Pope commissions young people to be missionaries across the world

RIO DE JANEIRO (CNS)—Pope Francis commissioned some 3 million young people to join forces and form what could be called Missionaries Without Borders.

“The world is not divided into ‘us’ and ‘them’,” he said. “We can all be the Church.”

Pilgrims pack Copacabana beach for the World Youth Day closing Mass in Rio de Janeiro on July 28. In attendance were an estimated 3 million people—one of the largest crowds in the history of World Youth Day. 

Pope discusses homosexuals, women in the Church and divorce on flight back to Rome

ABOARD THE PAPAL FLIGHT FROM BRAZIL (CNS)—From the place of homosexuals in the Vatican and the Church to the role of women in the Church, the pastoral care of the divorced and remarried, and his personal life of prayer, Pope Francis responded to several questions about Church teaching and ministry on July 28 when he met reporters on his flight from Rio de Janeiro to Rome.

Regarding the discussion among many in the media that there is a “gay lobby” in the Vatican, Pope Francis said it was important to “distinguish between a person who is gay and someone who makes a gay lobby,” he said. “A gay lobby isn’t good.”

“A gay person who is seeking God, who is of good will—well, who am I to judge him?” the pope said. “The Catechism of the Catholic Church explains this very well. It says one must not marginalize these persons, they must be integrated into society. The problem isn’t this (homosexual) orientation—we must be like brothers and sisters. The problem is something else, the problem is lobbying either for this orientation or a political lobby or a Masonic lobby.”

The pope’s comments on homosexuals were related to his broader responses to questions about calls for reform within the Vatican, which he said the cardinals who elected him clearly expressed a desire.

On the possibility of the Catholic Church ordaining women priests, Pope Francis said, “the Church has spoken and said, ‘no.’ ”

And the form in which Blessed John Paul II declared that was “a definitive formula.”

Parish pulls together to lift spirits and build a new church in honor of friends who lived their faith to the fullest

GREENSBURG—At the time, it seemed almost comical to Kristy Lowe.

The 12 friends had just spent a wonderful weekend in Florida together, capping it off by attending Mass before they headed to the airport to return home to Indiana in two private planes.

As they stood on the tarmac of the runway, one of the six women on the trip hugged another woman, and before long everyone was hugging.

“We were hugging like it was the last time we’d see each other for years and years,” Lowe recalls about that moment on Dec. 2, 2012. “We stepped back and laughed, saying, ‘Oh, my gosh, we’re going to see each other in a few hours!’ I thought it was funny.”

Before that day ended, four of those friends—Donald and Barbara Horan and Stephen and Denise Butz—died when Donald Horan’s single-engine plane crashed in dense fog near the Greensburg airport.

Reflecting on that tragedy, Lowe now believes that hug-filled farewell is the best way for people to say goodbye to each other, no matter how long or soon they expect to see each other again.

“Looking back, I realize how precious it was,” she says. “We got a glimpse of heaven.”

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It’s All Good

Columnist Patti Lamb reflects on how God’s love in the constant in an ever-changing world, page 12.

‘No borders, no limits’

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No borders, no limits

“It had chosen the theme for the gathering—Missionaries Without Borders. To join forces and form what could be called commissioned some 3 million young people of World Youth Day Rio. Closing Mass for the July 23-28 celebration of rain in Rio—Pope Francis celebrated the under partly sunny skies, a relief after days no limits. He sends us to everyone.”

There are no borders, no limits

“There are no borders, no limits. Where does Jesus send us?” he asked “No borders, no limits” he said. “A gay lobby isn’t good.”

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“Looking back, I realize how precious it was,” she says. “We got a glimpse of heaven.”
People want to do this in honor of them and their families. I just find it edifying that the community and the parish see the new church as a wonderful goal.

Stepping up to the line

As members of the parish prepare for the run and walk, they try to think of how their four friends would react to the event.

“The run-walk just seems fitting because this is something they wanted to do before,” says Tricia Burkhardt, a St. Mary School mom who was part of a morning walking group with Barb Horan. “One of our routines now is through the cemetery. We stop by the Horans and the Butzes and say hi. I feel proud and honored that I knew them as friends. That reaction is common among the people of the parish and the larger Greensburg community,” Lowe says.

“When help was needed, they were the people who stepped up first,” she says. “Knowing that this is in support of the church, they would all be for it. I can see them on the day of the race running and walking with us. Don would even be rounding up a legion of angels.”

Even as she smiles about that thought, Lowe acknowledges the pain that she and so many others feel with the absence of their four friends.

“Have I cried about it? Yeah,” she says. “I broke down and cried that they wouldn’t be here for this.”

Still, she has found strength and comfort in her faith and her fellow parishioners—a reality she sees for many members in the parish.

“When tragedy hits, we do one of two things. We either lean on our faith or we question it,” Lowe says. “To any outsiders who are looking at this faith community, we want people to see we are leaning on our faith. We trust God enough that he is aware of this situation, that he is traveling with us, and when things get tough, he will carry us through.

“When you see people reaching out to help others—even when they are hurting—that’s when you know that strength comes from something greater than you and I. It comes from God.”

Lowe also sees a great purpose in the way her four friends lived, a purpose that she believes people will focus on again on the day of the run and the walk.

“What an incredible world we could live in if we all followed in the footprints that all of them did—to show love that all of them showed, to have the relationships that all of them had. They had such a positive influence on so many people.”

For more information about—and registration for—the “On Eagle’s Wings” 5K Run/Walk, check the website, www.oneagleswings5k.com. Organizers note that the 5K race will be professionally timed.

Before her death in a plane crash on Dec. 2, 2012, Barbara Horan was part of a group of mothers at St. Mary Parish in Greensburg who walked four miles together daily. Jenni Hanna, left, Julie Nobbe, Tricia Burkhardt, Jill Noonan and Carri Reed are also members of that group. They will walk in the “On Eagle’s Wings” 5K Run/Walk that will honor Barbara and Don Horan and Steve and Denise Butz during the parish festival on Aug. 24.
POPE ANSWERS QUESTIONS ABOUT VATICAN BANK, CURIA REFORMS

ABOARD THE PAPAL FLIGHT FROM BRAZIL (CNS)—Pope Francis said he was responding to the clear wishes of the College of Cardinals when he set up a commission to study the Vatican bank, Vatican financial and administrative procedures and the reform of the Roman Curia.

