the service of proclamation, not to be important, not to talk about himself or herself, but to talk about God, about his love and his fidelity.”

They also speak about and “transmit all that God has revealed, that is, the doctrine in its totality, neither adding nor subtracting anything,” he said.

The pope warned against forgetting about God. “If we don’t think about God, everything ends up being about ‘me’ and my own comfort.”

The real meaning of life, the importance of other people, “all of these become unreal, they no longer matter, everything boils down to one thing: having,” he said.

“Whenever material things, money, worldliness become the center of our lives, they take hold of us, they possess us; we lose our very identity as human beings,” he said.

He reminded his audience that “we are made in God’s image and likeness, not that of material objects, not that of idols.”

In an earlier audience with catechists, the pope said the Church needs good catechists who love Christ, live out the Gospel in their lives and courageously go to the margins of society to share the gift of faith with others.

“Let us follow him, imitate him in his dynamic of love, of going to others, and let’s go out, open the doors, have the audacity to strike out new paths to proclaim the Gospel,” he said on Sept. 27, in a talk that was both improvised and drawn from a text.

Seated behind a large wooden desk facing his audience in the Vatican’s Pope Paul VI Hall, the pope joked that he was going to make just three points, “like the old-time Jesuits used to do: one, two, three,” he said to laughter.

Many in the audience hall took notes, closely following the pope’s words. The pope thanked them for their service to the Church and said being a catechist isn’t a job or a title—it’s a vocation, an approach to life.

It starts first with being with God, getting to know him and conforming one’s life to the Gospel—a task that lasts a lifetime, he said.

Being close to God means praying to him, talking with him and letting him “watch over you,” he said, which



Pope Francis celebrates the Eucharist during a Mass for catechists in St. Peter’s Square at the Vatican on Sept. 29.

“warms the heart and keeps the fire of friendship with the Lord alive.”

Not everyone, especially busy mothers and fathers, can spend a lot of quiet time in prayer before the tabernacle, where Christ is truly present, he said.

But everyone can find some way to be and stay with Jesus because, if not, “if there isn’t the warmth of God, his love, his tenderness in our heart, how can we—poor sinners—warm the hearts of others?”

The second thing catechists need to do, he said, is imitate Christ by going outside of themselves and being there for others.

Receiving the gift of faith and having Christ at the center of one’s life “pushes us out,” compels Christians to go outside their ego and reach out “to others in Christ’s name.”

This dynamic of receiving and then giving is like the diastolic and systolic pressures at work in the bloodstream, he said. Without both of these forces at work, the catechist’s “heart stops beating, he cannot live.”

But this gift of faith must be total, 100 percent. “You don’t take a cut for yourself,” he said, “This is not a bargain.”

The third thing to do is to not be afraid of striking out into the unknown, like Jonah when God told him to preach to the pagans in Nineveh.

Jonah’s fear, the pope said, was because “he was rigid,” and thought he had the truth staying right where he was.

But “God is not afraid of the outskirts,” he said, and “is always beyond our mindsets.”

“God is creative, he’s not narrow-minded, and for this he is never rigid,” the pope said. God “welcomes us, comes to us and understands us.”

While the Gospel does not change, catechists need to be creative and know how to change themselves, adapting themselves to the people and circumstances they encounter.

“To stay with God, it’s necessary to know how to go out, to not be afraid of going out” into the world, he said.

“If catechists let themselves be taken over by fear, they’re wimps, and if catechists are laid back they end up being a statue in a museum, and we have plenty of them, right?”

When a room is closed up tight, the air gets stuffy and the people inside get sick, he said. A similar sickness occurs when Christians are closed up within themselves, their group, their parish or their studies, he said.

But Jesus did not say, “Go and make do,” he said, “Go, I am with you.”

“This is our beauty and our strength: If we go, if we go out to bring his Gospel with love, with real apostolic spirit, with [confidence], he walks with us, goes before us.”

Even though it may seem too far away “and perhaps we are a little hesitant, in reality, he is already there. Jesus is waiting for us in the heart of that brother, in his wounded flesh, in his oppressed life, in his soul that lacks faith.” †

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The power of a pilgrimage includes its special grace

By Marcellino D'Ambrosio

Salvation history is the story of a journey. Abram goes from civilization to the desert, Moses from Pharaoh's palace to a mountaintop. The people of Israel repeat Moses' journey, and then are led through the desert to the Promised Land.

All these journeys have a few things in common. God inspired each of them, and accompanied the travelers on their way. Through the journey, he changed them. At the destination, he blessed them.

When Israel finally settled in the land, God wanted to constantly remind them that they are perpetual pilgrims in this world and that he, not the land, is their true inheritance. So the Lord made Jerusalem the seat of his special presence on Earth, and commanded them to journey there three times a year to worship him with feasts of thanksgiving, such as the Passover.

The public ministry of Jesus takes place against the background of these constant pilgrimages. The already holy city became even holier, sanctified forever by Christ's blood.

When Constantine became Roman emperor, the first priority was to decree religious freedom. But the next priority was to send his mother on pilgrimage to the Holy Land where she had churches built that are still visited by pilgrims today. Next, he built churches in Rome over the tombs of Sts. Peter and Paul to welcome the pilgrims from all over the empire, who would come to honor these two Apostles.

Ever since, Christians have braved all sorts of difficulties and road hazards to visit Jerusalem, Rome and the sites of Marian apparitions. They have come not as tourists but as pilgrims. There is a difference.

Of course, a pilgrimage usually includes fun, learning, shopping and good food. But it is not primarily a vacation. The ultimate goal is not recreation, but re-creation. It is a journey of devotion, undertaken by the prompting of the Holy Spirit.

What is the purpose of a pilgrimage? It is to worship God, do penance and be transformed. A pilgrimage to a holy place is so spiritually powerful that under the Old Covenant it was commanded. Though not commanded today, it is so highly recommended that the Church offers a plenary indulgence to all those who answer the call.

