



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'In love with life'

Parents establish mission endowment to honor daughter's legacy, page 9.

CriterionOnline.com

September 27, 2013

Vol. LIII, No. 50 75¢

'The promise of equality and dignity'

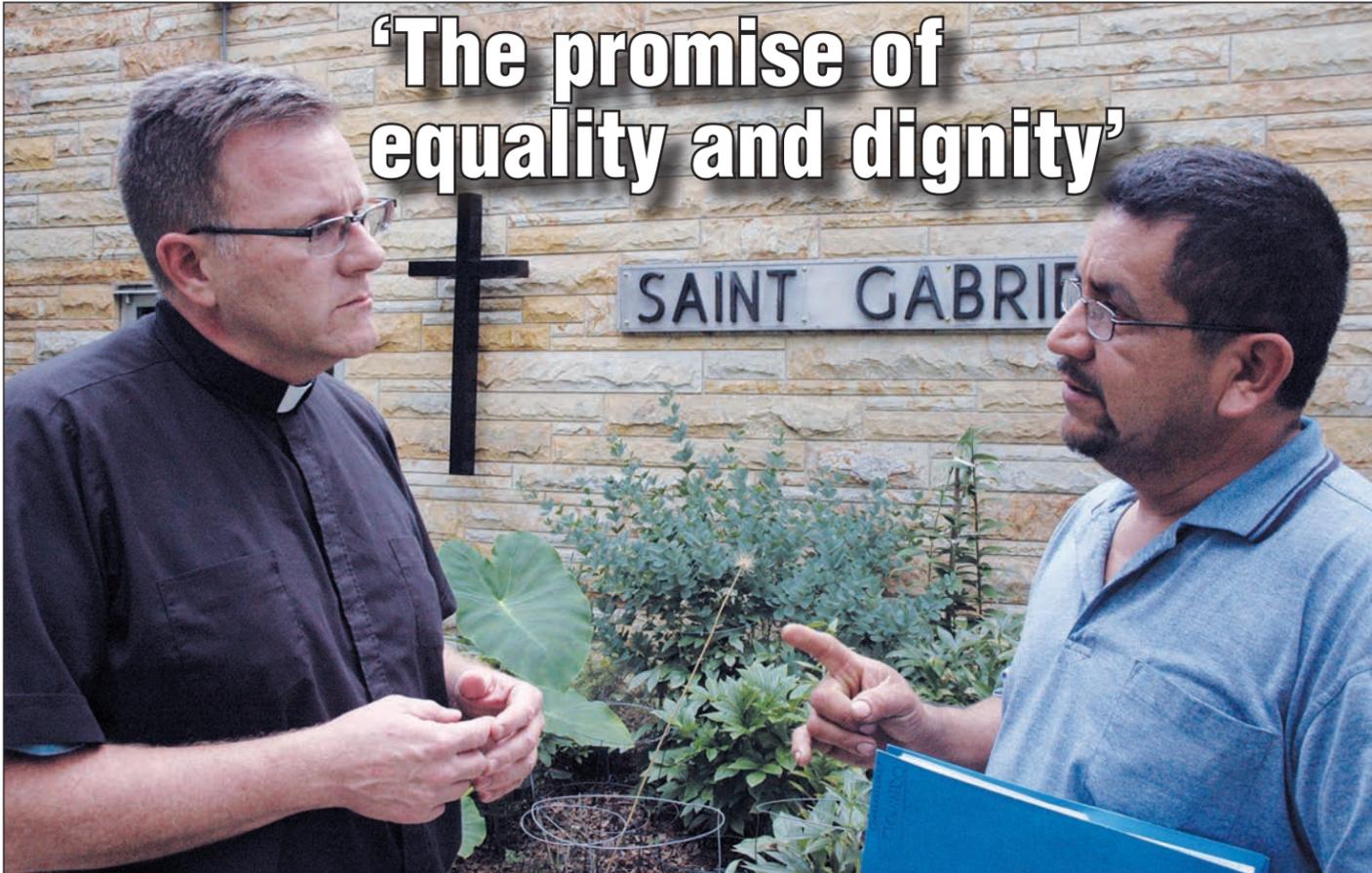


Photo by John Shaughnessy

Rolando Mendoza Sr. makes a point about the need for immigration reform in the United States to Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis. The priest and the parishioner both support the Catholic Church's emphasis that "humane" reform is needed.

As Congress nears possible immigration vote, Church supports fixing system hurting millions

By John Shaughnessy

Eleven years have passed since Rolando Mendoza Sr. crossed the border from Mexico to the United States, leaving behind his homeland where his father was killed in a shooting on the street and where his own dream of providing for his family collapsed.

On that June day in 2002, Mendoza crossed the border into Arizona where a relative waited for him and his family to drive them to Indianapolis.

As his wife and his two young sons walked with him, Mendoza carried his then-2-year-old daughter. He also carried with him the dreams of a better life and future for his family.

Yet as much as Mendoza hoped to gain from a new start in America, he still never imagined the moment that

recently unfolded at St. Monica Parish in Indianapolis.

On Sept. 8, about 650 people from different faith traditions—including a strong Catholic contingent—filled the parish hall at St. Monica to urge U.S. representatives from Indiana to vote for a path to American citizenship for the estimated 11 million undocumented immigrants in the country.

As Congresswoman Susan Brooks spoke to the crowd, her words were interpreted into Spanish for some members of the audience by Rolando Mendoza Jr., a student at the University of Indianapolis.

"It was a very emotional moment for me," the senior Mendoza said later as tears flowed down his cheeks. "In coming here to this country, I just felt my children could accomplish so much more than me. I'm just a laborer. To see him standing on the same platform with a U.S. Congresswoman, I was

really happy."

'The promise of equality and dignity'

Similar dreams for a better life were at the heart of the Sept. 8 event that was part of the Catholic Day of Prayer and Action for Immigration Reform across the country.

Geared toward a potential October vote in Congress on immigration reform, the initiative was started by the U.S. Conference of Catholic Bishops (USCCB) "to highlight the urgency of the issue and to show Congress the broad support in the Catholic community" for reform, including a path to citizenship.

"Right now, our immigration system is broken," said Archbishop Jose H. Gomez of Los Angeles and chairman of the U.S. Conference of Catholic

See IMMIGRATION, page 16

Pope says focus on morality can obscure Gospel message

VATICAN CITY (CNS)—In a lengthy and wide-ranging interview with one of his Jesuit confreres, Pope Francis spoke with characteristic frankness about the perils of overemphasizing Catholic teaching on



Pope Francis

sexual and medical ethics; the reasons for his deliberate and consultative governing style; and his highest priority for the Church today.

The pope's remarks appeared in an interview with Jesuit Father Antonio Spadaro, editor of the Italian journal *La Civiltà Cattolica*.

The interview, conducted in August, was the basis for a 12,000-word article published on Sept. 19 in the U.S. magazine *America*, and simultaneously in other Jesuit publications in

other languages. According to the editor of *America*, Jesuit Father Matt

Malone, Pope Francis personally reviewed the article and approved its publication.

"We cannot insist on issues related to abortion, gay marriage and the use of contraceptive methods," the pope said in the interview, noting that he had been "reprimanded" for failing to speak often about those topics. "It is not necessary to talk about these issues all the time."

"The dogmatic and moral teachings of the Church are not all equivalent," the pope added. "The Church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently."

"Proclamation in a missionary style focuses on the essentials, on the necessary things," he said. "We have to find a new balance; otherwise even the moral edifice of the Church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel."

"The proposal of the Gospel must be more simple, profound, radiant. It is from this proposition that the moral consequences

See MORALITY, page 5

Monthly Mass in French at St. Malachy Church 'offers sign of communion, of unity' of the faithful

By Natalie Hoefler

BROWNSBURG—When Ginette Ninon arrived in the U.S. from the French-speaking country of Ivory Coast in West Africa, she was unable to find a Mass in French—for 17 1/2 years.

It was not until July 14 that Ninon again celebrated Mass in her native French language. The Mass was not in Ivory Coast or even Africa, but in Brownsburg at St. Malachy Church.

July 14 marked the first monthly Mass in French celebrated by Father Michael Hoyt, associate pastor of St. Malachy Parish. The Mass is held at St. Malachy Church at 5 p.m. on the second Sunday of each month.

"The idea [of starting a Mass in French in the archdiocese] came because I noticed that some of the French speakers were not coming to Mass," said Dabrice Bartet, a member

of St. Monica Parish in Indianapolis and former resident of the French-speaking West African country of Togo. "They were going to other churches because they didn't have any connection to a church here, [because Mass is] not lively enough and they don't understand [the language]."

Bartet and two other French-speaking St. Monica Parish members, Marie Valesse from Haiti and Marie Fay from Senegal, met with Archbishop Joseph W. Tobin in April about the possibility of having a monthly Mass in French available in the archdiocese.

"He listened to us and said, 'I'll find you a priest,'" said Bartet.

See FRENCH, page 2

Brenda Kpotufe, originally from the French-speaking country of Togo in West Africa, proclaims the first reading at the Mass celebrated in French at St. Malachy Church in Brownsburg on Sept. 8.



Photo by Natalie Hoefler

FRENCH

continued from page 1

That priest was Father Hoyt. A member of the Community of St. John religious order, Father Hoyt lived in France for seven years.

“My theological, classical and philosophy studies and my initial year as a priest were all in France,” said the Indianapolis native, who has begun the process of incardination as a priest in the archdiocese.

“I’m delighted [to celebrate the Mass in French]. It’s wonderful to be able to pray in French, and to form community with a number of different people from West Africa, from Canada, from France and other places in the world.

“There are no hard numbers of French speakers in [Indianapolis],” said Father Hoyt. “There are definitely folks here from West Africa, Quebec and France, but no numbers on demographics.”

When Brenda Kpotufe, a Togo native and member of St. Monica Parish, heard about the Mass for French speakers, she was doubtful of the need for a Mass in that language.

“But the first time I came, it really connected me to my original faith. Now every time I come, I see the need for it. When they asked me to [be a lector], I thought that’s the least I can do,” said Kpotufe, who proclaimed the first reading at the Mass on Sept. 8.

Not all of the people who attend the Mass are from Africa. Paul Burns, a member of St. Malachy Parish, learned French in high school.

“Apparently, my French is still good enough,” said the proclaimer of the second reading at the Sept. 8 Mass.

Some who attend the Mass do not even speak French.

“I speak German and heard there was a French-speaking Mass,” said St. Malachy Parish member Lee Little. “I thought it’d be interesting to come and see what it was all about.

“I can read [French] more than I can speak it, so having the [French-language instructional Mass] card helped.”

Bartet emphasized that the Mass for French speakers is not intended to draw Catholics away from their parishes.

“The goal is to have them live their faith in their own parish, and come together once a month to celebrate in their native language, French.”

Brother Moises Gutierrez, director of the archdiocesan Office of Multicultural Ministry, explained that “our heart language—which is the language with which people express faith, love, joy, sorrow, and desires—allows us to be who we are and to feel at home.



Father Michael Hoyt, associate pastor of St. Malachy Parish in Brownsburg, celebrates Mass in French at St. Malachy Church on Sept. 8. A fluent speaker of the language, Father Hoyt celebrates Mass in French at the church at 5 p.m. on the second Sunday of each month.

“This is the most valuable gift the Church can give to people, to feel at home. The Archdiocese of Indianapolis wants to assure [French-speaking Catholics] that this is home.”

To assist with this effort, the archdiocese established in August the Apostolate of French-Speaking Catholics. The group is now connected to the archdiocese’s Office of Multicultural Ministry.

“It seems that the first thought that comes to mind when we talk about a Mass being in another language is separation,” said Brother Moises. “But it is, in fact, the opposite. The French Mass in the archdiocese offers a sign of communion, of unity.”

Ninon, reunited with the French Mass after 17 1/2 years and now serving as choir director at the Masses, senses that unity.

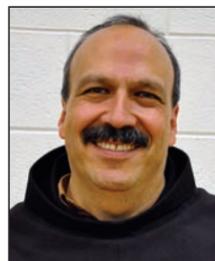
“To me, this is another way to praise God,” she said. “Here at the Francophone Mass, our language, the French language, unites us.

“But beyond that, we are all united in Christ, and Christ speaks and understands all languages.”

(For more information on the Mass in French, contact Dabrice Bartet at ccfindy3@gmail.com.) †



Ivory Coast natives Kouakou Essi, center, and his wife, Alda, listen with their son, Noah, to the prayers of the faithful at the French Mass at St. Malachy Church in Brownsburg on Sept. 8.



“It seems that the first thought that comes to mind when we talk about a Mass being in another language is separation. But it is, in fact, the opposite. The French Mass in the archdiocese offers a sign of communion, of unity.”

—Brother Moises Gutierrez, O.F.M., director of the archdiocesan Office of Multicultural Ministry

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. †

The Criterion

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Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46206

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46206. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

Postmaster:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
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The Criterion

9/27/13

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Faithful called to participate in Respect Life Sunday Mass, Life Chain

By Natalie Hoefler

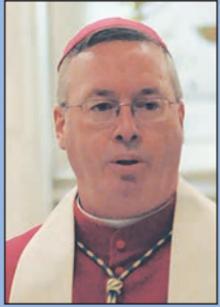
Once a year, on the first Sunday of October, extending for nearly 3.5 miles in Indianapolis is a line of Christians praying silently.

As silent, one might say, as the unborn children or forgotten elderly for whom they pray.

The scene occurs every year on Respect Life Sunday, when the Church in the United States rededicates itself to the mission of respecting and protecting all life.

The United States Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities refocuses its efforts yearly by declaring a new theme. This year's theme—"Open your hearts to life!"—reflects the Church's and the bishops' continuing call to battle the culture of death and promote the culture of life.

At 1 p.m. on Respect Life Sunday—Oct. 6 this year—a special Mass celebrated by Bishop Christopher J. Coyne will be held at SS. Peter and Paul Cathedral in Indianapolis.