Pope Francis held his first news conference on July 28, shortly after the Asian flight taken by him to depart from Rio de Janeiro. He answered questions from 21 journalists over a period of 80 minutes. The questions were not submitted in advance and no topics were ruled out of bounds.

Asked about Vatican bank, Pope Francis said he doesn’t know what will become of the Institute for the Works of Religion, which he calls the “scandal-plagued bank.” He has appointed an outside commission and is involved in discussions “to organize it, ‘how to restore it, reformulate it.’”

But he also told journalists traveling with him that “transparency and honesty” were essential at the Vatican bank and that while moral failures by clergy caused scandal and pain, people also needed to recognize that sometimes the media and the public go searching for scandal.

Referring to the institute by its Italian initials, IOR, the pope said, some have suggested it should become a real bank, others it should be turned into a charitable fund, others say it should be closed. “I don’t know. I have confidence in the work of the people at IOR. I know they are working a lot, and in the commission,” studying the bank and its sins in the universal mission of the Church.

“Whatever it ends up being—whether a bank or a charitable fund—transparency and honesty are essential,” he said.

As for the wider reform of the Roman Curia, Pope Francis said everything had to be “as far as possible free from corruption and suggestions raised by the College of Cardinals during the meetings they held before the conclave that elected Pope Francis in March.

The cardinals, he said, expressed “what the heart of the people of God—there are a lot of things”—but a key part of it was that the Vatican central offices be more efficient and more clearly at the service of the universal Church.

“There are saints who work in the Curia—cardinals, bishops, priests, sisters, laity—I’ve met them,” he noted, saying that they include those who work full time, then do volunteer work, feed the poor and help out in parishes on weekends.

The media only writes about the sinners and the scandals, he said, but that’s normal, because “a tree that falls makes more noise than a forest that grows.”

Pope Francis himself described as “a scandal” the case of Msgr. Nunzio Scarano, a now-suspended official from the Vatican investment office, who was arrested in Italy on June 28 on charges that he allegedly tried to help smuggle millions of euros into Italy from Switzerland.

He didn’t go to jail because he’s a saint,” the pope said.

Pope Francis was asked about Msgr. Battista Ricca, whom he named interim prelate of the Vatican bank. The monsignor, who had served in the Vatican diplomatic corps, was director of the Domus Sanctae Marthae, the Vatican residence where the pope lives.

Soon after his nomination was announced, an Italian magazine published a story claiming Msgr. Ricca had been sent away from a munificence in Latin American when it was learned that he had a male lover.

Pope Francis told reporters, “I did what canon law must be done, I ordered an ‘investigation previa,’ and this investigation found nothing.”

The pope continued talking about how “many times in the Church, outside this case, but also in this one, we go searching for the sins—of one’s youth, for example—for publicity. I’m not talking about crimes here—the abuse of a minor is a crime—but of sins.”

“But if a person, whether a layperson, priest or sister, goes to confession and converts, the Lord forgives. And when the Lord forgives, he forgets. This is important,” he said, because those who want the Lord to forget their sins should forget those of others.

“I Peter committed one of the biggest sins ever—he denied Christ—and he made him pope,” Pope Francis said.

The so-called “VatiLeaks” scandal, which disrupted the end of Pope Benedict XVI’s pontificate, was another issue reporters brought up. The scandal involved the leaking of private correspondence—including including to and from the pope. Pope Benedict’s butler was tried, convicted and later pardoned for giving papers to a journalist, but a commission of three cardinals also conducted a wider investigation into how information is used and shared at the Vatican.

All the information collected by the cardinals was given to Pope Francis when he met Pope Benedict at Castel Gandolfo shortly after being elected.

Pope Francis told reporters the large box shown on a table in photos of his meeting with the retired pope contained transcripts of all the interviews conducted during the investigation. The envelope on top of the box contained the summary, a summary Pope Benedict knew almost by heart and explained to Pope Francis, he said.

“It didn’t frighten me, but it’s a big problem,” Pope Francis said.

Look ahead.

Pope Francis said he was looking forward to canonizing Blessed John XXIII and Pope John Paul II, but choosing a date has become tricky.

First, he said, he thought the Dec. 8 solemnity of the Immaculate Conception of the Blessed Virgin Mary would be appropriate, but that would make it difficult for poorer Polish pilgrims who would have to travel winter roads by bus. The late-November Feast of Christ the King—which also is the end of the Year of Faith—is a possibility, he said, but it is probably not enough time to prepare. The best guess, he said, is Divine Mercy Sunday, April 27, the Sunday after Easter in 2014.

Pope Francis also responded to a question about his relationship with retired Pope Benedict. Pope Francis smiled warmly and spoke with admiration of the retired pope’s humility, intelligence and prayerfulness.

The unusual situation of having a pope and a retired pope both living at the Vatican is working out very well, although he said he has tried to encourage Pope Benedict to feel freer to invite people over, to go in and out and to join him for events.

Having the retired pope nearby to consult with or ask questions of, he said, “is like having a grandfather at home—a very wise grandfather.”

The Criterion  Friday, August 2, 2013

Page 3
The Americanization of Catholics

The Catholic Church in the United States has its work cut out for itself. Somehow, it has to do a better job of teaching its members the truths that it has been teaching for nearly 2,000 years, and convincing them that they still apply to life in our modern society.

During most of the history of the United States, Catholic leaders tried to convince their fellow citizens that Catholics were true Americans. It appears that the Church has been too successful.

It was often an uphill battle, with periods of persecution. Society was proudly WASP (white, Anglo-Saxon, Protestant), and the WASPs wanted to proudly WASP (white, Anglo-Saxon and Protestant) during periods of persecution. Society was too. Saint Meinrad Seminary and Saint Meinrad Archabbey is equally significant and important for those of us trying to find the role of religious sisters from the various orders guiding our parishes more and more, and should be informed, relevant, well-organized, and should be engaged with their neighbors and supporters—those such as the late Benedictine Sister Mildred Wasmuthmiller at St. Agnes Parish in Nashville as well as her successor, Holy Cross Sister Eileen Fagan. It wouldn’t be for them.

Letters Policy

Letters must be signed, but, for serious questions, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1,400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criteria@archindy.org.

Letters to the Editor

Publication does good job highlighting breadth of issues within universal Church

This is to compliment the staff for an outstanding July 12 issue of The Criterion.