I was a college student when I was first invited to make a pilgrimage to Rome. Initially, I brushed off the suggestion as ridiculous. I was broke, like most college students. Besides, the pilgrimage took place during final exams, but I felt an inner tug that I thought just might be the Holy Spirit. I had been struggling with a holier-than-thou attitude that I could not overcome. I had been pleading with God to help me.

Maybe, I thought, this pilgrimage is his answer to



Christian pilgrims carry palm branches during the traditional Palm Sunday procession on the Mount of Olives overlooking the Old City of Jerusalem.

my prayer. So I spoke to my professors. They gladly rescheduled my exams. I began cobbling money together. Soon there was enough. I decided to go and make the trip a penitential pilgrimage, seeking the grace to change.

It was an amazing adventure. The experience of Rome bonded me to the Catholic Church, its heritage and its rich tradition in a very profound way. It whetted my appetite for learning. Some friendships were deepened, new friends were made. But the most important thing was a gift of special grace I received when I least expected it.

Very early one morning, before St. Peter's Basilica was filled with tourists, I spent some quiet moments roaming through the crypt. I felt moved to kneel and pray at one of the tombs and there received a touch of God that I will never forget.

The tomb was that of Blessed John XXIII, who had a remarkable gift of humility and a unique ability to make people feel loved, affirmed and appreciated. These gifts were exactly what I had lacked and had been praying for. Some measure of this spirit was shared with me that day, and I was changed. The following year was among the happiest of my life.

I've since led nearly 800 people on pilgrimage to Rome and the Holy Land. I've seen countless miracles, even physical healing. As pilgrimage leader, I am responsible for numerous practical details. As you can imagine, this is quite a distraction. Nevertheless, there is always a special moment when God touches me in a very deep and new way, and I go from pilgrimage director to pilgrim.

The Holy Land brings Scripture alive. After going, you never read the Bible the same way again. Rome knits you to the universal Church and the heritage of the saints in a way that's hard to describe. The medieval charm of Assisi, the beauty of Lourdes at the foot of the Pyrenees—these special places impart an atmosphere of serenity and draw one to prayer.

But pilgrimage is about more than the place. It is about grace, a special grace, custom-designed for each pilgrim by the Holy Spirit, imparted in God's perfect time. This is the greatest reason to listen for and respond to God's call.

(Marcellino D'Ambrosio writes from Texas and guides pilgrimages to Rome and the Holy Land.) †

Pilgrimage to Santiago de Compostela is a memorable journey

By Father David O'Rourke, O.P.

In the summer of 1956, I was staying in a Basque village in the French Pyrenees, a few miles inland from the beaches at Biarritz. There were about 40 of us, students from many places. Officially, we were studying, but it was summer, we were young, on our own and there was so much to do, so many places to go.

The road through town, small but well-traveled, led to St.-Jean-Pied-de-Port or St. John at the Foot of the Pass, a nearby village of timbered houses and ancient inns.

For more than 1,000 years, pilgrims have been making their way through it from all corners of Europe



Pilgrims walk the Way of St. James in Villafranca Montes de Oca, near the town of Burgos, Spain.

and the world, for this village marks the start of the long climb over the Pyrenees, and the beginning of the historic Way of St. James, the pilgrim's road to Santiago de Compostela.

The pilgrims walk the whole way, pilgrim staff in hand. Up over the mountains, in the wind and rain, week after week, all the way to that great shrine where the body of St. James the Apostle is believed to rest.

Before the summer was over, my friends and I had followed the pilgrims into Spain, visiting some of the more historic sites on the pilgrim road. Places with names like Roncesvalles and Puente La Reina.

For us, it was a lark. I certainly did not yet have anything close to a life-focusing sense of purpose. For me, there was no difference between a pilgrim and a wanderer. Still, the image of those solitary walkers—staff in hand, heavy backpacks, covers against the frequent rains, marching always onward—stayed with me.

In the Middle Ages, when so many people throughout Europe set out on the road to Santiago, they left more than their villages behind. They also left behind the customs and rules that governed daily life. They moved from a fixed world with regular cycles and clear expectations to a world of ever-new vistas and constant change.

And yet all through their months of trekking, they knew that they were going somewhere. They were not wanderers. They might be walking side by side with wanderers, but they were learning what it meant to be pilgrims, to be going somewhere. I see them grasping the

pilgrim's great insight—that life is lived on the road.

Months later in 1957, when I was a student back in Paris, I decided to make the annual student pilgrimage from Paris to Chartres. We marched, 6,000 of us, in wild weather, for several days through fields of wheat, toward the spires of that great cathedral. By then, I, too, was looking for a goal, a sense of purpose, something I could move toward.

In the intervening years, my writing has taken me to a number of the places in Spain along the pilgrim road to Compostela. Recently, I decided that it was time to go to Compostela. In my final years, with so many miles behind me, I walked across the cobbles to the shrine. In the place of the pilgrim's staff, I leaned on an old man's cane. I have come to see my life as a pilgrimage, a life lived peacefully on the road.

Out on the plaza, I watched the pilgrims drifting in through the narrow streets, one by one, staff in hand. I saw it as a quiet, reflective moment. Inside the great church, visible down in the dark crypt under the altar, is the ancient silver casket that tradition says contains the remains of the Apostle.

The pilgrims come down to kneel before it and, in their own quiet moment, reach out toward it. It is a rare gift to have something you want to reach toward, something that is worth the journey.

(Dominican Father David O'Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.) †

From the Editor Emeritus/John F. Fink

Year of Faith: The rosary, the perfect prayer

October is traditionally observed as the Month of the Rosary.



The rosary has been called the perfect prayer because it combines prayer, meditation and Scripture. The repetition of prayers is meant to create an atmosphere in which to meditate on the mysteries of our salvation as revealed in Scripture.

The main focus is on the birth, life, death and resurrection of Jesus. These are the “mysteries” or events that the pray-er thinks about while praying the rosary.