Bishop Christopher J. Coyne

"The annual Respect Life Sunday Mass provides a beautiful opportunity for Catholics throughout the Archdiocese to come together to worship and witness to the dignity of each human person,"

says Rebecca Niemerg, director of pro-life and family ministries for the archdiocese.

"This year's theme—"Open your hearts to life!"—reminds each of us that we should open our hearts to Christ, who is our very life, and then we will see him in the face of each person we encounter.

"I invite everyone to participate. I'm looking forward to praying with so many faith-filled people on Respect Life Sunday," says Niemerg, who moved to Indianapolis from Texas in June to begin her new position.

The Mass will be followed by a life chain of silent prayer sponsored by the Central Indiana Life Chain. The line of Christians of many denominations will extend along both sides of Meridian Street from North Street to 38th Street and will last from 2:30-3:30 p.m.

Central Indiana Life Chain vice president Angela Walker says she was apprehensive at first to be a part of the life chain.

"I used to be scared to pray like that. I thought it was like a picket line. But that's not what it is at all. It's just silent prayer."

Other confirmed life chain events in the archdiocese on Oct. 6, according to http://lifechain.net/NatList2_V2.html, include:

- Bloomington: Third Street at High Street, 2-3:30 p.m. Contact: Carole Canfield, 812-322-5114
- Columbus: Second Street at Washington, 2-3 p.m. Contact: Don Demas, 812-372-0774
- Connersville: 30th Street at Park Road, 2-3 p.m. Contact: Barbara Wagner, 765-647-3154
- Milan: Highway 101 at Highway 350, 3-4 p.m. Contact: Ed King, 812-654-6502
- Terre Haute: 3rd Street at Wabash, 2-3:30 p.m. Contact: Tom McBroom, 812-841-0060.

For specific questions or more information about Central Indiana Life Chain, call 317-913-1409 or e-mail centralindianalifechain@yahoo.com.

To find additional life chain locations, log on to http://lifechain.net/NatList2_V2.html.

T-shirts and sweatshirts can be purchased in advance for \$8-\$15 by logging on to www.archindy.org/prolife/documents/t-shirt_order_form.pdf. †



Open your hearts to life!



Respect Life



"I invite everyone to participate. I'm looking forward to praying with so many faith-filled people on Respect Life Sunday."

—Rebecca Niemerg, director of pro-life and family ministries for the archdiocese

Archdiocese to honor two pro-life advocates for their service at Respect Life Mass

By Natalie Hoefler

For her work in pro-life ministry, Angela Walker will receive the Archbishop Edward T. O'Meara Respect Life Award at the Respect Life Mass on Oct. 6 at SS. Peter and Paul Cathedral in Indianapolis.

"I was stunned," says the vice president of Central Indiana Life Chain. "I kept saying, 'There are so many other people more worthy than me.' However God wants to use me, that's what I want to do."

Walker became involved in pro-life ministry as her Christ Renews His Parish team sought a cause to serve together in the early 2000s.

"We kept coming back to pro-life," she says.

The group of women from St. Lawrence Parish in Indianapolis started a Gabriel Project chapter in their parish, which Walker currently co-chairs. Through the Gabriel Project, she also participates in 40 Days for Life,



Angela Walker

praying at the Planned Parenthood abortion center at Georgetown Road and 86th Street in Indianapolis.

Walker owns and operates a day care center, cares for special needs children through the Visiting Nurses Association, and works with special needs adults for Noble of Indiana. She and her husband, Tom, also serve as foster parents.

In addition to her pro-life efforts, Walker volunteers with the Boy Scouts of America, and has found joy in taking the Eucharist to Catholics in nursing homes on Fridays for the last 19 years.



Mariajosé Maldonado

"I love life, from newborns to the elderly, children with special needs—I just love all life," says Walker.

Walker will be joined by Mariajosé Maldonado in receiving an award at the Respect Life Mass.

Mariajosé, daughter of Karla and Josue Maldonado, will receive the Our Lady of Guadalupe Pro-Life Youth Award.

A senior at Lumen Christi High School in Indianapolis, she will be recognized for her summer volunteer efforts with Birthline, a service for pregnant women in crisis and young mothers who have recently given birth.

Fluent in Spanish, Mariajosé assisted Hispanic women who sought Birthline's assistance.

"They would leave a message. Then I would call them back and set up an appointment for them to come to the Birthline building," she says. There, she would meet them to help supply them with clothes, food, formula, baby shoes, blankets and more.

"I love to help people," says the member of St. Patrick Parish in Indianapolis. "If I'm able to help, I'm happy to do it."

When Mariajosé sees pregnant teenagers carrying their baby to term, she is impressed by their courage.

"The first thing I think is, 'She made the right decision to have her baby.' It also makes me thank God for giving me what I have and to value my family."

Faith is a strong value in her family—and in Mariajosé. When she heard she would receive the award, Mariajosé says, "The first thing I did was thank God. He made this happen." †

Idaho congressman introduces Marriage and Religious Freedom Act in House

WASHINGTON (CNS)—A bill introduced in the U.S. House to keep the federal government from discriminating against churches, religious groups and businesses that uphold marriage as being between one man and one woman is "of fundamental importance," two U.S. Catholic bishops said on Sept. 20.

A day earlier, Rep. Raul Labrador, R-Idaho, introduced the Marriage and Religious Freedom Act, known as H.R. 3133.

Dozens of lawmakers have co-sponsored the measure, including Reps. Chris Smith, R-N.J., Steve Scalise, R-La., Mike McIntyre, D-N.C., Diane Black, R-Tenn., Dan Lipinski, D-Ill., and Ann Wagner, R-Mo.

San Francisco Archbishop Salvatore J. Cordileone,

chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, called the measure significant, noting that individuals and organizations that uphold traditional marriage are increasingly being targeted for discrimination by state governments, and stating that this approach must not spread to the federal government.

An example of discrimination at the state level cited in background materials released by the U.S. bishops' conference pointed to a New Mexico Supreme Court ruling that said a husband and wife who own and operate a photography studio "must act against their religious beliefs" and take photographs of a same-sex commitment ceremony, "if they want to do business in the state."

Baltimore Archbishop William E. Lori, chairman of the

U.S. bishops' Ad Hoc Committee for Religious Liberty, also expressed strong support for the Marriage and Religious Freedom Act.

"In a growing climate of intolerance against individuals and organizations who believe that marriage is the union of one man and one woman, this act is an important step in preserving their religious liberties at the federal level," he said.

The archbishop said that among other protections, the bill would prevent the U.S. government from denying individuals and organizations a grant, contract or employment "because their belief that marriage is the union of one man and one woman is informed by their religious faith." †



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Editorial



Archbishop Mark Coleridge of Brisbane, Australia, holds the Sept. 19 issue of the Italian journal *La Civiltà Cattolica* before a session of the plenary assembly of the Pontifical Council for Social Communications at the Vatican on Sept. 20. The Sept. 19 edition of the Jesuit journal contains a 12,000 word interview with Pope Francis in which he calls for a “new balance” between proclaiming salvation and teaching morality.

The interview with Pope Francis

A lengthy interview (12,000 words) with Pope Francis, conducted by Jesuit Father Antonio Spadaro, editor-in-chief of the Jesuit magazine *La Civiltà Cattolica*, is being published in seven Jesuit magazines, including *America*. It's an amazing interview that reveals a lot about our pope. An article about the interview begins on page 1 of this week's issue of *The Criterion*.

The interview was prominently publicized in the secular media because, in the interview, they reported that Pope Francis said that the Church is too focused on abortion, gay marriage and contraception. What he actually said was, “When we speak about these issues, we have to talk about them in a context. The teaching of the Church, for that matter, is clear, and I am a son of the Church, but it is not necessary to talk about these issues all the time.”

Not reported by the secular media, though, is the fact that, the day after the interview was released, Pope Francis made a very strong statement about abortion in a talk to a gathering of Catholic gynecologists. We are also reporting that this week on page 5.

Since our page 1 story reports on the *America* magazine interview itself, we thought we'd use this space to let our readers see the amazing breadth of the pope's knowledge about literature, art and music. Here is some of what he said:

“I have really loved a diverse array of authors. I love very much Dostoevsky and Hölderlin. I remember Hölderlin for that poem written for the birthday of his grandmother that is very beautiful, and was spiritually very enriching for me. The poem ends with the verse, ‘May the man hold fast to what the child has promised.’ I was also impressed because I loved my grandmother, Rosa, and in that poem Hölderlin compares his grandmother to the Virgin Mary, who gave birth to Jesus, the friend of the Earth who did not consider anybody a foreigner.

“I have read *The Betrothed*, by Alessandro Manzoni, three times, and I have it now on my table because I want to read it again. Manzoni gave me so much. When I was a child, my grandmother taught me by heart the beginning of *The Betrothed*: ‘That branch of Lake Como that turns off

to the south between two unbroken chains of mountains. ...’ I also liked Gerard Manley Hopkins very much.”

As for his interests in art and music, the Holy Father noted, “Among the great painters, I admire Caravaggio; his paintings speak to me. But also Chagall, with his ‘White Crucifixion.’ Among musicians I love Mozart, of course. The ‘*Et incarnatus est*’ from his Mass in C minor is matchless; it lifts you to God! I love Mozart performed by Clara Haskil. Mozart fulfills me. But I cannot think about his music; I have to listen to it.

“I like listening to Beethoven, but in a Promethean way, and the most Promethean interpreter for me is Furtwängler. And then Bach's Passions. The piece by Bach that I love so much is the ‘*Erbarme Dich*,’ the tears of Peter in the ‘*St. Matthew Passion*.’ Sublime. Then, at a different level, not intimate in the same way, I love Wagner. I like to listen to him, but not all the time. The performance of Wagner's ‘*Ring*’ by Furtwängler at La Scala in Milan in 1950 is for me the best. But also the ‘*Parsifal*’ by Knappertsbusch in 1962.”

Pope Francis also shared his likes on the big screen.

“We should also talk about the cinema. ‘*La Strada*,’ by Fellini, is the movie that perhaps I loved the most. I identify with this movie, in which there is an implicit reference to St. Francis. I also believe that I watched all of the Italian movies with Anna Magnani and Aldo Fabrizi when I was between 10 and 12 years old. Another film that I loved is ‘*Rome, Open City*.’ I owe my film culture especially to my parents, who used to take us to the movies quite often.

“Anyway, in general I love tragic artists, especially classical ones. There is a nice definition that Cervantes puts on the lips of the bachelor Carrasco to praise the story of *Don Quixote*: ‘Children have it in their hands, young people read it, adults understand it, the elderly praise it.’ For me this can be a good definition of the classics.”

We encourage you to read the entire interview. It is available online at www.americamagazine.org/pope-interview. You won't be disappointed.

—John F. Fink

Letters to the Editor

First Saturday Devotion to Blessed Mother will conquer evil, restore God's peace in the world

One of the greatest blessings God bestowed on the world is his Blessed Mother.

Mary is perfect in every way—full of grace, completely obedient to God and his divine will, a pure model of humility and love, and necessary for salvation.

Jesus honored Mary by being obedient to her. At the wedding at Cana, Jesus was not ready for his public ministry to begin, yet Jesus obeyed Mary and changed water into wine. We are all called to imitate Christ, including obedience to his Blessed Mother.

In 1917, Mary appeared to three children in Fatima. During her apparitions, Mary asked each of us to pray the daily rosary in reparation for sinners and to make the First Saturday Devotion in order to bring about world peace.

To make the First Saturday Devotion:

- On the first Saturday of five consecutive months, one must: 1) go to confession within eight days before or after the first Saturday of the month; 2) receive holy Communion; 3) recite five decades of the rosary; 4) keep Mary company for 15 additional minutes while meditating on the mysteries of the rosary; 5) all with the intention of making reparation for the offenses made against Mary's Immaculate Heart.

Why then, do so many Catholics ignore Mary's requests? Mary plays a vital role in the salvation of souls, including ours.

If God gave us the cure for cancer, wouldn't we use it? Mary has given us the cure for world violence, hatred and the destruction of souls. We are being called to join Mary's army, united in faith.

The power of the holy rosary and the First Saturday Devotion will conquer evil and restore God's peace in the world. That is Mary's promise. So let's answer Mary's requests, and join her army to bring about world peace. Holy Mary, Mother of God, pray for us!

Rhonda Branham
Bloomington

There is no greater relationship with Christ Jesus than receiving the Eucharist

I often hear a lot of Pentecostals speak of their “relationship” with Jesus, and contend that we don't need religion; we need a relationship with Christ Jesus.

I suspect they refer to Catholicism as a set of religious rules, expectations, religious bondage, etc. They contend that Christianity is not a religion, but rather a relationship.

For Catholics, our religion is the most personal relationship with God through his Son, Jesus Christ. Our Church teachings and devotions and practices are ways we find to worship him and relate closer to him. To argue that Christianity is not a religion or, worse, that religion is evil and something to be avoided is both nonsensical and unbiblical. The Bible tells us that Christianity is the true, pure religion (Jas 1:27).

True practicing Catholics, unlike the many nominal Catholics who end up leaving the Church because they never really knew the Church, clearly have an intimate connection and always growing relationship with Jesus Christ and, accordingly, God the Father.

But we have grown in that relationship due to our religion which teaches us how to grow closer through prayer, adoration, the rosary, confession, Bible study, marriage, devotions to the saints, fasting, tithing, reverential postures, sacramentals, the Mass, etc. All those things non-Catholics see as things taking away from Jesus Christ are all and everything in the life of the Church, and are to have a deeper relationship with him.

Whenever I hear this comparison between relationship and religion, I think that the person saying it is either merely a parrot repeating something without thinking, or really doesn't have much insight to their own religion, let alone that of the Catholic Church.

There is no greater personal relationship with Christ Jesus than receiving his body, blood and divinity in the holy Eucharist.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Take the time to continue praying for a lasting peace and end to violence in our world

Did anyone notice that after the weekend of prayer and fasting for peace as requested by Pope Francis and Archbishop Joseph W. Tobin on Sept. 7 that the bombs were not dropped on Syria, and Russia and the U.S. were talking to each other about the end of chemical warfare?