John Shaugnessy’s coverage of the World Youth Day pilgrimage was obviously the keynote piece in the issue, but the complimentary coverage of how Pope Francis’ messages melded with Archbishop Joseph W. Tobin’s personal impact on the pilgrimage participants fit very well.

In addition, Sean Gallagher’s coverage of the evil around us was particularly appropriate and relevant for today. I’d like to see you follow this up not just with the pope’s messages, but also with that of everyday followers of Jesus.

Although “buried” somewhat in the back pages, the Catholic News Service article on the new pope’s emphasis consecrating the Archangel is equally significant and important for those of us trying to find our ways through the “media-mash” bombarding our everyday lives.

Last, but not least, the story on the Bateville Deanery was critical—to those in that deanery dealing with the tightening church budgets they are facing, as well as to the many other parishioners facing those same possibilities in their parishes throughout the Archdiocese.

I recently returned from a family trip to Rochester, N.Y. The parish my family attends has been a big one for years with at least three priests ministering there. Now, they just have one priest and two deacons. A big change for them, but certainly a sign of the times.

There is a substory to this particular situation that I think you could explore—

—John F. Fink

Letters to the Editor

Be Our Guest

Emily Glardon

Closing of parishes could have adverse consequences, writer says

Amen. I say to Mary Jo Duvall, on her letter in the June 21 issue of The Criterion (“Parish closings, mergers are incredibly sad for affected families, writer says.”)

I am a member of Mary-of-the-Rock Parish in Franklin County—one of the 12 parishes to be extinguished—my heart is sad, and filled with heartache.

For a person directly affected by this decision, it feels like we are no longer part of a large congregation, and this was “just business, nothing personal.”

But for me, and I am sure for many others personal, my Mary-of-the-Rock Parish is my home and my family. And my foundation for my faith in Jesus Christ is at the center of it all.

St. Mary-of-the-Rock may not be the largest parish, but our faith here is very much alive, growing, and thriving. I am a mother of five young children, and St. Mary of the Rock Parish is a loving Catholic family where my husband and I hope to raise our children in the faith.

When one walks through the doors of St. Mary-of-the-Rock Church, not only will they see the beauty of this place, but they will see the people. And these people are the descendants of the families who cleared the ground, built the church and kept it alive for decades, rebuilt it after a fire, and kept it open for even more decades.

These are the people who see the value in a close-knit community, and these are the people who are finding meaning in life and love in Jesus Christ because of this incredible rural church.

So, who should these people go to? The elderly man who knows nowhere else, or the young couple eagerly trying to get on their feet and follow the Catholic religion, or the family who have teenagers who are just now learning about the power of prayer and faith, or many, many families with young children who have the strongest desire to keep them in this amazingly close community of love and learning and loving? Where can they go to get this same feeling?

Some people say closing a parish is like losing a loved one. For me it is as though our parish is like children going through an awful divorce where we have to move in different directions, and I fear many may never find their way back to the Catholic Church. There need to be steps taken to make sure this decision is breaking up mine and many others’ Church family. Is this really the best idea for our faith?

As for Duvall’s concern and a question in her letter, “There are a number of parishes in our archdiocese that are as small—or smaller—than the parishes being closed. What does the future hold for those parishes?”

I am sorry to say, but I would respond her latest apperas to me to be going in the same direction. Since the decree has been written, we at St. Mary-of-the-Rock Parish keep it that way. The Know Nothings may have the strongest desire to keep them real issue instead of closing our churches.

(Emily Glardon is a member of St. Mary-of-the-Rock Parish in Franklin County.)

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British bishops: Despite law, Church can't accept gay marriage

LONDON (CNS)—The legalization of gay marriage cannot change Christian teaching on sexual morality, and the Catholic Church cannot accept marriages of same-sex couples, the bishops of England and Wales said in a statement that was to be distributed in parishes on July 27-28.

Catholics must "accept their calling" to be "out of step with the society around them," said the bishops in other areas where Church teaching conflicts with social norms.

The document suggested three principles to guide Catholics in their dealings with their families, with other Christians and with wider society. The first is to "renounce the allure of political correctness and the illusion that a redefinition of language will provide a way to avoid the discomfort of confrontation. Rather, with the confidence of faith, we stay resolute, encouraging one another and all who recognize the values we wish to uphold," the document said.

The bishops suggested how Catholics should behave following passage of the Marriage (Same-Sex) Deregistration Act, which became law on July 17 and opened the door for same-sex marriages to occur as early as summer 2013.

The document was written and signed on July 6 by Archbishop Vincent N. Nichols, president of the Bishops’ Conference for England and Wales. It presents Catholics with a mandate to respond to a law which, the archbishop said, creates a sense that they are "stalking through the land."

Upholding Church teaching that all sexual activity outside of the legitimate marriage of one man and one woman is sinful, the document stressed that marriage is a lifelong, faithful commitment "ordained by nature and by God for the creation of the family and future generations."

"It is clear that the Catholic Church cannot accept the validity in Church law of same-sex marriages," the document said.

The law represents "the deconstruction of marriage as it has been understood for millennia" and "completes the privatization of marriage, so that its central content is whatever the couple wish to construct," the document said.

"Marriage is no longer a truly public institution, at the basis of society. In passing this act, with widespread support among sections of our population, our society has taken a significant step away from its Judeo-Christian foundations," the document said.

"Marriage is the place where sexual relations find their proper place and God-given purpose. Both as a natural, human institution and as raised by the Lord to the dignity of a sacrament, marriage provides the best circumstances for the birth and nurture of children and forms the most reliable links and supports between the generations," it said.

The document acknowledged that the "intrinsically linked between sexual relations and the procreation of children has in practice long been abandoned" and that there are other areas where Church teaching conflicts with social norms. But that is our calling and not a matter for discouragement. Rather, with the confidence of faith, we stay resolute, encouraging one another and all who recognize the values we wish to uphold," the document explained.

"Our place as followers of the Lord is not fashioned for our comfort. But nor is our discomfort something about which we should complain," the document added. "From the outset until today, the Lord’s call to follow him has meant standing apart, quite clearly in some times and places. However, that apartness is neither separation from nor disdain for our society."

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The bishops pointed out that in the Diocese of Shrewsbury, in northwest England, Bishop Mark Davies has written an accompanying pastoral letter that was to be read during weekend Masses.