The rosary consists of a string of beads divided into five sets known as decades because they have 10 beads in each set. Sometimes those praying the rosary will add a few additional prayers, but five Our Fathers and 50 Hail Marys basically make up the rosary.

The rosary was begun in the late 12th century when laity began to pray 150 Hail Marys in imitation of the 150 psalms. St. Dominic and his followers

popularized it in the 13th century, adding the meditations about the life of Jesus.

In the early 15th century, the Carthusian monk Dominic of Prussia divided the 150 Hail Marys into three sets of 50. He also began to call each of the 50 points of meditation a *rosarium* (rose garden) because the rose was a symbol of joy and Mary was “the cause of our joy” for bearing Christ. Thus the name “rosary” became the name for the devotion.

Another 15th-century Carthusian monk, Henry of Kalkar, then divided the 50 Hail Marys into decades with an Our Father between each.

In 1483, a Dominican priest wrote a book on the rosary called *Our Dear Lady's Psalter*. It listed the same 15 mysteries that we meditated about through the 20th century except that the fourth glorious mystery combined Mary's assumption and coronation and the fifth glorious mystery was the Last Judgment.

For more than 500 years, there were 15 official mysteries: five joyful, which concern the beginning of our redemption (the Annunciation, the Visitation, the Nativity, the presentation in the Temple,

and finding the child Jesus in the Temple); five sorrowful, which pertain to Christ's passion (the agony in the garden, the scourging, the crowning with thorns, the carrying of the cross, and the Crucifixion); and five glorious (the Resurrection, the Ascension, the descent of the Holy Spirit, the Assumption and the Coronation of Mary).

There was an obvious gap between the finding of Jesus in the Temple when he was 12 and his Passion and death. Therefore, in 2002, Pope John Paul II added the five luminous mysteries, or mysteries of light, recalling events in Jesus' public ministry—his baptism, the wedding feast at Cana, the proclamation of the Kingdom of God, the Transfiguration, and the institution of the Eucharist.

With those additions, the rosary really is what Pope Paul VI called it in his 1974 apostolic exhortation “*Marialis Cultus*”: “a compendium of the entire Gospel.”

Some people pray what is called the Scriptural Rosary. It includes a Scripture text before each Hail Mary.

The rosary has been an important part of Catholicism for about eight centuries. †

Making a Difference/

Tony Magliano

Respect life—every life—this month and each day

Respect life!

Every October, the Catholic Church issues this clarion call. But what exactly does it mean to respect life?



For many Catholics, respecting life means that we should pray and work to protect unborn babies from murderous abortion.

With the brutal dismembering of more than 1 million aborted unborn brothers and sisters annually in the United States, and the killing of approximately 55 million unborn babies worldwide every year, our efforts to end this grave evil should be maximized and ongoing.

Most every Wednesday, I join several other people near an abortion clinic in Baltimore to witness to the humanity of the unborn and to pray for an end to abortion.

Putting an end to the killing of unborn babies is a priority for me, and it is a priority for the Catholic Church. But it is not our only priority.

The concern of Christ and the Catholic Church for the suffering of the world is not limited to any one group of people—born or unborn.

Our deep and active concern must be directed to all. For in the words of Blessed John Paul II, “we are all really responsible for all.”

So we are not to rank pro-life, social justice and peace issues, we are to link them. It's what the Catholic Church calls the “consistent ethic of life.”

In 1983, as head of the U.S. bishops' Secretariat for Pro-Life Activities, the late Cardinal Joseph L. Bernardin, championed for our time the early Church's consistent pro-life ethic.

During an address at St. Louis University, Cardinal Bernardin said, “The case for a consistent ethic of life—one that stands for the protection of the right to life and the promotion of the rights, which enhance life from womb to tomb ... is both a complex and demanding tradition.

“It joins the humanity of the unborn infant and the humanity of the hungry; it calls for positive legal action to prevent the killing of the unborn or the aged and positive societal action to provide shelter for the homeless and education of the illiterate.”

Therefore, not just the unborn, not just the poor, not just the hungry, not just the homeless, not just the war-torn, not just the undocumented, not just the medically uninsured, not just condemned prisoners, not just the environment and not just future generations, but all of the above deserve our care. Everyone's life and dignity needs to be fully protected and respected.

Catholics, and all Christians, cannot ignore the Lord's call to consistently build up the kingdom of God—the kingdom Jesus calls for in the last judgment scene of Matthew's Gospel—where the hungry are fed, the thirsty are refreshed, the strangers are welcomed, the naked are clothed, the sick are cared for and prisoners are visited.

In Pope Emeritus Benedict XVI's words, “Love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential [to the Church] as the ministry of the sacraments and preaching of the Gospel” (“*Deus Caritas Est*,” #22).

During this time when so many of those who hold political and economic power are cutting anti-poverty assistance programs and waging war on the born and unborn, the followers of the God of Life and the Prince of Peace must prophetically proclaim: “Thus says the Lord, respect every life! And give priority to the poor and vulnerable!”

(Tony Magliano is an internationally syndicated social justice and peace columnist. E-mail him at tmag@zoominternet.net.) †

It's All Good/Patti Lamb

Stay in style, remain true to the person God has called you to be

My daughter, Margaret, will soon be turning 6 years old.

As a typical 6-year-old-to-be, she constantly reminds me of her birthday wish list. And I don't use the word “constantly” lightly.



She repeatedly asks for particular treasures. I hear the same old requests—over and over again.

In fact, I know them by heart: She wishes for “an Andrew Luck football helmet, a real big red dog and rocket shoes.” Oh! And I should also mention the camper.

Margaret is pretty much a tomboy. That's the way God made her, and I love her unique—although sometimes unconventional—presence.

Now that she's in school the entire day and spends a big part of her time with other children, however, I'm finding that she's quite impressionable.

When she came down for breakfast last week and we counted down the days until she officially turns 6, she smiled and said, “And then I will become a pretty pink princess!”