Let's not forget the power of prayer and fasting, so highly recommended by Christ, when we think we can't make a difference.

It is almost as if we are afraid to admit or hope that our faithfulness in fasting, prayer and adoration that weekend made the difference, but it did! Thank you to our spiritual leaders and to God! May we all continue to pray for a peaceful solution to all the violence in this world.

Thank you for all who participated in this very holy devotion. How about a few prayers of thanksgiving now—and continue praying for a lasting peace?

Mary Ann Seufert
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

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 critterion@archindy.org.

Pope condemns abortion as product of 'throwaway culture'

VATICAN CITY (CNS)—In his strongest public words to date on the subject of abortion, Pope Francis affirmed the sacredness of unborn human life and linked its defense to the pursuit of social justice.

"In all its phases and at every age, human life is always sacred and always of quality. And not as a matter of faith, but of reason and science!" the pope said on Sept. 20 to a gathering of Catholic gynecologists.

Pope Francis characterized abortion as a product of a "widespread mentality of profit, the 'throwaway culture,' which has today enslaved the hearts and minds of so many."

That mentality, he said, "calls for the elimination of human beings, above all if they are physically or socially weaker. Our response to that mentality is a decisive and unhesitating 'yes' to life."

The pope grouped together unborn children, the aged and the poor as among the most vulnerable people whom Christians are called especially

to love.

"In the fragile human being each one of us is invited to recognize the face of the Lord, who in his human flesh experienced the indifference and solitude to which we often condemn the poorest, whether in developing countries or in wealthy societies," he said.

"Every unborn child, though unjustly condemned to be aborted, has the face of the Lord, who even before his birth, and then as soon as he was born, experienced the rejection of the world," he said. "And every old person, even if infirm and at the end of his days, carries with him the face of Christ. They must not be thrown away!"

Quoting "*Caritas in Veritate*," the social encyclical by Pope Benedict XVI, Pope Francis connected the protection of unborn life with the promotion of social justice.

"Openness to life is at the center of true development," he said. "If personal and social sensitivity in welcoming a new life is lost, other forms of

welcome useful to social life will dry up. Welcoming life tempers moral energies and makes people capable of helping each other."

Pope Francis told the physicians that they faced a "paradoxical situation" in their professional lives, because even as medical science discovers new cures for disease, the "health care professions are sometimes induced not to respect life itself."

The pope characterized this paradox as part of a more widespread "cultural disorientation" in which rising individualism parallels a growing disrespect for life.

"Even as persons are accorded new rights, at times only presumed rights, life as the primary value and primordial right of every man is not always protected," he said.

The pope told the gynecologists that they had a responsibility to make known the "transcendent dimension, the imprint of God's creative work, in human life from the first instant of conception. And this is a commitment of new



Pope Francis greets a child as he arrives to lead his general audience in St. Peter's Square at the Vatican on Sept. 11. Addressing a group of Catholic gynecologists on Sept. 20, the pope condemned abortion as the product of a "throwaway culture."

evangelization that often requires going against the tide, paying a personal price. The Lord counts on you, too, to spread the Gospel of life."

Pope Francis' remarks came

one day after the publication of an interview in which he warned that focusing on certain moral teachings, including abortion, could undermine the Church's efforts to preach the Gospel. †

MORALITY

continued from page 1

then flow."

The pope reaffirmed one of his major themes—the need for mercy rather than judgment when approaching sin.

"The thing the Church needs most today is the ability to heal wounds and to warm the hearts of the faithful. It needs nearness, proximity," he said.

"The Church sometimes has locked itself up in small things, in small-minded rules. The most important thing is the first proclamation: Jesus Christ has saved you," the pope said.

"The confessional is not a torture chamber," he said, "but the place in which the Lord's mercy motivates us to do better.

"Those who today always look for disciplinary solutions, those who long for an exaggerated doctrinal 'security,' those who stubbornly try to recover a past that no longer exists—they have a static and inward-directed view of

things," Pope Francis said. "In this way, faith becomes an ideology among other ideologies."

Pope Francis also spoke extensively about his approach to Church governance.

"Many think that changes and reforms can take place in a short time," the pope said. "I believe that we always need time to lay the foundations for real, effective change. And this is the time of discernment.

"Sometimes discernment instead urges us to do precisely what you had at first thought you would do later. And that is what happened to me in recent months," he added, though without specifying the action in question.

The pope described the evolution of his governing style, starting with his appointment at age 36 as superior of the Argentine province of the Jesuits.

"My authoritarian and quick manner of making decisions led me to have serious problems and to be accused of being ultraconservative," Pope Francis said, adding, "I have never been a right-winger.

It was my authoritarian way of making decisions that created problems."

Later, as archbishop of Buenos Aires, he adopted another approach, meeting often with his auxiliary bishops.

"I believe that consultation is very important," the pope said, noting his establishment as pope of the so-called Group of Eight advisory panel of cardinals. "I want to see that this is a real, not ceremonial consultation."

With respect to the Vatican bureaucracy, whose reform he has made a clear priority of his six-month old pontificate, Pope Francis pointed to the need to devolve more authority to local Churches.

Some Vatican offices "run the risk of becoming institutions of censorship," he said. "It is amazing to see the denunciations for lack of orthodoxy that come to Rome. I think the cases should be investigated by the local bishops' conferences, which can get valuable assistance from Rome. These cases, in fact, are much better dealt with locally. The Roman congregations are mediators; they are not middlemen or managers."

In matters of belief rather than governance, Pope Francis said that the pope and bishops share authority with the laity.

"The Church is the people of God on the journey through history," he said. "Thinking with the Church, therefore, is my way of being a part of this people. And all the faithful, considered as a whole, are infallible in matters of belief."

The pope quickly added that "we

must be very careful not to think that this 'infallibilitas' of all the faithful I am talking about in the light of Vatican II is a form of populism. No; it is the experience of 'holy mother the hierarchical Church,' as St. Ignatius called it, the Church as the people of God, pastors and people together."

Among the other topics the pope addressed in the interview was the challenge of finding a more visible role for women in a Church with an all-male priesthood.

"I am wary of a solution that can be reduced to a kind of 'female machismo' because a woman has a different makeup than a man," he said. "The Church cannot be herself without the woman and her role. The woman is essential for the Church. Mary, a woman, is more important than the bishops. I say this because we must not confuse the function with the dignity."

Pope Francis, whose simple way of celebrating Mass has attracted criticism from traditionalist Catholics, also took up the controversial subject of liturgy.

Pope Benedict XVI's 2007 decision to lift most restrictions on celebrating the traditional Latin Mass "was prudent and motivated by the desire to help people who have this sensitivity," Pope Francis said. "What is worrying, though, is the risk of the ideologization of the [old Mass], its exploitation."

The pope also said that the liturgical reform that followed in the wake of the 1962-65 Second Vatican Council is "absolutely irreversible." †

"I am wary of a solution that can be reduced to a kind of "female machismo" because a woman has a different makeup than a man. The Church cannot be herself without the woman and her role. The woman is essential for the Church. Mary, a woman, is more important than the bishops. I say this because we must not confuse the function with the dignity."

—Pope Francis

As migration rises worldwide, Holy Father calls for greater international cooperation

VATICAN CITY (CNS)—Pope Francis called for greater international cooperation to improve conditions for the world's rising numbers of migrants and called on the media to combat prejudices that make immigrants unwelcome in their new countries.



Pope Francis

The pope's words came in his annual message for the World Day of Migrants and Refugees, which will be celebrated on Jan. 19, 2014. The message was released by the Vatican on Sept. 24.

"Contemporary movements of migration represent the largest movement of individuals, if not of peoples, in history," the pope wrote.

According to the United Nations, 232 million people, representing 3.2 percent of the world's population, are currently international migrants, up from 175 million in 2000 and 154 million in 1990. A 2012 study by the Pew

Research Center listed Mexico as the world's largest source of emigrants, and the U.S. as the most popular immigration destination.

Noting that many migrants experience "rejection, discrimination, trafficking and exploitation, suffering and death," Pope Francis wrote that migration "needs to be approached and managed in a new, equitable and effective manner," marked by "international cooperation and a spirit of profound solidarity and compassion."

Bilateral relations between countries of origin and destination, as well as international norms on the rights of migrants and host countries, can help national governments "confront socioeconomic imbalances and an unregulated globalization, which are among some of the causes of migration movements in which individuals are more victims than protagonists," he wrote.

Pope Francis also encouraged countries to "create better economic and social conditions at home, so that emigration will not be the only option left for those who seek peace, justice, security and full respect of their human dignity." †

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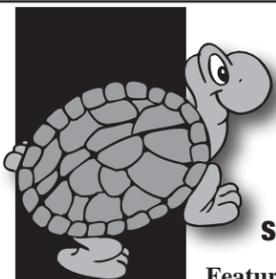
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Events Calendar

September 27

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

September 27-28

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

September 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Married Couples Retreat, "Praying with One Voice,"** Deacon Rick and Carol Wagner, facilitators, 4-11 p.m. Information: 317-545-7681 or cmcsweeney@archindy.org.

St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **Recital**, Maddi Shake, percussionist, 1:30 p.m., reception following recital. Information: 317-786-2261, ext. 242.

September 29

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **Homecoming** football game and celebration, noon. Information: 317-716-7839.

St. Mary Parish, 312 S. Wilder St., Greensburg. **Fall Festival**, 10:30 a.m.-2 p.m., turkey and roast beef dinners. Information: 812-663-7893 or bertha.head@gmail.com.

Marian University, St. Vincent Athletic Field, 3200 Cold Spring Road, Indianapolis. **2nd Annual Eucharistic Rosary Rally for Faith and Freedom**, Rev. James Kelleher, S.O.L.T., keynote speaker, 2-4 p.m. Information: 317-888-0873.

St. Malachy School Gym, 330 N. Green St., Brownsburg. **Longaberger Bingo fundraiser**, hosted by St. Malachy Altar Society, 2 p.m. (doors open 1 p.m.), \$10 for just bingo, \$20 for bundle package. Drinks and snacks available for purchase. Information: 317-268-4238 or dlmtimko2@aol.com.

October 2

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New

members welcome. 6:30 p.m. Information: 317-370-1189.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "The Seven Sacraments: Made-up rituals or divinely-instituted fonts of grace?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracanelli_stb@yahoo.com.

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.

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 cjtoshoe@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. †

Retreats and Programs

September 28

Oldenburg Franciscan Center, Oldenburg. **"Creativity: Finding God in the Everyday,"** Franciscan Sister Sharonlu Sheridan, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **Climate Change Ambassador Program**,

Patrick Carolan, Franciscan Action Network, presenter, 10 a.m.-2 p.m., \$30 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

September 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Prayer: Give it Time,"** Father Jim Farrell, presenter, 9 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or cmcsweeney@archindy.org. †

Night of reflection on miscarriage, stillbirth and infant loss set for Oct. 4

In recognition of October as Miscarriage, Stillbirth and Infant Loss Awareness Month, an evening of reflection for parents who have suffered a miscarriage, stillbirth or infant loss is scheduled from 6-8:30 p.m. on Oct. 4 at St. Monica Parish, 6131 N. Michigan Road in Indianapolis, in the parish's Holy Family Room.

The evening includes witness talks, small group sharing, Mass and a blessing. Free baby-sitting is available—when registering, please indicate if baby-sitting will be required.

Registration is due by Oct. 1. For more information or to register, contact Liz Escoffery at 317-446-4248 or e-mail elizabethannejamison@gmail.com. †

St. Mary-of-the-Rock festival cancelled

St. Mary-of-the-Rock Parish will not have their annual festival on Oct. 13 due to the closing of the parish. †

Correction

A photo caption in the Sept. 13 issue of *The Criterion* said a Mass being celebrated by Father Cyprian Davis and

Father Charles Smith at St. Rita Church on Aug. 10 was for the African-American post-congress day of reflection held at St. Rita Parish in Indianapolis. The Mass and event were held at St. Gabriel Parish in Indianapolis. †



Bully prevention program

Holy Spirit School in Indianapolis is starting a bully prevention program. The program was launched at a special event on Aug. 15. Those who attended a bully prevention training are pictured.

VIPs



Robert and Joanne (Lauber) Kern, members of St. Monica Parish in Indianapolis, will celebrate their 70th wedding anniversary on Oct. 4.

The couple was married at Holy Angels Church in Indianapolis on Oct. 4, 1943.

They have six children, Jeanmarie Chenette, Rosemarie Megraw, Christopher, David, Michael and Richard Kern.

The couple also has 18 grandchildren and 18 great-grandchildren.

They will receive a blessing after the 5:30 Mass on Oct. 5 at St. Monica Church, then celebrate with their family. †



Joseph P. and Barbara (O'Brien) Minatel, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 28.

The couple was married on Sept. 28, 1963, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They are the parents of two children, Jude and Mark Minatel. They also have five grandchildren.

The couple will celebrate with their family. †



Eugene and Rosalyn (Bischoff) Walke, members of St. Louis Parish in Batesville, will celebrate their 50th wedding anniversary on Sept. 28.

The couple was married on Sept. 28, 1963, at St. Louis Church in Batesville.

They are the parents of four children, Denean Williams, Christopher, Douglas and Steven Walke.

They also have four grandchildren and two great-grandchildren. †

Annual Catholic all-girl high schools' Mass and luncheon scheduled for Nov. 3

Students who attended St. Mary Academy, St. Agnes Academy, St. John Academy, Our Lady of Grace Academy, Ladywood School and Ladywood St. Agnes, along with their friends and families, are invited to the seventh annual all-girls high school Mass and luncheon at 10:30 a.m. on Nov. 3 at St. Mary Church,

317 North New Jersey St., in Indianapolis.

The luncheon will take place at 11:45 a.m. after Mass at the Rathskeller. The cost is \$25 per person.

The reservation deadline is Oct. 19.