“We are facing a time of great challenge and also great opportunity,” Davies wrote. “The teaching of the Church which invites us—with growing urgency—to engage in dialogue and conversation with those who see things differently.”

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Aug. 3-23 24-25

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: www.catholicbusinessexchange.com.

Aug. 24-25 St. Mary Parish Festival held at St. Mary’s School, 1313 E. Hunter Robbins Way, Greensburg. “On Eagle’s Wings,” 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Ruth, 8-11 a.m., Mass 4:30 p.m. Festival, Sat. 5-10 p.m.; Sun. 10:30 a.m.-5 p.m.; food, games, bake sale, music, Sun. fired chicken dinner 3 p.m., $15. Information: 812-663-8427.†

St. Basilica of the Sacred Heart to celebrate 125th anniversary

All are invited to attend a special Mass celebrated by the Bishop Daniel R. Jenky, S.C., Bishop of the Diocese of Fort Wayne-South Bend, at 4 p.m. on Aug. 16. The Mass will feature music from alumni of the Notre Dame Liturgical Choir. A reception in the rotunda will follow. The Basilica—the oldest church of the Congregation of the Holy Cross—serves as the order’s principal church in the United States and as the cornerstone of liturgical life at the University of Notre Dame.

The Basilica was consecrated by the Bishop Joseph G. Dwenger, then-bishop of Fort Wayne, Ind., on Aug. 15, 1888. For those unable to attend the Aug. 16 Mass in the Basilica, log on to www.catholiccemeteries.cc.

http://campusministry.nd.edu/basilica-of-the-sacred-heart/watch-mass-online/

Basilica of the Sacred Heart: Mass, 7:30 a.m., 9:30 a.m., 11:30 a.m. and 7 p.m. Information: 317-268-7431 or www.catholic-business-exchange.com.

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http://campusministry.nd.edu/basilica-of-the-sacred-heart/watch-mass-online/

Basilica of the Sacred Heart: Mass, 7:30 a.m., 9:30 a.m., 11:30 a.m. and 7 p.m. Information: 317-268-7431 or www.catholic-business-exchange.com.


Aug. 24-25 St. Mary Parish Festival held at St. Mary’s School, 1313 E. Hunter Robbins Way, Greensburg. “On Eagle’s Wings,” 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Ruth, 8-11 a.m., Mass 4:30 p.m. Festival, Sat. 5-10 p.m.; Sun. 10:30 a.m.-5 p.m.; food, games, bake sale, music, Sun. fired chicken dinner 3 p.m., $15. Information: 812-663-8427.†

St. Basilica of the Sacred Heart to celebrate 125th anniversary

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From credit to crayons: Parish converts credit union to preschool

By Natalie Hoefer

CLARKSVILLE—St. Anthony of Padua Parish in Clarksville was in need of a new preschool building. Their old one was just too small to meet their growing needs.

Who better to turn to for finding a building than their own patron, St. Anthony of Padua, the patron saint known for his love of children?

The idea was in need of a new preschool building, and a member of the parish, teacher at St. Anthony School for art class.

Several years ago, St. Anthony Parish was interested in turning the old credit union building into a preschool. After seeing how the new preschool was doing, the parish decided to take on this project.

Parishioner, Kristy Lynch, was the first to come forward with the idea. She was excited to see how the new preschool was doing.

Other parishioners were also interested in the project. They believed that it could ever come true, and they were willing to help.

The new preschool building was opened in July 2013. It has 30 registered students and offers both the old preschool and the new preschool when it was needed.

Noon looks for the enrollment to rise, and will hire more assistants in the future. She strives for a 1-to-10 teacher/student ratio in both classes.

But first things first—the building had to be prepared for its new little tenants.

The prior owner vacated the building in early June. Shortly after, Noon, Steuer and many others scurried to convert the building from stark and institutional to inviting and fun.

“It’s a work in progress,” says Noon, “but it’s been exciting.”

A blessing ceremony led by Father Joseph and an open house were held at the renovated preschool on July 14. With Clark County changing to a balanced school year, the preschool opened on July 31.

Noon is thrilled that the preschool will now have its own art room. Previously, the students had to use the art room in the parish's new preschool.

“What they’ve been able to do with it is fantastic,” he said. “I was interested to see how they’d take it from a bank to a preschool. They did a great job.

But the real seal of approval comes from their daughter, young scholastic Coralee, who attended school for art class.

“I knew it would be nice, but I didn’t think it would be this nice,” says Natalie.

Natalie and Nathan McGarvey are also impressed by their parish’s new preschool.

Natalie is thrilled that the building was so tiny. This is such a blessing.” Her daughter, Sophia, started in the class for 4-year-olds on July 14.

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Local Catholics join millions at World Youth Day in Rio de Janeiro

‘Go and make disciples…’

World Youth Day participants from the Archdiocese of Indianapolis pose in Rio de Janeiro, Brazil. The group departed Indianapolis on July 21 to join young adults from around the world for a week-long pilgrimage of catechesis, prayer and worship. An estimated three million participants joined Pope Francis for Mass on July 28.

Julie Doran, left, Meghan Bender, Brock Leach and Braden Gasper pray during adoration on Copacabana Beach on July 27.

Kate Eder shares faith stories during catechesis with other pilgrims from around the world.

Archbishop Gabriel Charles Palmer-Buckle of Accra, Ghana and Father Jonathan Meyer, sing "Lean on Me" during a catechesis session.

Pilgrims make their way to Copacabana Beach in Rio for the Vigil Mass on July 27.

Patrick Hoffer, left, and Caitlin Ehrenpreis participate in the flash mob at the Pope’s arrival for the closing Mass on July 28.

Pope Francis waves to the young adults on his way to the Vigil Mass in Rio on July 27.

Young adults spell "Rio" on July 21 in the Indianapolis International Airport before departing for Rio de Janeiro.

Matt Faley, director of the archdiocesan Young Adult and College Campus Ministry, leads the group in prayer in Rio de Janeiro.
The Paulines publish books, produce radio programs, sing and sell publications at 15 bookstores in 11 states and in Toronto. Sister Maria Grace manages the Pauline Books and Media store in Alexandria, a Washington suburb.

A teacher in Maine, Sister Dateno found herself at a mother-daughter dinner at her home parish, St. Lawrence Church in Brooklyn, N.Y. The Pauline sister believes that her vocation was called by her hands as a girl of 11, Caleb, 9, and Noah, 6, are mysteriously saved.