I took another swig of Diet Coke, sure that I wasn't fully awake and that the

caffeine hadn't yet been absorbed into my bloodstream.

But I grew suspicious when she asked for a princess dress and further conversation turned to hopes of a pink dog wearing a crown.

“I thought you were wishing for an Andrew Luck football helmet,” I said.

She commented that she had changed her mind. Instead, she now desperately wished for what her friend, Izzie, has. “Pink dogs are the cutest,” she added.

She further explained that she wanted a princess dress because all of her friends have princess dresses.

“Oh, my Margaret,” I thought to myself, “there's so much I want to tell you, but I'm not sure that you'll understand right now.”

How could I communicate to her that I've been struggling my whole life with the same thorny issue of hoping to fit in?

To demonstrate my point: Recently, I saw an ad in the Sunday newspaper for jeans that I wore in the fifth grade. Apparently, they're coming back in style. (Picture denim covered in whitewash wildflowers.)

Back in the day, they were all the rage. I saved all of my baby-sitting money for them. While I wouldn't have picked them out myself, everyone was wearing them, and I desperately wanted to fit in. The same was true with homecoming and prom

dresses. I look back at the photos and shudder.

This time around, upon gazing at the floral jeans, I chuckled to myself and turned the page of the weekly circular, thinking to myself, “Thou shall not go there.”

Then my thoughts turned to my volleyball days back in high school.

Although I desperately wanted to spike the ball, I'm 5 feet 2 inches tall, and I was more of a back-row player, digging up the hits of taller players on the opposing teams. My good friend and teammate was a brilliant athlete, and played the net effortlessly. God had given her different strengths than he had given to me.

I wasn't sure how to convey to Margaret that God calls each of us to be the unique souls that he has deliberately fashioned. Fads come and go. Fashion is fickle. Remaining true to the person God has called us to be is always in style.

Inspired by the Holy Spirit, I dug out a book by Dr. Seuss and read this quote aloud: “Today, you are you. That is truer than true. There is no one alive who is YOUer than you.”

To my Margaret, who soon turns 6, I love the “you” that God has made.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Your Family/Bill Dodds

Family caregivers committed to respecting life year-round

As Respect Life Month rolls around each October, I realize that one of the joys of working with family caregivers is being able to point out to them that often what they're doing is more than they realize they're doing.

Over the years, I've heard a lot of caregivers say, “I used to do [insert activity here], but now ...” referring to the sacrifices they had to make to care for a loved one.

They used to volunteer for this or that cause, or sing in the parish choir, or host the extended family for Thanksgiving dinner, or send out Christmas cards, attend daily Mass during Lent, hold down a full-time job.

But now they take care of a spouse, a parent, a child with special needs. This year, I have some added good news for them from Pope Francis: Family caregivers have their priorities straight. They know what really matters.

About a month ago, you probably read stories about the pontiff telephoning “ordinary” people and having a friendly chat with them. What you may not have noticed is that during the six months since he was elected pope, there have been a number of reports of what he has said—as cardinal and as pope—about caregivers.

The bottom line: You've done your share of respecting and cherishing life.

For example, in his homily marking the feast of St. Thomas on July 3, Pope Francis reflected on Jesus telling Thomas to touch his wounded hands and side.

“We need to touch the wounds of Jesus,” the pope said. “We must caress the wounds of Jesus, we need to bind the wounds of Jesus with tenderness, we have to kiss the wounds of Jesus, and this literally. Just think of what happened to St. Francis when he embraced the leper? The same thing that happened to Thomas: His life changed.”

When family caregivers “touch the wounds” of those they care for, when they offer help in so many ways, they're doing what the pope describes and encourages. Their life is changed.



activity here], but now ...” referring to the sacrifices they had to make to care for a loved one.

Twenty-Seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, October 6, 2013

- Habakkuk 1:2-3; 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

This weekend's first reading is from the Book of Habakkuk, by comparison among the prophets a short work, including only three chapters. In some cases, little is known about the author of a given book.



In this case, the prophet identifies himself by name (Hab 1:1, 3:1). However, this hardly stills all other questions. Who was Habakkuk?

Some experts believe Habakkuk was a prophet associated with the temple in Jerusalem. When did he write? The most accepted opinion is that Habakkuk wrote this work in the latter part of the seventh century B.C. At the time, the struggles among the great powers of the Middle East were numerous and intense, and the small Jewish community was threatened in the accompanying clash.

It is not hard to imagine fear and anxiety among the people of God, and desperation and confusion easily led them away from strict obedience to God.

Like the other prophets, Habakkuk appealed to his contemporaries to call to God for protection in the uncertain international situation. The prophet insists, however, that the "just" will survive.

Paul's second Epistle to Timothy gives us the second reading. In this letter, the Apostle Paul reminds Timothy of the strength available to him as a bishop. Indeed, the reading refers to the ancient gesture of laying on hands, on the head of the candidate, still an essential and primary act in the ordaining of deacons, priests and bishops, not only for Roman Catholics, but also for Episcopalians and Orthodox.

Furthermore, Timothy is instructed not to preach his own mind, but instead to preach the Gospel of Christ.

St. Luke's Gospel is the source of the third reading. This Gospel was read during the liturgies of recently preceding weekends. Therefore, what has already

been heard in these earlier readings forms an umbrella over what is read this weekend.

The overall theme is that following Jesus requires strong determination and much faith. The Lord has many disciples who stumble and fall. It is a world of sin and selfishness. Temptations are rampant. Most critically, God, in Jesus, always forgives those sinners who earnestly repent.

Into this scene comes this weekend's reading. As have been the other recent Gospel readings, this passage is a parable.

Scholars cannot agree on the term used to describe the servant. Is he "worthless," or "useless," or "unprofitable," or "unproductive?" One ancient Greek text has "owing nothing." It is clear, however, that the servant is not so worthless as to be beyond God's love.