For reservations or information, contact Sue Dillane Powell at powell0626@msn.com. †

Oct. 12 program highlights four female doctors of the Church

The Sisters of St. Benedict of Ferdinand are offering a program, "A Feast of Four: Being Fed by Women Doctors of the Church," that will explore the lives and teachings of four women recognized as outstanding teachers in the Church.

The program will be held at Kordes Center in Ferdinand from 9:30 a.m.-4 p.m. on Oct. 12. The presenters are Sisters Mary Ann Verkamp (on St. Hildegard of Bingen), Kathryn Huber (on St. Catherine of

Siena), Traci Stutz (on St. Teresa of Avila) and Jenny Miller (on St. Theresè of Lisieux).

The day of reflection will include study of the messages for us for today from the women doctors of the Church.

The cost is \$65, which includes lunch. Registration is due by Oct. 9. For more information or to register, call 800-880-2777, or 812-367-1411, ext. 2915, or visit www.thedome.org/programs. †

Cardinal says USCCB continues legal and moral analysis of HHS mandate

WASHINGTON (CNS)—In a Sept. 17 letter to U.S. bishops, New York Cardinal Timothy M. Dolan said the U.S. Conference of Catholic Bishops (USCCB) continues to study the legal and moral implications of the U.S. Department of Health and Human



Cardinal Timothy M. Dolan

Services' (HHS) contraceptive, sterilization and abortifacient mandate in the Affordable Care Act.

The USCCB also continues to "develop avenues of response that would both preserve

our strong unity and protect our consciences," he said.

The letter from Cardinal Dolan, president of the USCCB, was a follow-up from the bishops' Sept. 10-11 Administrative Committee meeting where they discussed the HHS mandate, among other topics.

The mandate, part of the Affordable Care Act, will require most employers, including religious employers, to provide coverage of contraceptives, sterilization and some abortion-inducing drugs free of charge, even if the employer is morally opposed to such services. It includes an exemption for some religious employers that fit its criteria.

The bishops' "efforts are proceeding apace, and, as you know, include a careful legal and moral analysis of the final rule," Cardinal Dolan wrote. He said further discussion will take place at the bishops' fall general meeting on Nov. 11-14 in Baltimore.

"We are united in our resolve to continue to defend our right to live by our faith, and our duty to serve

the poor, heal the sick, keep our apostolates strong and faithful, and insure our people," he wrote.

In the final HHS rule on the mandate, an accommodation of religious ministries that do not fit the exemption, contraceptive coverage for those accommodated religious organizations with health insurance plans is to be provided separately through health insurance companies or third-party administrators who must ensure that payments for contraceptive services come from outside the objecting organization's premiums.

For self-insuring institutions, a third-party administrator would provide or arrange the services, paid for through reductions in federally facilitated-exchange user fees associated with their health insurance provider.

The mandate does not include a conscience clause for employers who object to such coverage on moral grounds.

The contraceptive mandate was initially slated to go into effect on Aug. 1, but the HHS final rule issued this summer moved the date of implementation to Jan. 1, 2014. Starting on Oct. 1, people can begin selecting and apply for health insurance coverage choices.

Cardinal Dolan said the final rule issued on June 28 has "the same three basic problems" found in the original rule issued in February: a narrow definition of "religious employer" that "reduces religious freedom to the freedom of worship by dividing our community between houses of worship and ministries of service"; second-class treatment of such ministries through a "so-called 'accommodation'"; and a "failure to offer any relief to for-profit businesses run by so many of our faithful in the pews." †



Benedictine Brothers James Jensen, left, and William Sprauer pose at Saint Meinrad after professing temporary vows on Aug. 6.

Two monks profess first vows at Saint Meinrad Archabbey

Benedictine Novices Matthew Sprauer and Bradley Jensen professed temporary vows as monks of Saint Meinrad Archabbey in St. Meinrad in a liturgy in the monastery's church on Aug. 6.

Their profession of temporary vows marks the end of a year of prayer and study of the Benedictine way of life. As is the custom during the profession of vows, each was assigned a religious name. Novice Matthew will now be known as Brother William. Novice Bradley will be known as Brother James.

Brother William, 29, is from Piqua, Ohio, and was a member of St. Francis of Assisi Parish in Centerville, Ohio.

He is a 2006 graduate of Ohio University with a bachelor's degree in computer science. He has more than five years of

experience in software development for the defense industry.

Brother James, 30, is a native of Iowa City, Iowa, where he was a member of St. Mary's Parish.

He earned a bachelor's degree in business administration from the University of Iowa and a master's degree in accounting science from Northern Illinois University. He passed the Certified Public Accountant exam, and worked in corporate finance before coming to Saint Meinrad Archabbey.

Temporary vows are typically for three years. This period offers a continuing opportunity for the monk and the monastic community to determine whether monastic life is, indeed, the true vocation for this individual. †

Novice joins Benedictine community at Saint Meinrad Archabbey



Nov. Dane DeDecker, O.S.B.

Dane DeDecker was clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad on Aug. 5. He now begins a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Dane, 36, is from Geneseo, Ill. He studied for a year at St. Mary's University of Minnesota in Winona. He was a member of St. Anthony Parish in Atkinson, Ill.

For the past 12 years, he worked as an over-the-road truck driver.

As a novice, he will take a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess temporary vows of obedience and fidelity to the monastic way of life and stability in the community of Saint Meinrad Archabbey. †

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Opening Mass, blessings at The Woods

Archbishop Joseph W. Tobin, above left, presides at a Mass at the Church of the Immaculate Conception marking the beginning of the 2013-14 school year at Saint Mary-of-the-Woods College on Aug. 26. Shown concelebrating with Archbishop Tobin are Father Bernie LaMontagne, left, and Father Dan Hopcus. After the liturgy, the archbishop offered two special blessings in honor of the 100th anniversary of the Conservatory of Music and Guérin Hall, both on the campus. Commenting on the work of the college, Archbishop Tobin said, "Opening the minds of young people today is an incredible mission." Dottie L. King, president of Saint Mary-of-the-Woods College, said, "The beginning of the academic year is always an exciting time. We are grateful to Archbishop Tobin to make this a memorable occasion for our campus, the Sisters of Providence, and the Terre Haute community." King is pictured above right with Archbishop Tobin after the blessing of the buildings.

Celebration will honor retiring religious sister who gives from the heart

By John Shaughnessy

As she talks about her 60 years as a Catholic educator, it's fitting that Benedictine Sister Louise Hoeing mentions two quotes dealing with the heart.

After all, she has given her heart in six decades of trying to help Catholic students grow closer to God and use their gifts to make the world a better place.

The first quote she mentions is from Pope Francis: "Swim against the tide. It's good for the heart, but it takes courage."

"I feel like I've been swimming against the tide my whole life," says Sister Louise, who joined the Benedictine Sisters when she was 16 because she was searching for "something more" in her life. "With God's help, I've lead a very full life."

The second quote that the 79-year-old religious sister mentions is from St. Benedict.

"One of Benedict's sayings is, 'Listen with the ear of your heart.' Everyone has a story. I try to listen to others with caring and compassion."

Sister Louise's heart, dedication and influence will be celebrated on Sept. 29 at Bishop Chatard High School in Indianapolis—the place where she served for the past 38 years before retiring earlier this year.

The celebration will begin with a Mass at noon at Christ the King Church in Indianapolis, followed by an "open house reception" from 1 p.m. to 3 p.m. at the high school.

As part of the celebration, school administrators have invited people to share their thoughts about Sister Louise, an invitation that has already led to numerous tributes.

"For nine years, as principal of Bishop Chatard, I had the comfort of knowing that Sister Louise was there to advise and assist in her calm and friendly manner," noted Lawrence Bowman. "In the spirit of St. Benedict, Sister Louise lived a key Benedictine belief that one must listen and attend with the ear of the heart. Thanks for that listening, Sister, and for your dedicated service to the thousands of students who attended Chatard over the years."

One of those students recalled the influence that Sister Louise had on her and later her daughter.

"My four years as well as my daughter's four years were all marked with your constant smile and love," wrote Paula Feist Smith, a 1989 graduate whose daughter, Melissa Smith, graduated in 2010.

"Beyond your hours at the school, your unconditional love to all who roamed those halls has been shown by your steadfast support as loved ones left us. Your presence at the calling for both my parents as they left this earthly world is something I will never forget. You take time out of your personal time to continue to show what a special person you are, and that even after graduation you care about all who passed through Bishop Chatard."

Sister Louise and the late Richard Powell, her longtime friend and Bishop Chatard teacher, had a tradition of

attending the wakes and/or funerals of anyone associated with the school.

"I don't want people to think they're only important to us for four years," she says. "Our relationship is more far-reaching. We don't stop thinking and praying about them after they are gone."

In her longtime role as a guidance counselor at the school, Sister Louise strived to have the students think about the long-term impact that they could have with their lives.

"I wanted to help people see their gifts and use them for the greater good. In guidance, I felt there was a ministry—to get them in the right place so they could give to others what they have been given."

That goal has marked her own life. At 19, she began her career in Catholic education, teaching at St. Ambrose School in Seymour where she once guided a class of 55 first-grade students.

She later became a teacher and principal at St. Anthony of Padua School in Clarksville in the early 1960s, followed by 10 years as principal of the former Our Lady of Grace Academy in Beech Grove.

And even though she has officially retired from Bishop Chatard, she still volunteers at the school, helping with alumni relations.

"The alums are where my knowledge is right now, and it gives me something to get up for. And it's fun," she says with a smile.

That smile has marked her 60 years in Catholic education—60 years in which she has made an impact on others, 60 years in which the students and her fellow staff members have made an impact on her.

"People have always been my passion. And I can't think of being any place else but in Catholic education. I wanted to give back. I believe in caring for the individual and offering my support. And I believe in Bishop Chatard and Catholic education."

She smiles again and says, "I think about how blessed I've been." †



Benedictine Sister Louise Hoeing will be honored for her 60 years as a Catholic educator during a celebration on Sept. 29 at Bishop Chatard High School in Indianapolis, where she served for 38 years. To her right is Kevin Sowinski, the father of two Bishop Chatard students.

What was in the news on Sept. 27, 1963? Pope Paul pledges a reform of the Curia, and strong words on racism from Cardinal Ritter

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 Sept. 27, 1963, issue of *The Criterion*:



• **Pope Paul VI pledges Curia reorganization**
 "VATICAN CITY—His Holiness Pope Paul VI has announced he will simplify and decentralize the Roman Curia, the Church's central administrative body. Pope Paul said the Curia has 'grown ponderous with its own venerable age.' The pope announced his plan to the cardinals, priests and laymen of the Curia at a special audience. The reforms of the Curia, he stated, 'will be formulated and promulgated by the Curia itself.' He outlined some of the reforms: Members of the Curia will be recruited

on a 'supernational' basis. At present, its membership is predominantly Italian. Members will receive what the pope called an 'ecumenical' education in preparation for the Curia work. Local bishops will take over functions now performed by the Curia, which can be handled more efficiently on a local basis. Local bishops may be brought into the Curia."

• **Set for September 29: World awaits reopening of 2nd Vatican Council**
 • **'Racism is a sin': Cardinal urges prompt passage of U.S. civil rights legislation**

"ST. LOUIS—Cardinal Joseph Ritter called here for speedy enactment of the Kennedy administration's civil rights program, and chided Congress for its delay in passing the measure. The Archbishop of St. Louis also said that Catholics who receive Communion while harboring racist sentiments are guilty of a sacrilege. 'Racial injustice is a sin, and it is a serious violation of charity,' Cardinal Ritter said."

• **Scuttle secrecy rule for council sessions**

- Sees greater racial role by Catholics
- Varied courses offered in Marian Lectures
- 2nd session won't include non-Christian observers
- Fr. Karl Rahner: A man who lights fuses on theological 'time bombs'
- Council hall unchanged for 2nd session opening
- Pope reminds surgeons of the dignity of man
- How to increase vocations
- Review of Politics notes anniversary
- Take interest in council, bishop urges teenagers
- Top grid teams clash Sunday in early key games
- When to start sex education
- Junior Great Books launches sixth year
- Wife, three children at priest's First Mass
- Vatican to issue new stamp series
- 2 more Marian grads in Peace Corps

(Read all of these stories from our Sept. 27, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

Parents establish mission endowment to honor daughter's legacy

By Sean Gallagher

When Brooke Lahr died at age 25 on April 21 in Mexico after being struck as a pedestrian by a car, she seemed to have just scratched the surface of all that life had to offer and all that she had to offer to life.

But because of the vision of her parents, Mark and Colleen Lahr, Brooke's love for life and service as a missionary will live on through an endowment established in her memory.

A member of St. Gabriel the Archangel Parish in Indianapolis and 2010 graduate of Bellarmine College in Louisville, Ky., Brooke dedicated most of the last three years of her life to volunteer service through Catholic mission ministries in Honduras and Mexico.

Whether it was living in the village of Talanga in the mountains of Honduras and working hard to provide latrines and clean drinking water to its residents, or caring for orphans and abandoned children in Cuernavaca, Mexico, Lahr was, in the words of her mother Colleen, "in love with life."

"You would look at her and think that she was in love, but it was with life," Colleen said. "It was with people, little Mexican children, older Hispanic women. She laughed and giggled all the time. She worked very hard at maintaining friendships."

Passionist Father Lucian Clarke, who helped oversee Brooke's missionary work in Honduras, described her as "wonderfully relentless in her relationships with people and in her zeal in her work."

"She was a very dynamic young woman with a lot of tremendous energy," said Father Lucian, the director of Passionist Volunteers International (PVI). "It wasn't just physical energy, but a spiritual energy, too."

She channeled that energy through her association with PVI and *Nuestros Pequeños Hermanos* (NPH), which translated means "our little brothers and sisters."

The organization was founded in 1954 by an American priest serving in Mexico that today cares for more than 3,000 orphaned or abandoned children in countries across Latin America.

As a student at Ben Davis High School in Indianapolis, where Mark and Colleen both are teachers, Brooke used her energy to excel as a three-sport athlete.

But Colleen said toward the end of her senior year, Brooke saw that there was more to life than running with the "in crowd" at Ben Davis, largely populated by fellow athletes.