Sister Maria Grace’s path to writing for children began after she joined the postulancy immediately after high school. She said God wanted her to be a “Bishop’s daughter.” She could tell that because I had occasionally thought about being a sister, but I didn’t feel called to being a sister, but I didn’t feel called to

She joined the postulancy immediately after high school, and will celebrate her silver anniversary as a religious in 2014.

Sister Maria Grace’s path to writing began when she joined the Paulines. Writing is part of the charism of our community. The desire to communicate Christ to others is what spurs me to write, and this desire increased as I realized that God has given me some ability,” she said.

In 2009, one of her biological sisters gave her an added push by introducing her to www.nanowrimo.org, the site of the National Novel Writing Month, dedicated to motivating budding writers to give one month to their dream.

“In 2009, the third time I participated in the National Novel Writing Month challenge, I wrote a draft of the novel that has turned into the Gospel Time Trekkers series. After I had a draft, I worked on developing the stories to the point that they could be published,” Sister Christina Wegendt, her editor at Pauline Books and Media, said that Sister Maria Grace’s “careful research, attention to detail, enthusiasm for children’s books, and deep love for the Gospels infuse these books. She immerses readers in some of the most unforgettable moments in the Gospels, helping them imagine what it would have been like to have been there themselves.”

The first three books in the series, Shepherds to the Rescue, Braving the Storm, and Danger at Sea will soon be available at www.pauline.org or through local Catholic bookstores. The three concluding books in the series will be released in January 2014.

In the first book, the children meet a shepherd boy whose grandfather tells them about the angel he heard who heralded the arrival of Jesus. In the second one, the children meet the boy who provided five loaves and two fish to Jesus and his disciples for feeding 5,000 people.

For the third journey back in time, the children meet a girl who overheard the disciples squabbling about which among them was the greatest. Readers see through the eyes of this girl how Jesus spoke to the disciples about who is first and who is last. The books also provide many insights into what life was like during Jesus’ time.

Sister Maria Grace explained, “Not knowing the cultural details of life in the first century detracts from an understanding of what Jesus is saying in the Gospels. Most people today know little about being a shepherd, for example. Or what fishing was like, or how grapes were grown.

“So when Jesus says he is the Good Shepherd, or speaks of putting out into the deep, or pruning the vine, how are we supposed to grasp his message?” Sister Maria believes that her books introduce children to some of the cultural background to help them better understand the Good News.

In each story, the children return from their adventures, and on Sunday attend Mass. Various details of the liturgy and Father Joe’s homilies connect to what they have learned on their journey. Each book ends with a section called “Where is it in the Bible?” that offers the biblical foundation for the story.

“Really, I hope kids love my books!” said Sister Maria Grace. “I’ve been praying, and will continue to pray for each reader—that these books will give them a little push in their faith with Jesus, a little help in grasping his mind-boggling love for each of us.” (A related video has been posted at http://youtu.be/426mim7MKo0.)

“Discernment and Pastoral Implications.” Healing was the topic of this year’s discussion. Last year it was discernment and in 2011 charisms.

Bishop Burbridge is the Catholic co-chairman of the dialogue. The Pentecostal co-chairman is Rev. Cecil Robeck Jr., pastor of church history and ecumenics and director of the David du Plessis Center for Christian Spirituality School of Theology at Fuller Theological Seminary in Pasadena, Calif.

“The dialogue has helped us to focus on how the charism of healing is understood, expressed and celebrated in our churches. We have been able to better understand the charism of healing requires further exploration. For the third journey back in time, the children meet a girl who overheard the disciples squabbling about which among them was the greatest. Readers see through the eyes of this girl how Jesus spoke to the disciples about who is first and who is last. The books also provide many insights into what life was like during Jesus’ time.

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Jamboree Mass ties Scouts’ Catholic faith, commitment to serve others

MOUNT HOPE, W.Va. (CNS)—Nearly 10,000 Boy Scouts from throughout the United States braved heavy rain and thunderstorms on July 21 for an outdoor Mass celebrated by Archbishop Carlo Maria Viganò, apostolic nuncio to the United States. The Mass was part of the 10-day National Boy Scout Jamboree at the Summit Bechtel Family National Scout Reserve in Mount Hope. Bishop Michael J. Bransfield of Wheeling-Charleston celebrated the Mass and served as homilist.

In his homily, Bishop Bransfield welcomed the Scouts to the Mountain State for the national jamboree marking its significance to the Church. “It is a pleasure,” he said, “to welcome you and Archbishop Carlo Maria Viganò to our state. You now can see firsthand why it is called wild and wonderful.”

Bishop Bransfield acknowledged the hard work of the many people it took to make the national jamboree a reality for West Virginia.

“For many months,” he said, “a great deal of planning and labor has gone into preparing for this jamboree. When I visited here earlier this year, in the middle of winter, I was impressed with the beauty of the place and I wondered if it would be ready for you by summer.

“As I look out now, I see a transformed place, made all the more wonderful by your presence and your enjoyment of all that nature has to offer you. It is especially good to be with you as we gather around the altar, led in prayer by our apostolic nuncio, and take part in Lord’s eucharistic sacrifice.”

Bishop Bransfield told the Scouts that their Catholic faith and participation in the Eucharist bind them together with the entire Church throughout the world. He reminded them that their active participation in Scouting, in parishes across the country, flows from and is directed by their Catholic faith.

“The oath you take as Scouts,” he said, “explicitly mentions God. The promise you make echoes the promises at baptism and repeated at confirmation, as you pledge to do your best to do my duty to God and to keep yourselves, in his sight, morally straight.

“Likewise, the 12th point of the Scout law invites you to be ‘reverent,’ ” he continued, “and as we gather this Sunday morning to celebrate our faith in this Mass, you fulfill your Scout promise and keep your Scout law in a wonderful way.

“I thank you for the choice you have made to be involved in Scouting and to actively celebrate your Catholic faith as people committed to reverence of God and service of others.”

The first duty of people of faith, Bishop Bransfield said, is to listen to God and, like the Gospel for the day teaches, put things in their proper order.

“Each of you Scouts knows how essential it is to perform the steps of a task in their proper order,” he said. “If you don’t, a sturdy tent cannot be erected, a bow cannot be strung and its arrow shot, a boat cannot be properly steered.”

He commended the Massgoers “for putting things in their proper order: for coming here this morning to do your duty toward God, for gathering to listen to the words of Christ, and receive the nourishment of his body and blood.”