Also clear is that the master in no way relies upon the servant. Still, the context is that the servant is kept, not discharged. Indeed, the relationship between the servant and master is such that the servant assumes to have a place at the master's table.

Reflection

For weeks, through Scriptures read at Mass, the Church has been summoning us to discipleship. It has been no call to drift along the primrose path. It has not exalted human nature above and beyond what human nature is in fact. Rather, it has been frank, even somberly warning at times.

This is the background from which these readings appear. Taken together, they are instructive, alerting us to dangers. They also console us with assurances of hope and of life.

Each sincere follower of Jesus must see herself or himself as the servant mentioned this weekend in Luke's Gospel. As sinning so well demonstrates, we are not as successful in finding heaven as we might think we are. We need God to show the way.

Habakkuk lets us know that there are many detours and obstacles lying before us. However, God will help us, if we allow it. We allow this help to come by being firm in our resolve to follow Christ. †

Daily Readings

Monday, October 7
Our Lady of the Rosary
Jonah 1:1-2:2, 11
(Psalm) Jonah 2:2-5; 8
Luke 10:25-37

Tuesday, October 8
Jonah 3:1-10
Psalm 130:1-4ab, 7-8
Luke 10:38-42

Wednesday, October 9
St. Denis, bishop, and
companions, martyrs;
St. John Leonardi, priest
Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, October 10
Malachi 3:13-20b
Psalm 1:1-4, 6
Luke 11:5-13

Friday, October 11
Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, October 12
Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, October 13
Twenty-eighth Sunday in
Ordinary Time
2 Kings 5: 14-17
Psalm 98:1-4
2 Timothy 2: 8-13
Luke 17:11-19

Question Corner/Fr. Kenneth Doyle

Jesus rose only once—on Easter Sunday—and now he lives again

Thank you for your column, which helps me to understand the nuances of our faith. Here is my question: In both the Nicene Creed and the Apostles' Creed, we say that Jesus "rose again" from the dead; the word "again" puzzles me—did Jesus rise twice? (McFarland, Wis.)



Every week, several questions are submitted from readers across the country to be answered in this column. Given the space limitations, I am forced to select only one or two. When making that choice, I try to gauge which ones might be on most people's minds. The problem, of course, is that there is a built-in bias: I see things through the prism of my own mind. If an issue has never occurred to me, I can't imagine how it could be creating a problem for anyone else. And so for months, I have resisted responding to the question you have raised, simply because the word "again" in the creed never struck me as odd. But since several readers have now mentioned it, I concede that the use of the word does merit an explanation.

If you look at any dictionary, you'll find that the first and most common meaning of "again" is "once more," which suggests repetition and prompts the logical question, "When did Jesus ever rise before?" But another meaning—acceptable and often used—is "anew"; and so we say, "The man tripped and fell, but he got right up again," or "I woke up during the night, but I rolled over and went back to sleep again."

So Jesus rose only once, on Easter Sunday. He lived once, he died once, and now he lives again.

I was married outside the Church in 1979. In 2003, I was divorced. I am a practicing Catholic and attend Mass regularly. Is it all right for me to receive holy Communion? And if I were to remarry, could I be married in the Church? (Hope, Ark.)

I would guess that you continued to attend Mass even after your 1979 marriage, and that was the right choice. Far too often, someone who has been married outside the Church gives

up going to Mass at all, feeling that it is pointless since they have separated themselves from participating fully. But being present at the Eucharist, besides offering comfort and guidance in life's challenges, can also prompt people to regularize their status in the Church so as to be eligible to take Communion.

If you have not done so yet, you should first receive the sacrament of penance. Tell the priest of your 1979 marriage outside the Church, as well as any other serious matters since the time of your last confession. Then, having been forgiven, you would by all means be welcome to receive holy Communion.

If you are contemplating remarriage, you should meet with a priest to fill out a short questionnaire regarding your 1979 marriage. The priest would then submit this paperwork to your diocesan marriage tribunal for a determination of what is called technically the "Absence of Canonical Form"—i.e., a decision that the 1979 marriage ceremony did not "count" in the eyes of the Catholic Church. This normally has a very short turnaround, a few weeks maybe—not the full-scale annulment process, since your 1979 ceremony never was recognized by the Church as valid. Having done this, you would then be free to be married in a Catholic ceremony, with a Mass if you so choose.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

God Gave Us Hands

By Thomas J. Rillo

Have you really looked at your hands?
God gave them to you to embrace life
They are the tools upon which we stand
Weathered hands enduring all strife.
God gave us hands

Hands that held our rosary beads
Hands that opened Bibles with care
Hands sure and deft in times of needs
We fold our hands in reverent prayer.
God gave us hands

Hidden in them is the truest art of living
Hands that are a chronicle of our life
They cradled children in thanksgiving
Hands that gave comfort during strife
God gave us hands

Hands that are not just a work of art
They are an extension of our inner soul
Hands that tell of a deeply thankful heart
Hands that do God's work make us whole.
God gave us hands

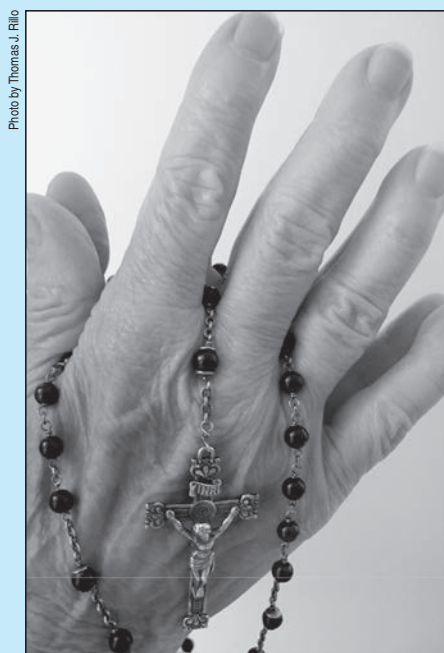


Photo by Thomas J. Rillo

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine Oblate of Saint Meinrad Archabbey in St. Meinrad. Inspiration for this poem came from observing senior parishioners praying in church, many with folded, weathered and wrinkled hands.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God,"

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

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.