"She didn't want to follow that pattern," Colleen said. "... She just felt that there was a need to be doing something different."

Brooke nurtured her desire to serve while at Bellarmine, something that pleased her parents.

"I was very excited," Colleen said. "It was an adventure for her. She even mentioned that she wanted to go to Africa, to go to China. I was in full support of it."

"It showed her development and her maturity," added Mark.

That maturity blossomed in the challenging work that Brooke and her fellow PVI volunteers took on in Honduras.

They entered into their ministry there during the economic downturn in the U.S., so getting funding for their work was challenging. Despite that challenge, Brooke and her teammates stuck with it, extending their stay in Honduras beyond their one-year commitment so they could complete the project they went there to accomplish.

"Brooke and they kept the spirits of the people alive," said Father Lucian. "They would tend to get discouraged that they would never get the latrines and the [clean] water. Brooke and her teammates were heroic in how they maintained the spirits and life of the people."

Brooke did her mission work in Honduras from 2010 through 2011.

The relationships Brooke and her teammates fostered with the people they served were, in



The family of Brooke Lahr holds up a portrait of her with children during a mission trip that she made to Honduras. The family photo was taken during a Sept. 15 gathering at Bellarmine University in Louisville, where Brooke attended college. Brooke's parents have established a missionary endowment in their daughter's memory. Pictured from left, Brooke's brother, Anthony; her mother and father, Colleen and Mark; and her brother, Paul.

Father Lucian's eyes, not just an expression of her being a people person, but more deeply of honoring their human dignity.

"I just think that they were magnificent," Father Lucian said. "To me, they were models of how to deal with the marginalized in the world, treating them with a lot of dignity and grace, not just giving a handout, but doing things with the people."

Although Mark and Colleen were impressed by the service that their daughter gave to people in need, they appreciate how she wasn't alone in that drive to think of other people first.

They saw that quality in a special way in the days leading up to Brooke's funeral as they hosted five of the young adults who had volunteered with their daughter in Honduras.

It was in those days of grieving that Mark and Colleen made a decision to help, in the memory of Brooke, other teenagers and young adults who seek to go abroad to help people in need like their daughter did.

"I don't necessarily see that her job is finished," Colleen said. "I just see that, through her dying, it's allowing us to open up her story to so many more people."

So they invited the more than 1,500 people who came to Brooke's calling at Ben Davis to consider making a contribution in her name to help young people go

on mission trips.

Some \$7,000 was contributed on that day.

"It was pretty humbling," said Mark. "But it also shows us that there's a desire and a drive for this type of thing to happen."

In the days that followed, Mark and Colleen worked with Ellen Brunner, archdiocesan director of the Catholic Community Foundation, to establish the Brooke Nicole Lahr Memorial Fund for International Mission Work, which is being managed by the Catholic Community Foundation.

The fund established is an expendable fund which allows the people who established the fund to help determine how it will be dispersed. Today, the value of the fund stands at approximately \$23,573. Donations to the fund are still being accepted.

In the coming months, a selection committee, which will include representation from Brooke's family, will elicit applications from freshman in high school through young adults from throughout the archdiocese for scholarships to be awarded from the fund for international mission trips to be taken next spring or summer.

"Hopefully, we'll get to know these kids," Mark said. "We want to hear about their stories. We want to make sure that we have that connection with the

applicants and the scholarship winners."

Brunner has appreciated working with Mark and Colleen to honor their daughter and help young people like her.

"Mark and Colleen are an inspiration," Brunner said. "They have taken the devastating loss of their daughter and created a lasting legacy and tribute to her. Brooke did much during her young life through her mission work and care for those in need."

"The Lahrs' response to their daughter's tragic death is a reminder of the power of God's strength."

The donations of so many people to the fund have also strengthened Brooke's parents' faith in God at a tragic time.

"I could not have survived all of this psychologically without that type of support," said Mark. "And the drive to get this going has been one of those things that's helped me understand. It's deepened my faith and helped me go forward because I know that there's more out there."

(For information on how to apply for a scholarship from the Brooke Nicole Lahr Memorial Fund for International Mission Work or how to contribute to it, send an e-mail to Ellen.Brunner@archindy.org or call her at 317-236-1427 or 800-382-9836, ext. 1427.) †



Mark and Colleen are an inspiration. They have taken the devastating loss of their daughter and created a lasting legacy and tribute to her. Brooke did much during her young life through her mission work and care for those in need.

—Ellen Brunner,
archdiocesan director of the
Catholic Community Foundation

Family law expert seeks more support for women to embrace work, children

VATICAN CITY (CNS)—Many doors have opened the past several decades for women in education and employment, but very little has been done to support women as mothers and wives, said a U.S. expert in family law.

Western Europe is quite advanced, "but is not joined by many, many countries in the degree of its policies that allow women to work and to take care of their children," said Helen Alvare, professor of law at George Mason University in Fairfax, Va.

Alvare and others spoke at a Vatican news conference on Sept. 20, highlighting some of the issues being discussed at a Sept. 19-21 international congress sponsored by the Pontifical Council for the Family. Nearly 200 jurists also attended the

gathering, which focused on family rights and today's challenges.

"There has been great focus on policies that essentially allow the woman to enter into the world on the terms of a man without children," Alvare said.

The cultural, social and political realms basically say to women, "We will be very strong on guaranteeing your right not to have a child through either contraception or abortion. But we will do comparatively little to assist you if you do have a child," she said.

Alvare cited the lack of paid maternity leave, maternity leave that is of adequate length and affordable child care are some examples where assistance is lacking.

The little support for women when they have kids is coupled with the "obsessive promotion" of contraception and abortion, which are meant "to assure the woman that she can enter into whether it is education or the labor force without children, and abortion is the back up for this," Alvare said.

Easily available contraception and abortion help

lawmakers "get off the hook and not be held responsible for providing a package of policies" that are family friendly, but harder to pass, she said.

The Church has a great opportunity to promote its teaching, she explained, because it offers a balanced view of "women's dignity and her proper place in the family and the public sphere. The Church also demands respect for the child before birth as well as after."

The Church also has a balanced approach "to the male-female relationship and to the family and to the child," she said.

Alvare said women want to be in "good, healthy relationships with men, they wish to marry, to have children, to prioritize their family and to take care of their children, to do justice at home" and to make important contributions outside the home.

She said women who are poor or minorities are hurt the most by child-free propaganda and policies, explaining that healthy families provide the stability and economic and emotional support that is often lacking in their lives. †



Helen Alvare



Chapel blessing

Archbishop Joseph W. Tobin blesses the chapel inside the Michael A. Evans Center for Health Sciences at Marian University in Indianapolis on Sept. 11. The center is the home of Marian University's longtime nursing program and the new College of Osteopathic Medicine. Marian is the first Catholic college in the country to have a school of osteopathic medicine. The new medical school is the first to open in Indiana in more than a century. The 2013-14 school year for students at the school began in August.



Groundbreaking

Marian University officials break ground on Alumni Hall, its new student center, on Sept. 21 in Indianapolis. The 19,000-square-foot, one-story facility will house the university's bookstore, and will serve as a gathering place for students, staff and faculty. There will be an additional 6,500-square feet of outdoor seating options. Pictured, from left: President Dan Elsener; student Monica McAteer; alumnus Matt Browning; Board of Trustees member Jerry Jones; Board of Trustees chairman Bill Eckman; and Franciscan Sister Jean Marie Cleveland, vice president for mission effectiveness at Marian University.

Brazilian rancher convicted in fourth trial for murder of U.S.-born nun



Sr. Dorothy Stang, SNDdeN

SAO PAULO (CNS)—Brazilian rancher Vitalmiro Bastos de Moura again has been found guilty of masterminding the 2005 assassination of U.S.-born Sister Dorothy Stang.

A judge sentenced Moura to 30 years in prison after he was declared guilty just before midnight on Sept. 19, the court in Para state said in a statement.

Moura has been tried three other times for the murder of Sister Dorothy, a naturalized Brazilian citizen who was a member of the Sisters of Notre Dame de Namur and a native of Dayton, Ohio.

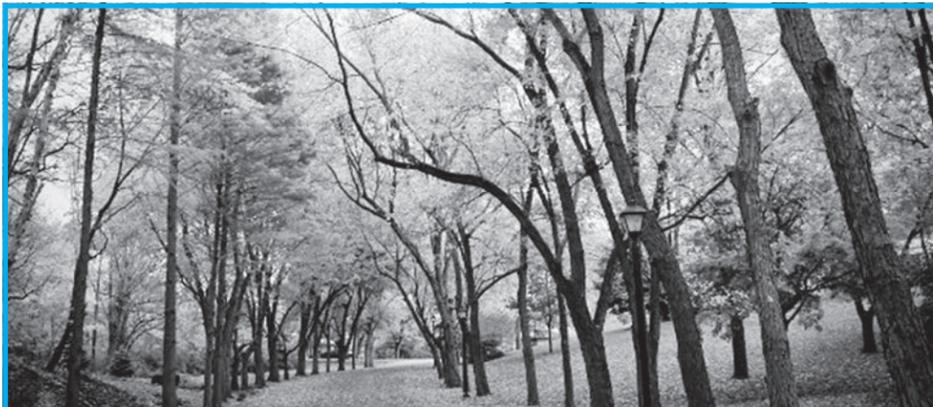
In 2007, Moura was sentenced to 30 years in jail for masterminding the assassination. In Brazil, if a person is sentenced for more than 20 years, he has the right to be retried with a new jury.

During the 2008 trial, Moura was declared innocent of the charges.

In 2009, the verdict was annulled by the courts of the state of Para, and Moura was tried again in 2010. He was found guilty and sentenced to 30 years. But the Brazilian Supreme Court ruled that Moura's attorneys did not have enough time to prepare for the 2010 trial and ordered him to be tried again.

Sister Dorothy, 73 at the time of her death, had lived in the Amazon region for nearly four decades. She worked closely with the Brazilian bishops' Pastoral Land Commission in favor of land rights for the poor, and for sustainable development in the region.

Her assassination brought international awareness of the land conflicts occurring in the Amazon region and the dozens of people, many working for the Catholic Church, who received death threats over the years. The other four men involved in the murder are in jail, serving sentences that range from 17 to 30 years. †



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October 14, 2013

Divine Wine & Art with Katie Sahn
6:00 – 9:00 pm

October 19, 2013

Brahm's Requiem with Julie Paavola
9:00 am – 1:00 pm

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Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2013 by Catholic News Service.

Reach out to single adults, make them feel welcome

By David Gibson

It is said that many adults who are single wonder whether there is a place for them in Catholic life. Some single Catholics doubt that parishes, heavily focused on marriage and family life, can connect with them.

Still, many single adults discover a place in the Church. Some serve as lectors at Sunday Mass or on parish councils. Some are catechists, youth ministers or extraordinary ministers of holy Communion. Many help in church soup kitchens or befriend the poor in other ways.

A place of welcome is discovered by many in the young-adult groups that frequently are part of parish life. These groups typically include people 18 to 39 years old, some of whom may be married. Not uncommonly, a large majority of the members are single.

Initially, people have “social reasons” for coming to his parish’s young-adult group, said Dominican Father Xavier Lavagetto, pastor of St. Dominic Church in San Francisco, a parish with a rather strong group. Then, however, they transfer into a whole range of pursuits, he said.

They serve people in need and explore the meaning of faith for their lives. They spend time with others who share their faith. Perhaps they participate in a two-night retreat with many other members.

An “incredible spiritual hunger is really there” in these young people, Father Lavagetto stressed. Alongside that, he witnesses a real desire to connect with other people.

But to communicate about faith with young adults, a new language of faith is necessary, Father Lavagetto suggested. He warned against burying “what we want to say under jargon.”

It is essential to listen to these young and often single adults, he indicated. Some, he said, “are trying to reconnect” and “don’t want to be put under a magnifying glass.”

He hopes that by beginning to explore

faith, wrestle with it and try to put it into action, it will become vital in their lives.

The St. Dominic’s young-adult group is diverse, to be sure. As such, its members undoubtedly resemble young-adult Catholics in many other places.

There are doctors and cab drivers, working professionals, construction employees and sometimes police officers. Father Lavagetto, borrowing language from Irish writer James Joyce, called it a “here comes everybody” group.

Naturally, not all single adult Catholics are young. Their age range is a dimension of their diversity. They are middle-aged, or seniors, or older—like everyone else.

I note the diversity among single Catholics because one way to exclude people is not to take note of them at all. Neither their talents nor their needs can then earn recognition; they are left to feel unwelcome.

Among the Church’s single Catholics, many are students in their late 20s or older. Along with many peers, they only recently have decided what direction to take in life.

Many other single Catholics are advancing along career paths as educators, skilled workers, health care professionals or IT wizards by age 30.

Some single Catholics enjoy time with vibrant groups of friends and relatives. Some single Catholics are lonely.

Mothers represent the group of single adults most often brought to my attention as a writer. Some single mothers are widowed or divorced, some never married. Though some certainly are financially secure, poverty or great financial difficulty is disproportionately their reality.

Some single Catholics tell researchers that they never found the right person to marry. For others, single life is a choice, a vocation.

Whatever the case, single adult Catholics are not defined by what they are not—not married. They are baptized, vitally needed members of Christ’s body. St. Paul, writing on the unity among the diverse members of Christ’s body, explained it this way:

exclude me from participating. Sometimes I ask God to give me an answer to the question many have asked before me: God, what do you want me to do with my life?

While I haven’t always known the exact answer, I don’t think marriage is the answer for me. All I know is that being single and being part of the Church helps me to live the Gospel.

I find myself drawn to and identifying with the Galilean women who followed Jesus in Luke Chapter 8, or with the passage from Corinthians: “An unmarried woman or a virgin is anxious about the things of the Lord” (1 Cor 7:34).

Maybe some of this has to do with being sick when I was a little girl. I had a recurring form of cancer in my lungs from age 5 to 12. It involved a lot of suffering through treatments. The upside was that I had time to read. I read about the lives of the saints and I prayed, and always I felt the Lord was close to me.