Christ’s word and his sacrifice “will sustain you in all things and will provide you with great encouragement as you go forth from here to be physically strong, mentally awake and morally straight and to help others at all times.”

Bishop Bransfield said he prayed the Scouts “will continue to enjoy this jamboree and that, during the many activities and adventures ahead, you will continue to listen for the Lord God and experience His presence in the wonder of nature around you, in the goodness of the people you are with, and in the joy that you experience throughout these days.”

About 40,000 Scouts attended the July 15-24 National Boy Scout Jamboree. During the event, Scouts participated in adventures, including more than five miles of zip-line courses, 36 miles of mountain bike trails and 13 acres of shooting sports, as well as kayaking, rock climbing, bouldering, skateboarding and various other activities. They also spent time learning new skills and meeting fellow Scouts from around the country in a beautiful, outdoor setting.

Since 1937, the Scouts have gathered every couple of years for what has become the Boy Scouts of America’s most iconic event.

Chosen by the Boys Scouts in 2009, the 10,600-acre Summit Bechtel Family National Scout Reserve is now the permanent home for the Scouts’ jamboree and, in 2019, will host the World Scout Jamboree.

Before this year’s jamboree, the event had been held at Fort A.P. Hill in Virginia since 1981.†
What we can learn from the tragic consequences of addiction

When I was a teenager, I had a huge crush on a Hollywood star named River Phoenix. He was the Harry Styles of his day—cute, talented, and incredibly kind. His pictures were in all the magazines we bought every week. If he’d lived, he would have undoubtedly been one of Hollywood’s biggest stars.

On Oct. 31, 1993, River Phoenix died of a drug overdose on the sidewalk in front of a Los Angeles nightclub. All the promises he held was gone in an instant.

The event marked my first major realization that drug addiction, left unchecked, will kill even the best of us. I thought of my crush on River Phoenix when I heard about his death. And I thought of 31-year-old actor Cory Monteith. He was one of the stars of the popular show “Glee,” and he died in July of a drug overdose at a Vancouver hotel, shortly after leaving rehab. Monteith and River Phoenix shared the same sad story.

Drug addiction is a disease that kills, just like cancer, heart disease and stroke. But unlike cancer, you can prevent it by not exposing yourself to addictive substances from the start. If you are offered drugs, I encourage you to say “no” to drug use. And Montel and Phoenix share the same sad story.

The disease of addiction causes changes in the “reward center” part of the brain that are toxic. It is a disease that destroys you from the inside out. And like cancer, you can prevent it by not exposing yourself to addictive substances from the start. If you are offered drugs, I encourage you to say “no” to drug use.

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Sunday Readings
Sunday August 4, 2013

- Ecclesiastes 1:2, 22-23
- 2 Corinthians 3:1-3, 9-11

The first reading this weekend is from the Book of Ecclesiastes. The first verse states that the book is the work of Qoheleth, a son of David, King David, although no proper name actually occurs in the book's origins, despite this tradition, are omitted.

The book's name comes from the Greek, and then the Latin. This book seems to show a Greek influence, and Greek culture did not influence the Jews until centuries after Solomon. However, its Hebrew is of a style used long after Solomon's time.

The scholars today believe Ecclesiastes dates from only two or three centuries before Christ. A virtual trademark of this book is its condemnation of human vanity. This scorn of vanity is in this weekend’s reading. Vanity of course afflicts God, the Almighty and the perfect. It also displays the ignorance and illogic of humans, who overestimate themselves by seeing in human thought the greatest wisdom. Vanity also leads them to regard material wealth as ultimate value. It all causes them to spurn or discount God.

For its second reading, the Church presents a passage from St. Paul's Epistle to the Colossians. Continuing the general message of the first reading, this selection from Colossians calls upon Christians to focus on the things that truly matter, namely the things of God, counseling believers to rise upon temptations of this world. It sees sin as in essence idolatry.

St. Luke’s Gospel furnishes the last reading. Jesus appears in this reading as a mediator, asked by “someone in the crowd” (Lk 12:13) to resolve a dispute among persons. Jesus was among people who knew him, maybe with great deference, to be a wise and informed teacher.

As would have been the etiquette of the time, Jesus hesitates before proceeding. Under Jewish custom, surviving children did not have to negotiate a clear division of a deceased parent’s belongings. There must have been a problem. Rather than plunging into the argument, the Lord advised avoiding greed, insisting that material wealth has no true worth.

The Lord then tells the parable of the landowner who had great good fortune. His harvest was great. He plans to store his harvest so as to provide for his easy living in years to come. Such reasoning is foolish, Jesus says. No human can truly control his harvest. The wise owner urges distributing any abundance among the needy.

Reflection
From the earliest times in the history of revelation, God, through the human tendency to measure all things, even life itself, in material terms. It was a tendency with which the author of Ecclesiastes dealt. The Colossian Christians dealt with it. The Lord Jesus dealt with it.

These readings do not call us to reckless waste and abandonment of good sense and responsibility. Rather, they remind us that we are in the hands of God. We ultimately control nothing about our future, save by our voluntary decision to be one with God in Christ. This decision, we assure ourselves a place at heaven’s eternal banquet.

This lesson is simple. Put first things first.

Funeral Masses are commendable but not absolutely required for Catholics

My wife and I are in our mid-70s and have bought cemetery plots and made our funeral arrangements. We selected immediate burial, without any rites, ceremony or embalming. But when talking to family members, we are worried that perhaps, in not having a Catholic funeral Mass, we are sinning gravely and making an irrevocable mistake. Please advise us about this decision, which now weighs heavily on our hearts. (McCamey, Texas)

A first, to relieve your burden: You are not sinning. A Funeral Mass is not an absolute requirement for the burial of a Catholic, and so if you proceed with your present plan, you may do so without guilt. But you might want to give this some further thought.

The Eucharist is the center of Catholic life. It is there that we celebrate the living and rising of Jesus, there that we celebrate our own hope of resurrection, and it is there, at the time of death, that family and friends gather to pray for the deceased and to commend that person to the mercy of God. Maybe this is selfish, but when I die I want as many people as possible to gather to say for me the strongest prayer they know—and that prayer is the Mass.

Q

At our parish, so much of the Mass flow that the Mass lasts more than an hour. Also, when it come time for the readings, the lector walks all the way up from an area in the congregation, and that creates further delay. Then there is a minute of silent reflective time after the readings, which I find tedious.