ALLEN, Doran Thomas, Jr., 69, St. Gabriel, Connorsville, Sept. 3. Father of John Allen. Son of Gloria Allen. Brother of Joan Brockman, Lisa Campbell, Jane Stidham and Mark Allen. Grandfather of two.

BROWN, John, 99, St. Mary, Richmond, Sept. 14. Father of Kathleen Leonard and Michael Brown. Grandfather of four. Great-grandfather of 10.

CAULFIELD, Gladys P., 82, St. Pius X, Indianapolis, Sept. 18. Wife of Thomas Caulfield. Mother of Cathleen Beach, Noreen Kavanaugh, Mary Larson, Sandy, Susan and Michael Caulfield. Grandmother of nine. Great-grandmother of two.

CERIMELE, Benito, 77, Our Lady of the Greenwood, Greenwood, Sept. 4. Father of Renee Lindsay, Nicole Robertson, Christina and Timothy Cerimele. Brother of John and Julio Cerimele. Grandfather of nine.

DIETZ, Gene E., 82, St. Roch, Indianapolis, Sept. 21. Husband of Kathleen (Beck) Dietz. Father of Diane Dietz-Ebbert. Grandfather of two.

DUGAN, David Francis, 54, St. Mary, Lanesville, July 29. Husband of Linda Dugan. Son of Marvin and Marie (Ambs) Dugan.

IRONS, Beverly, 64, St. Simon the Apostle, Indianapolis, Aug. 27. Mother of Anne Andrews, Katey Robey, Meredith, Peter and Ryan Griffin. Grandmother of 11.

KIRCHGESSNER, Edward J., 81, St. John the Baptist, Starlight, Sept. 23. Husband of Mary (Schikel) Kirchgessner. Father of Rita Beam, Rosie Torres, Betty Vick, Theresa Williams, Bill, David, Jerry, Mike, Steve and Tim Kirchgessner. Brother of Marcella Graf, Mildred Fessel, Martha Rhodes, Albert and Emil Kirchgessner. Grandfather of 26. Great-grandfather of 14.

KONERMANN, Alois Joseph, 78, St. Mark the Evangelist, Indianapolis, Sept. 22. Husband of Hermine (Binder) Konemann. Father of Erika Huffman. Grandfather of three. Great-grandfather of three.

MILLER, Ruth Ellen (Wells), 82, St. Jude, Indianapolis, Sept. 19. Wife of Richard Miller. Mother of Camilla Mauzy, Laura Simmons, Edith, Jean Marie, Mark, Matt and Richard Miller. Sister of Lois Copeland, Mary Giunettia, Rosy Hayes, Serena McKay, Art and Danny Wells. Grandmother of many.

OLDHAM, June Denise, 59, St. Lawrence, Indianapolis, Sept. 9. Sister of Norma Florence, Shirley Russell, Annie Sadler and Sylvia Oldham.

ORTMAN, Vera Ann, 61, St. Jude, Indianapolis, Sept. 15. Wife of David Ortman. Mother of Darbie Hunter, Charles Jones, Anthony and Michael Ortman. Daughter of Delmar and Nina Willoughby. Sister of Karen, Nina, Mark and Michael Willoughby. Grandmother of seven.

OTTO, Lucille M., 93, St. Anthony of Padua, Clarksville, Sept. 10. Mother of Sue Cissell, Norleen Shaffer and Michial Otto. Grandmother of nine. Great-grandmother of 26. Great-great-grandmother of five.

PEONI, Michael James, 86, Our Lady of the Most Holy Rosary, Indianapolis, Sept. 16. Husband of Lena (Rizzo) Peoni. Father of Nancy Allen and Anna Pankiewicz. Brother of Margaret Horning and Rose Venezia. Grandfather of three. Great-grandfather of four.

TYRONE, Helen A., 91, St. Gabriel, Connorsville, Sept. 18. Mother of Kathy Rhodes, Barbara Wiley and Daniel Tyrone. Sister of Stanley Subjinske Jr. Grandmother of eight. Great-grandmother of two.

UBERTA, James V., 97, Holy Spirit, Indianapolis, Aug. 21. Father of Patricia and Larry Uberta. Stepfather of Teresa Lawrence, Gina Risher, Cara Wash, Mark Mowery and Philip Walsh. Grandfather of two. Great-grandfather of one.

WILLIAMS, John M., 92, Holy Family, Richmond, Sept. 15. Husband of Lillian Williams. Father of Judy Goins and Ron Williams. Stepfather of Carol McCurdy and Tom Ferriell. Grandfather of seven. Great-grandfather of 17. Great-great-grandfather of one. †



Blessing the harvest

Bishop William P. Callahan of La Crosse, Wis., blesses harvest symbols during the Rural Life Day celebration on Sept. 25 on the grounds of St. Adalbert Parish in Rosholt, Wis.

Robert J. Klein, father of late priest, died on Sept. 8 in New Albany

Robert J. Klein, the father of the late Father Robert Klein, died on Sept. 8 at Floyd Memorial Hospital and Health Services in New Albany. He was 91.

The Mass of Christian Burial was celebrated on Sept. 13 at St. Mary Church in New Albany. Burial followed at St. Mary's Catholic Cemetery in New Albany.

A native of New Albany, Klein was a lifelong member of St. Mary Parish and was active in its Men's Club. He was the father of five children, including Father Klein, who died in

1997 at age 47.

Klein is survived by his wife of 65 years, Antonia (Malley) Klein, by his children, Patty Ballard, Ginny Burton and Alan and Tom Klein, and by four grandchildren and one great-grandchild.

Memorial contributions may be made to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 46577 or to Rauch Inc., 2525 Charletown Road, New Albany, IN 47150. †

St. Joseph of Carondelet Sister Mildred Stellmack taught in three Catholic schools in Archdiocese of Indianapolis

St. Joseph of Carondelet Sister Mildred Stellmack died on Aug. 22 at St. Clare Hospital in Fenton, Mo. She was 92.