When my treatments finally came to an end, I felt a great void. Some of that void has been filled with the words I hear in the Gospel and by taking part in activities at my parish in Virginia. I’ve always been active in Church, even in my native Mexico. Though most people in my parish are married, I’ve always participated and I’ve given and heard testimony from other single parishioners like me about the wonderful things the Lord has given to me and my family.

What I seek, and maybe what others seek in marriage, is love. Others dream of finding “the other” person

that will fulfill their lives. Some of them talk about loneliness. And I have felt some of that loneliness. But I feel that I am looking for something or someone to fulfill me in other ways.

I’ve never had a boyfriend, nor have I wanted one. I know it sounds incredible that at my age I haven’t gone through that “normal” part of being an adolescent, but I know it’s not me. That’s just the way I am, and it is not my priority.

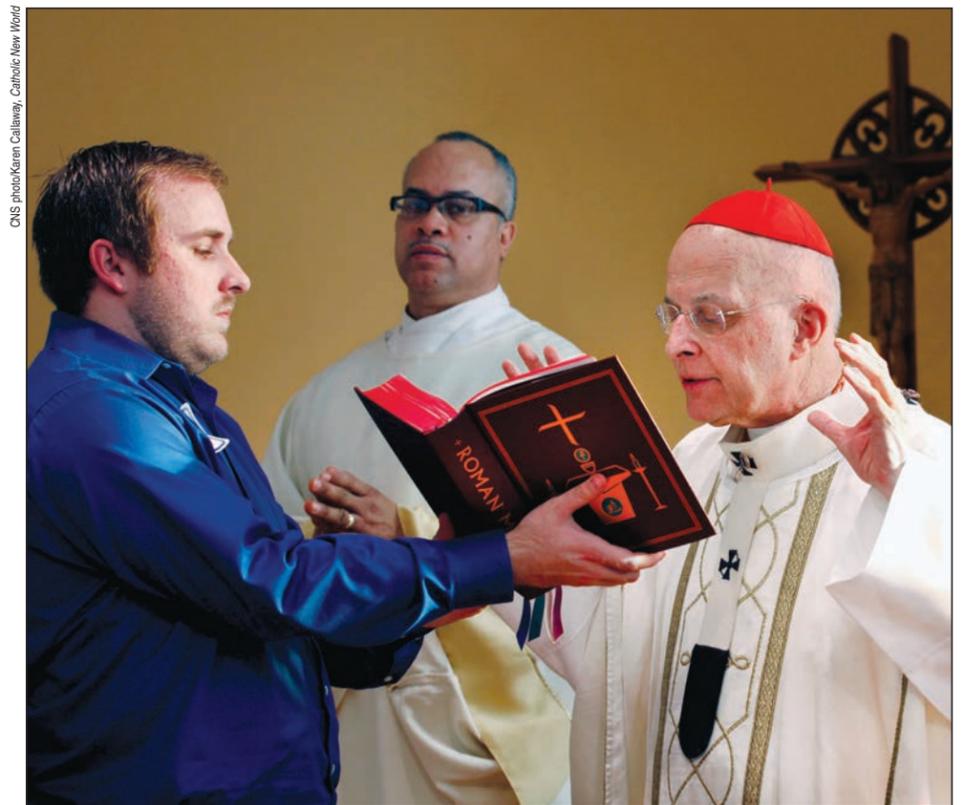
Some people look at me and ask, “Are you going to be a nun?” All I know is that some of the things of the world don’t appeal to me and simply don’t fit with who I am.

Many friends and acquaintances, even those from religious circles, have, in the moment of becoming adults, rejected the Lord and chosen a different path. But following the Lord is not necessarily about consecrating a life, nor is it about your marital status.

If you’re married, if you’re single, if you choose to live the life of a religious man or woman, we are all asked to follow the Gospel. We all approach different moments of discernment and perhaps I am in mine. Is this something that could change? I don’t know if this is something that will pass. No one says it’s easy, simple or automatic. But we are all on a path toward God that only requires that we open our hearts.

My happiness is not in fulfilling what society asks of me, but in fulfilling what God asks of me.

(Iliana Maldonado is a member of St. Anthony of Padua Parish in Falls Church, Va.) †



Robert Ashley Collins, a single adult, holds the book for Chicago Cardinal Francis E. George during a 2012 Mass.

“There are many parts, yet one body. The eye cannot say to the hand, ‘I do not need you,’ nor again the head to the feet, ‘I do not need you’” (1 Cor 12:20-21).

Many single Catholics today need the benefits of a parish’s caring ministries. But there are other single Catholics whose experience and insights may well be needed in such ministries.

Unfortunately, many single Catholics are absent from the Church. The U.S. Catholic bishops’ evangelization committee mentioned them in a 2012 document on the new evangelization.

“The reasons that Catholics cite for missing Mass can be met and overcome by parishes that foster a welcoming environment for adolescents, young adults, singles, married couples” and others, said the committee.

“The new evangelization,” it continued, “places a special emphasis on welcoming back to the Lord’s table all those who are absent because they are greatly missed and needed to build up the body of Christ.”

In my conversation with Father Lavagetto about young-adult Catholics, so many of them single, he spoke of the continued need to welcome them.

He mentioned the value in groups like this of “people who have the gift of winning others over.” One way to come across as “not welcoming,” he said, is by “not reaching out and seeing who is new” in the group.

“Welcome,” the priest said, “is something you have to work on.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Living the Gospel, not marital status, is what matters to God

By Iliana Maldonado

Some think it’s strange for me to say this, but I’ve never dreamed of getting married. I’ve never dreamed of having children.

At age 20, I have a lot of friends. Some of them want or have boyfriends, many boyfriends. They want to be loved for their physical beauty. They want the world to look at them. Me? I just want to be loved by God.

I don’t know why or when it happened. I just know that ever since I was a girl, I’ve always wanted to be part of the Church and being single as an adult doesn’t



A pilgrim with a rosary wrapped around her hand prays during the World Youth Day closing Mass on Copacabana beach in Rio de Janeiro on July 28. Our happiness comes not in fulfilling what society asks of us, but in fulfilling what God asks of us, writes Iliana Maldonado.

From the Editor Emeritus/John F. Fink

Year of Faith: Catholics' belief in angels

It's surprising how fashionable angels have become in our secular society. From popular television shows to jewelry to books, there seems to be a widespread interest in these messengers from God sent to help us humans.

Unfortunately, many people might acknowledge an interest in angels but will quickly say, "But, of course, I don't really believe in them."

Why not? I think a disbelief in angels is a form of pride. How do we dare to believe that there couldn't be a higher order of creatures than humans? Because we can't prove their existence? Because the idea of angels seems like myth?

Most religions teach the existence of angels. It's part of the traditional beliefs of Judaism, Christianity and Islam. The *Catechism of the Catholic Church*, for example, says, "The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a

truth of faith. The witness of Scripture is as clear as the unanimity of Tradition" (#328).

The word "angel" is the name of their office or function, not of their nature. St. Augustine taught that the name of their nature is "spirit" because they are purely spiritual creatures. They have intelligence and free will, and they surpass in perfection all visible creatures. Their mission is to serve as servants and messengers of God.

Angels have traditionally been assigned to nine "choirs": angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim and seraphim.

The feast of the archangels Michael, Gabriel and Raphael is on Sept. 29, but it won't be celebrated this year because it's a Sunday.

Michael first appears in Daniel's vision as "the great prince" who defends Israel. In the Book of Revelation, he leads God's armies to final victory over the forces of evil.

Gabriel also makes an appearance in Daniel's visions, announcing Michael's role. He then appears in the New Testament, first to Zechariah to announce the birth of John the Baptist and then, his best-known appearance, to Mary, who consents to give

birth to Jesus. Muslims believe that Gabriel appeared to Muhammad over a period of 20 years, and dictated what was to become the Quran.

Raphael appears in the Book of Tobit. He guides Tobiah through a series of adventures and heals Tobit's blindness.

Unnamed angels appear throughout Jewish Scripture and the Christian Old Testament. They closed the earthly paradise, protected Lot, saved Hagar and her child, and stayed Abraham's hand when he was going to sacrifice Isaac, just to cite a few examples.

The Gospels tell us that angels ministered to Jesus during various times in his life. They announced his birth to the shepherds, protected him in his infancy, served him in the desert, and strengthened him in his agony in the garden.

The feast of our Guardian Angels is on Oct. 2. Belief in Guardian Angels goes back at least as far as St. Basil the Great, who died in 379. He wrote, "Beside each believer stands an angel as protector and shepherd leading him to life."

Angels aren't as they are portrayed on TV, but they do exist. †



Cornucopia/Cynthia Dewes

Remember, we're not as smart as we think we are

This is a cautionary tale about dogs being smarter than people when it comes to danger, not to mention their superior smarts about many other things.

Humans don't know when someone's sneaking up the stairs, but their dogs do. And humans can't smell or hear certain threats when dogs can.

Having said that, I'm about to tell on myself as being one of these clueless humans who owes a lot to a perceptive dog. Namely Fred, our big, old chow/golden retriever mix who, with his sister, Ginger, of chow/husky heritage, has been protecting us for many years.

One day when they were young, the dogs were enjoying the sunshine, leashed to a post on the front porch. I didn't hear a pickup truck pull up in the driveway, but the dogs did and loudly announced its arrival. Then a man knocked on the front door and said he was from the telephone company, here to check out our phones. These were the days of landline phones only.

Now I've never, before or since, known Fred to bark viciously and bare his teeth,

but he did both that day. He knew this fellow was up to no good. Nevertheless, dummy me let the man into the house and showed him to the kitchen phone.

In those days, we were used to trusting the honesty of service people and would never have thought to ask for their credentials. Many people never locked their doors, even out in remote areas. We'd not yet been treated to the deluge of scary movies about evil strangers invading the homes of women who were home alone. We didn't expect rape, robbery and generally being scared out of our wits.

Finally, Fred's continuously threatening behavior and some inner light bulb prompted me to go immediately to the back door and stand outside, waiting for the man to follow. Reluctantly he did, and as he passed as far as he could from the dogs, Fred lurched and strained at his leash, snarling and ready to bite and probably kill the intruder. The man leapt into his truck and took off, and I never heard later from the telephone company inquiring about the interrupted visit.

My husband and innumerable others who've heard this tale have pointed out the stupidity of my actions, and I heartily agree. I learned a lesson about being cautious when I'm home alone.



Emmaus Walk/Debra Tomaselli

Slowing down and really listening: A lesson in love

"As they continued their journey, he entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary [who] sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, 'Lord, do you not care that my sister has left me by myself

to do the serving? Tell her to help me.' The Lord said to her in reply, 'Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her' " (Lk 10: 38-42).

School is in full swing! While in the midst of chaotic mornings and after-school dashes to soccer practices, fixing lunches and cooking dinners, volunteering in the classroom and helping with homework assignments, most parents can easily relate to Martha.

But as Martha is busy making preparations, Mary sits at the feet of our Lord and listens. When Martha complains that Mary is not busy enough, Jesus

reminds her that time spent listening is the better part. In the midst of our skyrocketing commitments, this gentle reminder applies to us all.

When I was in the throes of parenting and balancing household responsibilities, I read books for support and guidance.

At a time when our preteenager was flexing her independence and my husband and I were trying to maintain control, our home became increasingly turbulent. One book in particular offered invaluable advice that restored harmony. The solution was so simple and effective that I must share it.

The book suggested listening to your child. However, it gave directions on how.

Listen attentively, it said. Make eye contact, nod your head, and repeat what is being said in the form of a question.

Listen constructively, the instruction continued. Without interrupting, without criticism, and without giving your opinion of what is being said.

The author recommended listening to your child in this manner for a minimum of 10 minutes a day, giving your undivided, respectful attention.

I implemented the author's suggestion, devoting those moments to listening to my daughter. It wasn't easy. Initially, I fought

the urge to criticize, interrupt and get distracted by other responsibilities. The minutes dragged.

But I persevered, and eventually, effective listening became a habit. Our younger children benefitted from our improved listening skills, and mutual respect reigned in our home.

Listening—really listening—was vital advice. Put simply, I learned that our children wanted to know their opinion was validated. They needed to be heard.

Once I listened to them, they listened to me.

Someone once said listening is love. When we choose to cultivate love in our lives, we see God. Just as Jesus confirms that Mary had chosen the better part by listening to him, you too can choose the better part.

So make eye contact. Skip the criticism. Hold the opinions. Nod your head. Repeat what is being said in the form of a question.

Listen. Really listen. Make it a lifelong habit.

I promise, you'll see the love of God manifested in a whole new way.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/
Sean Gallagher

Patience is a virtue at the heart of family life

An important part of family life is learning to wait patiently. Parents are to teach their children by word and example to be patient in waiting for what they need, and especially for what they want.



This learning, however, doesn't end in childhood or in one's teenage years. Parents may have built up the habit of patience before their children were born. But at least in my own experience, the degree of patience needed in raising children well required me to virtually relearn this virtue. And believe me, I'm still studying.

Our Catholic faith can help us in this important process. Waiting is a key element in stories throughout the Bible. The Old Testament could be said to be one long story of the people of Israel waiting for the Lord to fulfill his promises while he never wavered in patiently waiting for his people to repent of their sins and return to him.

Many passages in the New Testament exhort the first Christians—and us as well—to wait attentively for Jesus' glorious second coming.

This kind of waiting, though, isn't like waiting for a bus or just sitting around waiting for something to happen. On many occasions, Jesus taught his disciples to be active in building up his kingdom while waiting for his return.

He wanted them to be like this because their waiting, no matter how long it lasts, will come to an end quickly, "in the twinkling of an eye," as St. Paul described it (1 Cor 15:52).

My family and I recently experienced this kind of active waiting ending in a flash when my wife, Cindy, gave birth on Sept. 9 to the newest addition to our family: Colin Peter Gallagher. He joins his four older brothers: Michael, 11, Raphael, 8, Victor, 6, and Philip, 4.