My husband and I, who are both of Social Security age, have no patience for such separate delay. Many parishioners have complained, but the pastor has dismissed our voice.

What can we do, short of joining another parish? (Cherry Hill, N.J.)

A

Your question is a frequent one, reflecting the feelings of many parishioners, especially older ones. Therefore, I think that it merits a longer-than-usual response.

While I understand your concern and trust that it flows from a deep Catholic faith, I have to tell you honestly that your pastor is being faithful to the thinking of the Church. The Church’s official “guidebook” on celebrating the Eucharist is called the General Instruction of the Roman Missal (GIRM). That document makes a strong plea for the inclusion of the liturgy. In the Mass, the GIRM tells us, we are invited to silence at five particular times: distribution, at the penitential rite, at the start of certain prayers when the priest says “Let us pray”, after each of the Scripture readings, at the Lord’s Prayer, and after all have received Communion.

There is no “rule” as to how long each of these silences needs to be, and certainly discretion is in order. The GIRM directs that, at the conclusion of the Lord’s Prayer, if you are to be dismissed our voice.

The periods of silence, then, need add no more than about three minutes to a Sunday Mass, which seems a small price to pay once a week to ensure that the Eucharist receives the reflection it deserves.

As for music, what the GIRM says is, “Every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation” (#40). It is hardly decisive to conclude that at least some congregational singing is expected at every Sunday Mass, but the extent of that singing is discretionary.

Priests would be well-advised to follow an earlier recommendation in that same section of the GIRM that states that there should be “due consideration for the culture of the people and abilities of each liturgical assembly and goal of the liturgy.” That should be “to encourage as many people as possible to attend Sunday Mass, and to have them worship prayerfully.”

Aware that a fair number of Catholics prefer a quieter celebration, many parishes have at least one weekend Mass where the hymns are fewer and shorter.

If you don’t find that in your own parish it is entirely proper to seek another Catholic parish.

Celebrating the liturgy should challenge you to learn and to grow. It should comfort you, too, and bring you peace. (Questions may be sent to Father Kenneth Doyle at kdoyle@stlouis.catholic.org and 40 Hopewell St., Albany, N.Y. 12208.)
A woman kneads in prayer on July 22, 2012, at a memorial for victims of a gunman who opened fire on moviegoers in Aurora, Colo. (CNS/Barbara Fraser)
Pope Francis is the most influential world leader on Twitter, according to the highest number of retweets around the world.

Evangelization is a term that can mean many different things to people of different backgrounds. Even within Catholicism, different cultures give evangelization different meanings. To me, an evangelist is someone who loves and lives with the message of the Good News and is an example to others in that way.

In the eyes of other Catholics, evangelism signifies spreading the word of Christ, whether through proclaiming the Scriptures or through speaking at Mass.

In Pope Paul VI’s apostolic exhortation “Evangelii Nuntiandi” (“Proclaiming the Gospel”), he gives us an excellent definition on evangelism which he translated, essentially states that we are obligated as Catholics to convert society and bring Christ and his teachings into every human event.

My experiences with priests and deacons are primarily confined to weekly school and parish Masses, but are immensely pertinent in the molding of the way I live my life.

Every week, I will have at least one religious leader standing before me and teaching me to be an evangelist, or an instrument of God.

These role models instruct me to be an example to others and to be the hands and feet of the Church. They are pure signs of Christ’s true message, to be a servant and to live out his word daily. Especially today, when many people of the world are less inclined to accept the message of Christ, leading by example is the most effective method of spreading the Good News.

Being a good person and treating others with respect and kindness is much more effective than simply spreading the word. Actions speak louder than words.

I see priests exemplifying this on a daily basis. They have dedicated their lives to living in Christ’s image. They spend most of their time in the service of others. I have seen them take time out of their day to counsel a parishioner who is in need even when they may have other plans.

They will go to a hospital at any hour of the night to anoint or pray with a sick person, or bring them the Eucharist when they themselves cannot attend church. They spend time helping the poor by working in a soup kitchen or other service activities.

Pope Francis backed an interfaith congregation by setting up an example for them through service, giving of themselves, and being the hands and feet of Jesus Christ.

The influence of the priests in my life, I know how I can continue to spread Christianity to others.

(Visita and his parents, Richard Foran and Kathy Johnson, are members of Immaculate Heart of Mary Parish in Indianapolis. He completed the 12th grade at Bishop Chatard High School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club’s 2013 John D. Kelley Vocations Essay Contest.)

Pope Francis

VATICAN CITY (CNS)—Pope Francis is the most influential world leader on Twitter, with the highest number of retweets worldwide.

He is also the second most-followed leader in the world, running behind—albeit by a long stretch—U.S. President Barack Obama.

The rankings were released on July 24 in a recent study titled “Twiplomacy,” which refers to the use of Twitter by world leaders.

The study compiled a wide range of data from the Twitter accounts of 505 heads of state, foreign ministers and governments from 153 countries during the month of July. It was conducted by the communications firm Burson-Marsteller and published on twiplomacy.com.

More than three quarters of all world leaders have a presence on Twitter, the report said.

@BarackObama is the most followed head of state account, with more than 33.5 million followers, and has the fourth most-frequent overall account, right behind Lady Gaga, it said.

But the second most-followed world leader is Pope Francis, with 7.7 million followers spread across his nine different language-based @Pontifex accounts.

Not far behind in third place is @WhiteHouse and @LaCasablanca with 4 million followers combined. But despite Obama’s strong following on Twitter, Pope Francis is the most influential world leader with the highest number of retweets, the report said.

While Obama’s Twitpic of him hugging his wife, Michelle, marking his re-election win was the most popular tweet of all time with 360,066 retweets, a typical @BarackObama tweet gets on average about 2,300 retweets.

Pope Francis, on the other hand, gets more than 11,100 retweets for every Spanish tweet and 8,200 retweets for every English tweet.

While @Pontifex follows no one but its other @Pontifex accounts, the pope is followed by 40 of the world’s leaders, including the Israeli government, prime minister and minister of foreign affairs and the president of Lebanon.

According to the report, many of the pope’s followers are leaders or top foreign ministers from former Soviet states, including Kazakhstan, but not the Russian federation.

Leaders from Africa and Latin America also follow him.