The Mass of Christian Burial was celebrated on Aug. 29 at the Nazareth Living Center Chapel in St. Louis. Her body was donated to science, according to her wishes.

Sister Mildred, formerly known as Sister Mary Ephrem, was born on May 8, 1921, in Indianapolis.

She entered the Sisters of St. Joseph on Sept. 15, 1940, and professed final vows on Aug. 15, 1946.

Sister Mildred earned a bachelor's degree in history at Loretto Heights College in Denver in 1952.

During 72 years as a Sister of St. Joseph, she ministered in Catholic education for more than 50 years in Catholic schools in Colorado, Illinois, Indiana and Missouri. In the archdiocese, she taught at Our Lady of Lourdes School, St. Jude School and St. Roch School, all in Indianapolis.

Sister Mildred was later involved in the care of her family in Indianapolis beginning in 1996. She retired to Nazareth Living Center in 2008.

Memorial contributions may be made to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Avenue, St. Louis, MO 63111-2899. †

Online Lay Ministry Formation

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

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
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For more information, please log on to www.archindy.org/layministry



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Rain fails to dampen spirits at rosary rally for religious freedom

By Sean Gallagher

Despite a steady rainfall, approximately 1,000 Catholics gathered on Sept. 29 to pray the rosary for religious liberty at St. Vincent Health Field on the campus of Marian University in Indianapolis.

The second annual "Eucharistic Rosary Rally for Faith and Freedom" featured a eucharistic procession across the campus to the football stadium, the praying of a living rosary, a homily delivered by Society of Our Lady of the Trinity Father James Kelleher, Benediction and the singing of "The Battle Hymn of the Republic."

"It was uplifting to see so many people come out in the rain," said Eric Slaughter, an organizer of the event and a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "I was glad to see that many people. I think one of the important things is that people [simply] wanted to come together to pray the rosary."

Slaughter also emphasized a broader goal for the rally.

"While the rally was focused on religious freedom, the true goal remained to encourage praying of the rosary for family, faith and freedom," he said.

Students from several area grade schools, high schools and Marian University participated in the rally. High schools represented included Roncalli, Cathedral, Lumen Christi, Bishop Chatard, Seccina, Cardinal Ritter, North Central and Franklin Central.

Elementary schools represented included Lumen Christi, St. Barnabas, Holy Name and St. Jude. Home-schooled elementary and high school students also participated.

In addition to Father Kelleher, the priests that took part were Father Bryan Eyman, pastor of St. Athanasius the Great Parish, a Byzantine Catholic faith community in Indianapolis; Father Glenn O'Connor, pastor of St. Susanna Parish in Plainfield; Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis; and Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis.

The living rosary was prayed in a variety of languages, including Croatian, English, French, German, Latin, Illonggo (which is spoken in the Philippines), Spanish and Tanzanian. †



Father James Kelleher, a member of the Society of Our Lady of the Trinity, delivers a homily during the second annual "Eucharistic Rosary Rally for Faith and Freedom," held on Sept. 29 at St. Vincent Health Field on the campus of Marian University in Indianapolis.



Above, participants during the rosary rally stand on the football field while leading the praying of a living rosary on Sept. 29.

Left, Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, blesses the rosary rally participants during Benediction.

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Humility, service attract people to Church, not power, pride, pope says

VATICAN CITY (CNS)—As a series of consultations aimed at the reform of the Vatican bureaucracy began, Pope Francis told his group of cardinal advisers that humility and service attract people to the Church, not power and pride.

“Let us ask the Lord that our work today makes us all more humble, meek, more patient and more trusting in God so that the Church may give beautiful witness to the people,” he said on Oct. 1 during morning Mass in his residence, the Domus Sanctae Marthae.

The strength of the Gospel “is precisely in humility, the humility of a child who lets himself be guided by the love and tenderness of his father,” he told the cardinals.

The pope was concelebrating the Mass with the eight cardinals he chose in April to advise him on reforming the governance of the Roman Curia.

The group’s first formal meeting was to be held on Oct. 1-3, with the first day of deliberations falling on the feast of St. Thérèse of Lisieux—a saint the pope is particularly devoted to. He once told journalists, “Whenever I have a problem, I ask the saint, not to resolve it, but to take it in her hands and help me accept it.”

In his homily, the pope said the 19th-century French Carmelite nun displayed a “spirit of humility, tenderness and goodness,” as well as meekness that God “wants from all of us.”

The faithful should be imitating St. Therese’s approach of humility, patience and trust in God so that “seeing the people of God, seeing the Church, [others] feel the desire to come with us,” he said.

People feel the desire to follow when they see others being living witnesses of charity, which requires being “humble, without vehemence, without conceit,” he said.

In the day’s Gospel reading from St. Luke, Jesus rebuked his disciples for wanting to “call down fire from



Pope Francis prays during a meeting with cardinals at the Vatican on Oct. 1. As a series of consultations aimed at the reform of the Vatican bureaucracy began, the pontiff told his group of cardinal advisers that humility and service attract people to the Church, not power and pride.

heaven” (Lk 9:54) on those who did not welcome him, the pope said.

Christians don’t take “the path of revenge,” he said; their path is humility and meekness.

The so-called “Group of Eight” cardinals are: Cardinals Sean P. O’Malley of Boston; George Pell of Sydney; Francisco Javier Errazuriz Ossa, retired

archbishop of Santiago, Chile; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; Laurent Monsengwo Pasinya of Kinshasa, Congo; Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, who coordinates the group; and Giuseppe Bertello, president of the commission governing Vatican City State. †

Dialogue for peace is religious obligation, pope tells world leaders at gathering



Pope Francis greets a member of an international meeting for peace on Sept. 30 at the Vatican. The pope met with religious, political and cultural leaders who were gathered for an annual dialogue on peace that began in 1986 with Blessed John Paul II in Assisi.