In the weeks leading up to Colin's birth, Cindy organized various tasks to help us get ready for his arrival. Clothes and diapers were prepared. Colin's older brothers moved to different bedrooms to make room for him. Arrangements were made for our boys' care during his delivery and in the days immediately following.

We just weren't waiting around for Colin to be born. We were trying with the help of God's grace to be like the good stewards that Jesus described in a parable who were busy doing their duty when their master returned (see Mt 24:45-51 and Lk 12:41-48).

Our nine months of waiting and preparing came to a quick end on Sept. 9. Cindy's aches and pains had gradually grown for weeks. But at 3 o'clock that afternoon, she called me at my office and said that she needed to get to the hospital soon.

I came home and we put the various plans we had made in the previous weeks and months into action.

Our drive to St. Francis Hospital in Indianapolis was hair-raising for both of us, but much more for Cindy than for me. And we arrived at the hospital just in time. Colin was born less than 15 minutes later at 4:38 p.m.

Cindy and Colin are doing well at home. All of Colin's brothers are back, too. They like to hold him, and are getting used to having another brother.

We're all learning to be patient with Colin and will slowly, over time, try to help him to be patient, too. †

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

Sunday Readings

Sunday, September 29, 2013

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The Book of Amos provides this weekend's first reading. The book itself states that it was written during the reign of



King Uzziah of Judah, or between 783 and 742 BC. This was a time of tranquility and prosperity. No wars troubled the kingdom.

Even though conditions were calm, Amos strongly spoke against laxity in religion and morally

careless living. It was not necessarily a denunciation of utter vice, but rather it denounced lukewarmness.

Of course, chief among his concerns was the sluggishness with which people practiced their religion.

All in all, Amos insisted, the situation was a sure recipe for trouble and even disaster.

St. Paul's First Epistle to Timothy supplies the second reading for this weekend's liturgy. Last weekend's second reading also came from First Timothy.

Timothy was an early convert to Christianity. The epistles written to him, and now contained in the New Testament, assured his place in the tradition of the Church. As his life unfolded, he became a disciple of Paul and then a Christian leader in his own right, destined to be one of the major figures in the development of Christianity. This selection calls Timothy to virtue.

The epistles called him to diligence and dedication in following Jesus and in leading the community.

It was easy to be distracted from such faithfulness in the face of the glory, power, and excesses of the mighty Roman Empire. The epistle called Timothy to be resolute, citing the example of Jesus in the Lord's trial before Pontius Pilate.

Despite the seeming power of Rome, the reading insists that God's goodness and justice will endure, and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the last reading, as also was the case in last weekend's Liturgy of the Word.

It is a parable, rather straightforward in its message. A rich man is enjoying all the benefits of financial success and well-being.

By contrast, Lazarus is desperately poor. He yearned to have the scraps that fell from the rich man's table.

In time, Lazarus died. Then the rich man died. As the rich man reached the hereafter, he realized that he himself was in great need, whereas Lazarus was being held close to Abraham, the father of the Hebrew people.

By this time, the once rich man is desperate. He pleads with Abraham for just a drop of water. Then the once rich man implores Abraham to send Lazarus back to Earth to warn the rich man's brothers that they, too, will be punished unless they turn to God and forsake greed.

Abraham replies that messengers already have been sent, namely Moses and the prophets, and Moses and the prophets were ignored.

Reflection

At first glance, the readings, and especially that from Luke's Gospel, seem to present a clear message. It is clear, but beneath it is another, stronger lesson. It is more than a question of not being greedy or unjust in commercial dealings. It is instead the lesson that Christians must judge earthly life by a standard that not often is embraced by humans.

It is the standard of putting everything secondary, or even irrelevant, in the process judging life except the belief that only the things of God are worthy of everything.

The story of the rich man and Lazarus is more than merely a coincidence about a person who has succeeded in the world and a person who has not succeeded.

At the time of Jesus, many thought that earthly riches showed that God had blessed the rich, whereas poverty and want indicated that there had been a great sin somehow in the background of the sinner.

Jesus totally debunks this notion. When we end our earthly lives, riches will mean nothing. †

Daily Readings

Monday, September 30

St. Jerome, priest and doctor of the Church

Zechariah 8:1-8
Psalm 102:16-23, 29
Luke 9:46-50

Tuesday, October 1

St. Thérèse of the Child Jesus, virgin and doctor of the Church

Zechariah 8:20-23
Psalm 87:1-7
Luke 9:51-56

Wednesday, October 2

The Holy Guardian Angels

Nehemiah 2:1-8
Psalm 137:1-6
Matthew 18:1-5, 10

Thursday, October 3

St. Theodora Guérin, Principal Patroness of the Archdiocese of Indianapolis

Nehemiah 8:1-4a, 5-6, 7b-12
Psalm 19:8-11
Luke 10:1-12

Friday, October 4

St. Francis of Assisi

Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, October 5

Baruch 4:5-12, 27-29

Psalm 69:33-37
Luke 10:17-24

Sunday, October 6

Twenty-seventh Sunday in Ordinary Time

Hebrews 1: 2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1: 6-8, 13-14
Luke 17:5-10

Question Corner/Fr. Kenneth Doyle

Church teaches all forms of divination must be rejected

Recently I was watching a reality show that featured a "medium" who



was communicating messages to a family from those who had already passed on. I have always been skeptical of this, but I was wondering what the Church's stance is on this subject. (Galloway, N.J.)

Mediums are psychics who profess to channel spirits of the dead in order to secure information to pass on to the living. Some mediums use this "gift" on a daily basis, and often charge a fee for doing so.

The moral stance of the Church is clear: The *Catechism of the Catholic Church* says: "All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to 'unveil' the future" (#2116).

That same section of the catechism goes on to say that recourse to mediums contradicts "the honor, respect and loving fear that we owe to God alone." The catechism references the Old Testament Book of Deuteronomy, which warns: "Let there not be found among you anyone ... who consults ghosts and spirits or seeks oracles from the dead" (Dt 18:10-11).

Having said that, I would not dispute that the souls of the departed may appear to the living and reveal the unknown. Padre Pio—the 20th century Italian saint, mystic and stigmatic—is commonly believed to have been visited with apparitions from souls of the departed. The difference, it seems to me, has to do with from which side the channel is opened: Padre Pio never actively conjured up such visions, nor even desired them, while mediums claim to have the power to do just that at will.

I have seen Pope Francis quoted as saying that women should play a greater role in the Church (although not as priests)—especially in a Church that views Mary as more important than the Apostles; and our archdiocese recognizes that girls may be altar servers. So what could be the possible justification for our local pastor allowing only boys to serve

at Mass? He is a new pastor, and three weeks before he even arrived at our parish he published a notice on the front page of our parish bulletin about this being his policy. (Missouri)

In 1994, the Vatican Congregation for Divine Worship and the Discipline of the Sacraments issued a circular letter to the world's bishops clarifying that the current *Code of Canon Law* (published in 1983) allows for male and female altar servers. The letter, though, leaves it to each bishop to determine the practice in his diocese. A further clarification in 2001 notes that, though a bishop may decide to permit female servers, he may not require them—so a local pastor winds up setting the rule for his parish.

In a few parishes in the U.S. (certainly the vast minority), a decision has been made to use only boys or men to serve Mass. In general, the few pastors who have chosen that option reason this way: Serving at the altar is often a contributing factor to a priestly vocation, and so as many boys as possible should be given that opportunity. Most priests, though, would instead say this: If women can be lectors and extraordinary minister of holy Communion, how could you ever explain to a little girl that she can't carry the wine and water to the altar?

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

My Journey to God

Restoring Foundations

By Natalie Butler

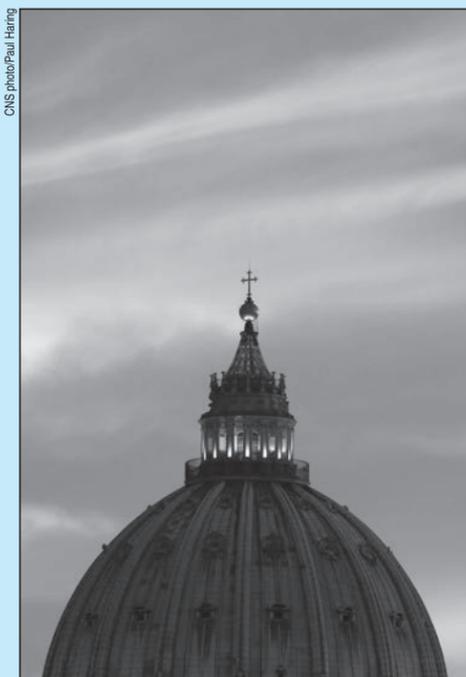
God tests, but never tempts.
Faith is above all strength.

There is peace in prayer,
Peace in disburdening,
Peace in assimilating,
And joy in purpose.
Never have fear—
for He is always there.

There is hope in every inspiration,
Hope in every progression,
Hope in every moment we allow.
A glow is enkindled in our souls.
Never dispossess—
for He is always there.

There is light in all delusions,
Light in the average,
Light in the being without,
Refuge in His devotion.
Never disregard—
for He is always there.

God tests, but never tempts.
Mercy is above all grace.



Natalie Butler is a student at Marian University and a member of St. Mark Parish, both in Indianapolis. The sun colors the sky over the dome of St. Peter's Basilica during sunset at the Vatican on Sept. 9.

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.

AYERS, James R., 69, St. Malachy, Brownsburg, Sept. 10. Husband of Janet Ayers. Father of Andrew Ayers. Brother of Gene Ayers.

CAMP William H., 99, Holy Angels, Indianapolis, Sept. 2. Father of Helen Curry, Carolyn Henry, William Jr. and Tommy Camp. Brother of Ruth Harris and Mozell Hill. Grandfather of several. Great-grandfather of several.

CARROLL, Thomas Joseph, 71, St. Luke the Evangelist, Indianapolis, Sept. 15. Husband of Linda Carroll. Father of Julie McGinnis, Tracy Nondorf, Megan and Todd Carroll. Brother of Mary Bush and Patricia Casler. Grandfather of 13.

GAROFOLA, Patricia Jo, 75, St. Vincent de Paul, Bedford, Aug. 27. Wife of Joseph Garofola. Mother of Tracy and Timothy Garofola. Sister of Debbie George, Charlene, Randy and Tommy Srygley. Grandmother of two. Great-grandmother of two.

HAGAN, Joann E., 83, Our Lady of the Greenwood, Greenwood, Sept. 14. Mother of Diane O'Connor, Kevin and Pat Hagan. Sister of Judy Crooke, Donna, David and James Fyffe. Grandmother of six.

HAGEDORN, Walter R., 93, St. Paul, Tell City, Sept. 6. Father of Michael and Walter Hagedorn. Brother of Jeanette Schaefer, James and Louis Hagedorn. Grandfather of six. Great-grandfather of eight.

HARBESON, Donald L., Sr., 84, St. Mary, Lanesville, Sept. 11. Father of Mary Smith, Donald Jr., Kevin, Neil, Roger and Thomas Harbeson. Brother of Joe Harbeson. Grandfather of 15. Great-grandfather of six.

HENGGELER, Mary, 74, Our Lady of the Greenwood, Greenwood, Sept. 11. Wife of Marvin Henggeler. Sister of Cathy Trawinski.

HOFFMEIER, Robert Anthony, 82, St. Martin, Yorkville, Sept. 16. Husband of Joan (Bulach) Hoffmeier. Brother of Ethel Bonomini, Anna Jo Kirchgassner and Ruth Martini.

KILEY, Robert D., 77, St. Pius X, Indianapolis, Sept. 10. Husband of Lois Kiley. Father of Kristen Anderson, Greg and Scott Kiley. Grandfather of eight.

KILGORE, Ronald O., 77, Sacred Heart of Jesus, Indianapolis, Sept. 16. Husband of Alice (Wehlage) Kilgore. Father of Amy Harris and Heather Kilgore. Brother of Karen Fulk, Dortha Nicholas and Norma Presnell. Grandfather of three. Great-grandfather of two.

KLEMASZEWSKI, Mary Alice, 92, Our Lady of the Greenwood, Greenwood, Sept. 5. Mother of Don and Lars Purdue. Sister of Lela Summers. Grandmother of five. Great-grandmother of 12.

KNIGHT, Claire L., 72, Our Lady of the Greenwood, Greenwood, Sept. 8. Wife of Dennis Knight. Mother



of Jennifer Banks and James Knight. Sister of Theresa Bareither, Annette Beesting, Phyllis Collins, Janet Glendening, Suann Southwick and Joseph Duennes. Grandmother of three.

LANCASTER, Ralph O., 79, St. Bartholomew, Columbus, Sept. 18. Husband of Martha Lancaster. Father of Jane Craig, Donna Liebrandt, Linda Stevens and Ed Lancaster. Grandfather of 10. Great-grandfather of five.

NAVARRA, Helen C., 83, St. Mary, Greensburg, Sept. 13. Mother of Paula Bueno, Tricia Burkhart, Anna Edmundson, Julia Hunter and Laura Ricke. Sister of Norbert Harpring. Grandmother of 10.

PAYNE, Bertha M., 93, Our Lady of Perpetual Help, New Albany, Sept. 10. Mother of Regina Aebersold, Paula DeMuth and Vicky Seelye. Sister of Lorena Curtsinger, Viola DeVore and Jake Engle. Grandmother of seven. Great-grandmother of six.

PFOHL, George, 84, Our Lady of Perpetual Help, New Albany, Sept. 15. Husband of Jo Ann

Pfohl. Father of Debra Bishop, Denise Rendell, Diana Spears, William Crosier and David Pfohl. Brother of Molly Sparks. Grandfather of 10. Great-grandfather of eight. Great-great-grandfather of one.

PRUITT, Marilyn Joan, 81, St. Martin of Tours, Martinsville, Sept. 8. Mother of Deniese Heidelberger, Alan, Don, Mike and Paul Pruitt. Sister of Connie Lillicotch. Grandmother of six. Great-grandmother of seven.