The most popular @Pontifex tweet was Pope Francis’ first tweet four days after his March 13 election. It said: “Dear friends, I thank you from my heart and I ask you to continue to pray for me.” Pope Francis.” It was retweeted more than 17,170 times and favored by more than 22,500 accounts.

A word cloud shows the words used most often in the pope’s tweets are “God,” “Jesus,” “lives,” “love,” “let.”

**Serra Club vocations essay**

Priests’ examples influence student to be an evangelizer

(Edward’s note: Following is the sixth in a series featuring the winners of the Indianapolis Serra Club’s 2013 John D. Kelley Vocations Essay Contest.)

By Liam Foran

Special to The Criterion

Liam Foran

The winners of the Indianapolis Serra Club’s 2013 Serra Club vocations essay (Kelley Vocations Essay Contest.)

Evangelization is a term that can mean many different things to people of different backgrounds.

Evangelization is the work of spreading the Good News of the Kingdom of God and is a privilege and a responsibility of each person, especially Christians.

To me, evangelization means spreading the word of God to others and being a living example for them.

I see priests exemplifying this on a daily basis. They have dedicated their lives to living in Christ’s image. They spend most of their time in the service of others.

I have seen them take time out of their day to counsel a parishioner who is in need even when they may have other plans.

They will go to a hospital at any hour of the night to anoint or pray with a sick person, or bring them the Eucharist when they themselves cannot attend church.

They spend time helping the poor by working in a soup kitchen or other service activities.

Pope Francis backed an interfaith congregation by setting up an example for them through service, giving of themselves, and being the hands and feet of Jesus Christ.

The influence of priests in my life, I know how I can continue to spread Christianity to others.

(Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, 4100 N Meridian Street, Indianapolis, IN 46202 E-mail: eisakson@archindy.org)
In Brazil, pope’s simple, artless actions resonate powerfully

RIO DE JANEIRO (CNS)—If Blessed John Paul II had an actor’s mastery of the dramatic gesture and Pope Benedict XVI engaged the faithful most effectively through his learned and lucid writing, Pope Francis showed in Brazil during his still-young pontificate. He repeated forceful calls for social justice, a more humble and empathetic Church—a famous gift for spontaneity to salvage what could have been a dispiriting mishap. It was during that same trip that Pope Francis used his already famous gift for spontaneity to salvage what could have been a dispiriting mishap. The swarming of his car by pedestrians and the driver’s decision to enter rush-hour traffic, where the papal motorcade promptly got stuck, briefly seemed to augur only more chaos.

The surprise inflight press conference was the pope’s final symbolic act of the trip, remarkable above all for the fact that he was seen opening his window and greeting the very people that members of his security detail were frantically pushing away.

In his homily, Pope Francis told the young pilgrims that he was leaving Rio’s St. Sebastian Cathedral and invited them to participate in the Mass. Under Brazil’s abortion laws, the couple would have been able to abort the child, but chose not to.

The surprise inflight press conference was the pope’s final symbolic act of the trip, remarkable above all for the fact that he was seen opening his window and greeting the very people that members of his security detail were frantically pushing away.

The surprise inflight press conference was the pope’s final symbolic act of the trip, remarkable above all for the fact that he was seen opening his window and greeting the very people that members of his security detail were frantically pushing away.

With the father carrying the baby, the parents walked up to the pope wearing shirts with a set of lyrics or a specific melody. Rather “it is allowing our life to be identified with that of Jesus; it is sharing his sentiments, his thoughts [and] his actions.”

“The life of Jesus is a life for others,” the pope said. “It is a life of service.”

The display began even before he left Rome, when the pope was photographed carrying his own briefcase onto the plane, sending a characteristic message of humility—the minimal work of carrying the bag was a task he reserved for himself.

It can change the world, he said. “Bringing the Gospel is bringing God’s power to pluck up and break down evil and violence, to destroy and overthrow the barriers of selfishness, intolerance and hatred.”

In the Varginha slum in Rio de Janeiro on July 25.

Pope Francis holds a baby during a visit with residents at a home in the Varginha slum in Rio de Janeiro on July 25.

In Brazil, pope’s simple, artless actions resonate powerfully

President Dilma Rousseff, Argentine President Cristina Fernandez de Kirchner, Bolivian President Evo Morales and Suriname’s President Desi Bouterse.

But even more special guests were present. The pope invited a couple and their baby girl, who has anencephaly (missing part of her brain) to come forward during the offertory procession.

In his homily, Pope Francis told the young people that evangelizing requires a personal witness of love for God and love for others, especially the weak, the poor and the defenseless. When the psalm says “Sing a new song to the Lord,” he said, it is not talking about a certain set of lyrics or a specific melody. Rather “it is allowing our life to be identified with that of Jesus; it is sharing his sentiments, his thoughts [and] his actions.”

Reading the map of July 27 as he was leaving Rio’s St. Sebastian Cathedral and invited them to participate in the Mass. Under Brazil’s abortion laws, the couple would have been able to abort the child, but chose not to.

With the father carrying the baby, the parents walked up to the pope wearing shirts with a Portuguese message on the back: “Stop abortion.”

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Instead, the incident became a chance for the pope to leave more lasting impressions than anything he said there. Similarly, his speech to what the Vatican called the “ruling class of Brazil”—a gentle call to dialogue and “social humility” in a country shaken by massive anti-government protests—was clear and thoughtful, yet less eloquent than his embrace of a recovered drug abuser and former favela resident on the stage before the dignitaries.

Pope Francis said nothing during the trip about moves to liberalize Brazil’s abortion laws, because, as he told reporters on his plane back to Rome, “young people understand perfectly what the Church’s point of view is.” But he symbolically espoused the defense of unborn human life during the culminating Mass of World Youth Day, when he welcomed a married couple and their baby born with only part of her brain; they had chosen not to abort even though current Brazilian law would have permitted them to do so.

The surprise inflight press conference was the pope’s final symbolic act of the trip, remarkable above all for the fact that he was seen opening his window and greeting the very people that members of his security detail were frantically pushing away.

In that way, the 76-year-old pope also showed that, in the game of dealing with the press, he is well prepared to stay ahead.

Polish pilgrims in Rio de Janeiro cheer as Pope Francis announces that World Youth Day 2016 will take place in Krakow, Poland. The pope made the announcement at the conclusion of the closing Mass of World Youth Day on Copacabana beach on July 28.