VATICAN CITY (CNS)—Peace is so difficult to find because men and women struggle to stop focusing on their own interests long enough to listen to and learn from others, Pope Francis said.

“In the world, in societies, there is little peace because dialogue is lacking; one finds it difficult to move out of the narrow horizon of one’s own interests in order to open up to a real and sincere encounter,” Pope Francis said on Sept. 30.

Just four days before he was scheduled to travel to the birthplace of St. Francis of Assisi, Pope Francis met with religious, political and cultural leaders from around the world who were continuing the dialogue Blessed John Paul II began with his interreligious peace gathering in Assisi in 1986.

The Assisi gathering 27 years ago “should not and could not be an isolated event,” Pope Francis told the leaders—Catholic, Orthodox, Anglican, Protestant, Jewish, Muslim, Hindu, Sikh, Buddhist and others—gathered on Sept. 29-Oct. 1

for the annual interreligious peace meeting sponsored by the Rome-based Community of Sant’Egidio.

“We can never be resigned in the face of the pain of entire peoples who are hostages of war, poverty and exploitation,” Pope Francis said. “We cannot stand by, indifferent and impotent, before the drama of children, families and the elderly struck by violence. We cannot allow terrorism to imprison the hearts of a few violent people,” bringing pain and death to many.

Pope Francis told the leaders that everyone has a responsibility to contribute to peace through their prayers and their actions, but for religious leaders that obligation is absolute because “the commandment of peace is deeply inscribed in the religious traditions we represent.”

“Each one of us is called to be a peacemaker, uniting and not dividing, extinguishing hatred and not maintaining it, opening paths to dialogue and not building new walls,” the pope said.

Peace requires a process of dialogue that is “tenacious, patient, strong and intelligent,” he said, and it refuses to give up no matter what happens.

“Dialogue helps people of different generations—who often know nothing about each other—live together,” he said. “Dialogue helps citizens of different ethnic origins and different convictions live together.”

Pope Francis said willingness to dialogue with others must grow and spread “to people of every condition and conviction as a network of peace that protects the world and those who are weakest.”

Ending his remarks with a prayer that God would sustain all peacemakers, the pope also prayed “for peace in the world, for peace in Syria, the Middle East and in many countries around the world,” and for renewed hope among those suffering from the effects of war and among young people who are worried about their futures. †

North Carolina bishops to exit Council of Churches over same-sex marriage, abortion

CHARLOTTE, N.C. (CNS)—Both North Carolina Catholic bishops are resigning from the North Carolina Council of Churches, an ecumenical organization comprised of Christian church leaders from across the state, because the group supports some issues that contradict Catholic teaching.

In a Sept. 27 statement, Charlotte Bishop Peter J. Jugis and Raleigh Bishop Michael F. Burbidge said they “deeply value the long-standing relationship with the North Carolina Council of Churches, and have informed the council of their strong desire to continue to work together on issues where there is substantial agreement.”

However, the North Carolina Council of Churches has taken positions contrary to Catholic teaching on marriage, and the council does not formally oppose abortion. Catholics believe marriage is a covenant only between one man and one woman, and that the evil of abortion must be opposed in every instance.

The bishops said they and the council’s leadership were unable to agree on a way they could remain members while continuing to uphold Catholic teaching.

The two dioceses will end their memberships effective on Dec. 31, when the first year of the two-year term of the council’s president, Alberta Hairston, ends. Hairston will step down in accordance with the bishops’ decision.

Hairston, a member of St. Pius X Parish in Greensboro, has represented the Charlotte Diocese on the council for about 16 years. She said she is disappointed that the council and the bishops could not find a way

they could remain members, but the issue has been something they have all been struggling with for “four to five years.”

“It was given quite a bit of consideration,” Hairston said, adding, “For me as a Catholic, it’s been a very difficult time. I hate to see that there is an organization that is trying to do ecumenical things, but the Catholic Church will not be part of that.”

Other Catholics in council leadership positions also will leave on Dec. 31.

According to its website, the North Carolina Council of Churches was founded in 1935 to promote Christian unity and justice. Membership includes 18 Christian denominations and more than 6,200 congregations, its website states.

The Raleigh Diocese, followed by the Charlotte Diocese, became full members of the North Carolina Council of Churches in 1977, under the leadership of then-Raleigh Bishop F. Joseph Gossman, who died in August.

The Catholic bishops noted in their statement that they decided to quit the council only after “an extensive series of discussions” with the council’s leadership, in which they had proposed remaining with the organization in a newly created role as “observer.” The council rejected that proposal, they said.

Hairston said the council offered to let the two dioceses shift from full membership to an existing loosely defined category of affiliates called “Covenant Partners,” but that was not agreeable, either.

Current “Covenant Partner” St. Pius X in Greensboro

also will withdraw from the council, said its pastor, Msgr. Anthony Marcaccio.

In their statement, the North Carolina bishops emphasized they want to continue working with the council on shared interests that align with Catholic teaching—including comprehensive immigration reform, repeal of the death penalty, advocacy of just wages and working conditions, as well as efforts to eliminate poverty, hunger and racial discrimination.

Both bishops have publicly advocated for all of these issues, individually as well as through their public policy arm, Catholic Voice NC.

“While working with the administrative structure of the council is not possible,” they noted in their statement, “collaboration on these and other important issues with religious leaders throughout our state will continue. The funding paid to the council for membership will now be redirected to support these essential initiatives.”

Both the Charlotte and Raleigh dioceses withheld their membership dues last year in protest of the council’s stance on same-sex marriage, during the statewide constitutional amendment campaign to protect traditional marriage.

But the Diocese of Charlotte recently paid \$6,000 to renew its membership for 2013, according to diocesan officials.

Both Catholic bishops supported the 2012 constitutional amendment and encouraged Catholics to do the same, and North Carolina voters approved the measure by a wide margin. †