ROSENFELD, Charlene S., 70, St. Vincent de Paul, Shelby County, Sept. 10. Wife of Thomas Rosenfeld. Mother of Scott and Todd Rosenfeld. Sister of Bette Jo Hunt. Grandmother of two.

SCARINGE, Michael James, 54, Holy Spirit, Indianapolis, Sept. 9. Husband of Tina Scaringe. Father of Kelsie and Jared Scaringe. Son of Helen Scaringe. Brother of Karen Powell, Donna Vittorio and Patrick Scaringe.

SCHEIB, Jeanette M., 95, St. Bernadette, Indianapolis,

Sept. 16. Mother of Suzette Miller, Diane, Gary, Kevin and Mark Scheib. Sister of Germaine Costa. Grandmother of four.

SCHICKEL, Joseph, 74, Our Lady of Perpetual Help, New Albany, Sept. 11. Husband of Juanita Schickel. Father of Wendy Kaiser and Dianna Kusters. Brother of Jackie Brannon, David and Robert Schickel. Grandfather of five.

SCHILLING, Gregory L., 65, SS. Francis and Clare, Greenwood, Sept. 12. Husband of Patty Schilling. Father of Stephanie Ratay and Peter Schilling. Stepfather of Jason and Travis Fuchs. Brother of Gail Fisher. Grandfather of 12.

SCHOETTLE, Fredrick J., 74, Our Lady of the Greenwood, Greenwood, Sept. 20. Husband of Sonja (O'Brien) Schoettle. Father of Lora McKeand, Karen Parson, Chris, John and William Schoettle. Brother of Mary Beth Bowling, Perley Bowling, Helen Gilkey, Theresa Hull, Susie Thornburg, David, Jeff, Jim, Mark, Mike, Ned and Paul

Papal pilgrims

Pilgrims cheer before Pope Francis' arrival for an encounter with youth in Cagliari, Sardinia, on Sept. 22.

Schoettle. Grandfather of 19. Great-grandfather of three.

SCOTT, Joyce, 69, St. Joseph, Shelbyville, Sept. 6. Sister of Jo Dunaway, Myrna Johnson and Judy Sharp.

SUMNER, Anna Mae, 83, St. Martin of Tours, Martinsville, Sept. 13.

THOMPSON, Donald E., 78, Sacred Heart of Jesus, Jeffersonville, Sept. 5. Husband of Mary Rose (Book) Thompson. Father of Dawn Thompson. Brother of Vickie Browning, Judy Marcell, Charles and John Thompson.

VOLK, Edith M., 97, St. Michael, Brookville, Sept. 8. Mother of Charles and William Volk. Grandmother of five. Great-grandmother of 12.

WALKER, Donald E., 82, Our Lady of Perpetual Help, New Albany, Sept. 16. Husband of Suzanne Walker. Father of Michele Tooley, Martine Wright, Mark and Matthew Walker. Grandfather of three. Great-grandfather of one. †

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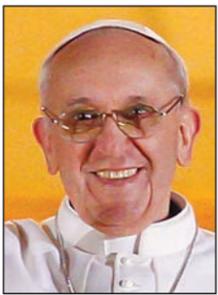
Photo by Nancy Rasmussen



Holy Trinity reunion

Retired Father Paul Landwerlen, left, Father John McCaslin, pastor of Holy Trinity Parish in Indianapolis, and retired Father Jack Hartzler, concelebrate Mass on Sept. 1 at the 12th annual Slovenian Festival in Indianapolis. The festival coincided with the 50th-anniversary reunion of the Holy Trinity School classes of 1962 and 1963. Father Landwerlen is a former pastor of Holy Trinity Parish, and Father Hartzler is a former assistant pastor. Slovenian immigrants founded Holy Trinity Church more than 100 years ago. Though it is open to the public, the annual festival is a celebration of the Slovene culture, and includes dancing, music, ethnic foods, and Slovenian liturgical hymns.

Pope says Church should face wayward members like a merciful mother



Pope Francis

VATICAN CITY (CNS)—Pope Francis said the Church should approach its members with the face of a patient, merciful and understanding mother, who always forgives her erring children and never ceases to pray that they resume the path of Christian living.

The pope made his remarks on Sept. 18 at his weekly public audience in St. Peter's Square, where he elaborated on his previous week's talk on the subject of the "Church as mother."

"I like this image very much," he said, "because I think it tells us not only how the Church is, but

also what sort of face the Church, this Church of ours, should have, more so every day."

A mother teaches her children the right way of life "with tenderness, with affection, with love," he said, because she "didn't learn it from books, but learned it from her own heart.

"The university of moms is the heart itself," the pope said, in one of several uses of the informal Italian term "mamma."

Pope Francis said the Church's moral teachings, particularly the Ten Commandments, are similarly the "fruit of the tenderness, of the very love of

God who gave them to us."

"You might say to me: But they are commands! They are set of 'no's,'" he said, before suggesting the audience "read them—maybe you have forgotten them a little—and then think of them positively."

The Ten Commandments, the pope said, "show us the road to take in order to grow mature, giving us stable points of reference for our behavior. ... They invite us not to make material idols that then enslave us, [but] to remember God, to respect our parents, to be honest, to be honest, to respect others."

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IMMIGRATION

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Bishops' Committee on Migration. "As a result, families are being broken apart, and millions of people, including children, are being hurt. We need immigration reform to help our nation live up to its beautiful promise of equality and dignity for all people."

Immigration reform is also a priority of the Indiana Catholic Conference (ICC), the public policy voice of the Church in the state.

"In the interest of all, immigration policy needs to be revised in a manner that is humane, realistic and respectful of the immigrant as well as serves our nation's economic and security needs," said Glenn Tebbe, ICC executive director.

"Our nation has welcomed immigrants, refugees and exiles fleeing oppression, and seeking liberty and the opportunity to achieve a full life. We must ensure that our immigration policy fulfills this precedent for the recent immigrants, and not only those from the past."

One of the organizers of the event at St. Monica was 28-year-old Isaias Guerrero, the "justice for immigrants" campaign coordinator for the Archdiocese of Indianapolis and the Indiana Congregation Action Network (I-CAN).

The push for immigration reform reflects the Church's historical tradition as an immigrant Church and its faith tradition of "opening doors when people are in need, to see in the immigrant the face of Jesus Christ," Guerrero noted.

His own inspiration for reform starts with the difference that immigration made to his family whose roots are in Colombia. After losing a job in his homeland, his father brought his family to Indianapolis where he had relatives. Guerrero's father soon found a job.

"It's been 12 years, and it's been good ever since," Guerrero said with a smile. "I consider myself a Colombian Hoosier. It's a real good place to be."

He paused and added, "This is the time to be on the side of family and the Hoosier values of hard work and hospitality."

Hardship and heartbreak

Guerrero's other motivation for reform is the way that current immigration laws have created hardship and heartbreak for many people seeking a better life.

He shares the story of what happened to an undocumented immigrant who is a member of St. Philip Neri Parish in Indianapolis.

"He missed a traffic court appearance, and immigration officials came to his house. His 10-year-old son watched him being taken away," Guerrero said. "He's still in detention, and his family had to leave their home because he was the provider."

He also tells the story of a 10-year-old Indianapolis girl whose mother was deported to Mexico. Then there's the story of a mother, whose son serves in the U.S. Navy, who worries about being deported.

"Since 2011 in the Midwest, there have been 5,000 deportations, and a third of them have been on traffic violations," Guerrero noted. "We're still seeing that families and people just trying to get to work have fallen victim to deportation, even though they're not a threat to the country. The fear of being stopped and deported is big in the community."

Another concern for immigration reform advocates is the toll that immigration laws have on young people. Unable to establish residency in the United States, children of undocumented workers in Indiana are not eligible for in-state tuition for the state's colleges.

"There is so much talent being wasted," Guerrero, said, "so many students who can't follow their dreams."

'A presence of hope'

That dream of a better life stands in contrast to the nightmare that many undocumented immigrants faced in their homelands, according to Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis.

"I've traveled a lot to Latin America for the last 30 years of my life," Father O'Mara said. "I've experienced the extreme poverty in which they live. It hurts to see people live in that extreme poverty."

"The international economic system continues to work against the poorest of the poor. And the violence in some of these countries is so well spread, there is no stopping it. Most immigrants will say it wasn't an option for them to come."

At the same time, the Catholic Church is called to make its position known regarding immigration reform, Father O'Mara said.

"God continues to call religious leaders to speak on behalf of those who don't have a voice, to be a presence of hope in a very difficult situation."

Rolando Mendoza Sr. has lived that difficult situation. He has embraced that hope. He has relied upon his Catholic faith. On his first day in Indianapolis in 2002, he came to St. Gabriel Church to pray.

"I gave God thanks for bringing us here,"



More than 650 people from different faith traditions—including a strong contingent of Catholics—filled the parish hall at St. Monica Parish in Indianapolis on Sept. 8 to urge U.S. representatives from Indiana to vote for a path to American citizens for the estimated 11 million undocumented immigrants in the country.

he said, talking in Spanish while Father O'Mara interpreted. "I prayed that he would help me find work. And thanks be to God, I found work the next day. And I've never been without work since arriving. I also prayed to God to be a good father to my children."

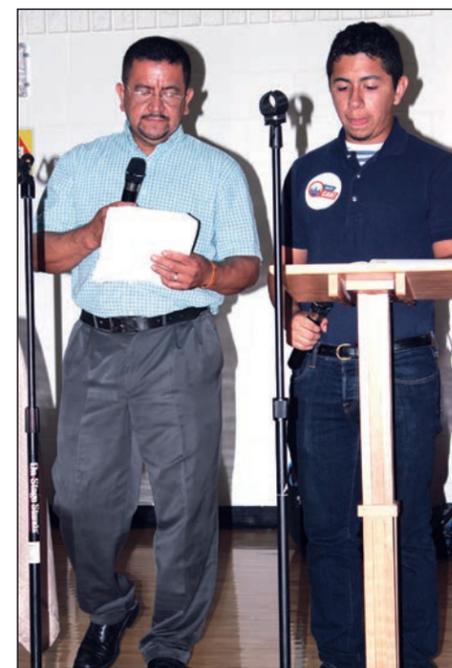
Eleven years after Mendoza made that prayer, there's still uncertainty about what the future holds for him, his children and other immigrants. That future will be shaped by the decisions that Congress makes. Still, there's one part of his life that has already offered him a change for the better.

"The biggest change I've experienced is that I wasn't that close to the Church in Mexico," said Mendoza, a member of St. Gabriel Parish. "Coming here, I have developed a very close relationship with the Church."

That faith guides him in his daily life. He supports his family by driving a forklift and operating other machinery at a recycling company. He looks at his four children—the last one was born in the United States—and dreams of professional jobs for them.

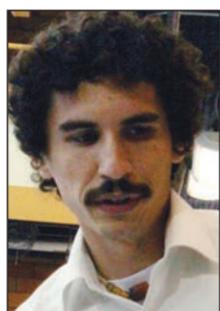
It's the dream that has driven immigrants through time—to create a better life for a family, to seek a more hopeful future for the generations that follow.

"It's been a journey," Mendoza said. "With everything I have experienced, my desire is to share everything I have with my family, my community and my Church."



Crossing the border from Mexico to the United States, Rolando Mendoza Sr., left, wanted a better life for his children, including Rolando Mendoza Jr., now a student at the University of Indianapolis. The father and son spoke at a Sept. 8 event at St. Monica Parish in Indianapolis for immigration reform.

(For more on the U.S. Conference of Catholic Bishops' stance on immigration, go to www.justiceforimmigrants.org. For more on the ICC, go to www.indianacc.org.) †



'We're still seeing that families and people just trying to get to work have fallen victim to deportation, even though they're not a threat to the country. The fear of being stopped and deported is big in the community.'

—Isaias Guerrero, "justice for immigrants" campaign coordinator for the archdiocese and I-CAN



'Our nation has welcomed immigrants, refugees and exiles fleeing oppression, and seeking liberty and the opportunity to achieve a full life. We must ensure that our immigration policy fulfills this precedent for the recent immigrants, and not only those from the past.'

—Glenn Tebbe, ICC executive director

Bishops' proposal outlines plan for comprehensive immigration reform

Criterion staff report

The U.S. Conference of Catholic Bishops (USCCB) opposes "enforcement only" immigration policies and supports comprehensive immigration reform.

In *Strangers No Longer: Together on the Journey of Hope*, the bishops outlined the elements of their proposal for comprehensive immigration reform, including these six points:

- **Earned legalization.** An earned legalization program would allow foreign nationals of good moral character who are living in the United States to apply to adjust their status to obtain lawful permanent residence. Such a program would create an eventual path to citizenship, requiring applicants to complete and pass background checks, pay a fine, and establish eligibility for resident status to participate in the program.
- **Future worker program.** A worker program to

permit foreign-born workers to enter the country safely and legally would help reduce illegal immigration and the loss of life in the American desert. Any program should include workplace protections, living wage levels, safeguards against the displacement of U.S. workers, and family unity.

- **Family-based immigration reform.** It currently takes years for family members to be reunited through the family-based legal immigration system. This leads to family breakdown and, in some instances, illegal immigration. Changes in family-based immigration should be made to increase the number of family visas available, and reduce family reunification waiting times.
- **Restoration of due process rights.** Due process rights taken away by the 1996 Illegal Immigration Reform and Immigrant Responsibility Act should be restored.
- **Addressing root causes.** Congress should examine

the root causes of migration, such as underdevelopment and poverty in sending countries, and seek long-term solutions. The antidote to the problem of illegal immigration is sustainable economic development in sending countries.

- **Enforcement.** The U.S. Catholic Bishops accept the legitimate role of the U.S. government in intercepting unauthorized migrants who travel to the United States. The bishops also believe that by increasing lawful means for migrants to enter, live and work in the United States, law enforcement will be better able to focus upon those who truly threaten public safety: drug and human traffickers, smugglers and would-be terrorists. Any enforcement measures must be targeted, proportional and humane.

(For more information, go to the website www.usccb.org.) †