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 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 unfolded at St. Monica Parish in Indianapolis.

On Sept. 8, about 650 people from different faith traditions—including a strong Catholic contingent—filed 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 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 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. Yet as much as Mendoza hoped to gain from a new start in America, he still never imagined the moment that unfolded at St. Monica Parish in Indianapolis. On Sept. 8, about 650 people from different faith traditions—including a strong Catholic contingent—filed 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.

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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 neared its end, The Criterion was 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—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 Shaunney by e-mail at johnshaunney@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.

By Dabrice Bartet
In 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 Dubrice Bartet at cbartet@archindy.org.)

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.

"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

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Phone Numbers:
Circulation: 317-236-1570
Advertising: 317-236-1545
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836
Price: $2.20 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
Copyright © 2013, Criterion Press Inc. ISSN 0574-4350

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1400 N. Meridian St., Indianapolis, IN 46202-2367
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Periodical postage paid at Indianapolis, IN.
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Faithful called to participate in Respect Life Sunday Mass, Life Chain

By Natalie Hofer

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 recognizes the mission of respecting and protecting all life.

The United States Conference of Catholic Bishops (USCCB) Committee on Pro-Life Activities releases 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 cultivate a 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.

“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.

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

By Natalie Hofer

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 Renewed 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, 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 needs 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.

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

Walker will be joined by Marjorie Maldonado in receiving an award at the Respect Life Mass. Marjorie, daughter of Karla and Josue Maldonado, will receive the Our Lady of Guadalupe Pro-Life Youth award.

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 Sept. 20.


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., including Reps. Chris Smith, R-N.J., Steve Scalise, R-La., and Ron DeSantis, R-Fla.

The bill would 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 Fishers and the Church of the Ascension at 63rd Street.

Central Indiana Life Chain vice president Angela Walker says it was overwhelming to be 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 prominent lawmakers have introduced resolutions in their home states praising the archdiocese on Oct. 6, according to http://lifechain.net/NatList2_V2.html, including:

• Bloomington: Third Street at High Street, 2-3:30 p.m. Contact: Carole Cantfield, 812-322-5114

• Columbus: Second Street at Washington, 2-3 p.m. Contact: Don Demans, 812-372-6774

• 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/ document/short_order_form.pdf.

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.

Plaques in Spanish, Marjorie 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 Marjorie 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 Marjorie. When she heard she would receive the award, Marjorie says, “The first thing I did was thank God. He made this happen.”

Chairman of the U.S. bishops’ Subcommittee for the Promotion and Defense of Marriage, called the measure a “great step in the right direction.”

The 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 post 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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The interview with Pope Francis

Lengthy interview (12,000 words)

With Pope Francis, conducted by Jesuit Father Antonio Spadaro, editor-in-chief of the Italian journal La Civilta Cattolica, to be 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 published 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, I am not going to say that I don’t talk about these issues all the time.”

Not reported by the secular media, though, is the citation of the interview. When 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 Holderlin. I remember Holderlin for that poem written for the birthday of his grandmother that is very beautiful, and that poem written for the birthday of his children. I also identify very much with Hölderlin. I remember Hölderlin for America.

I remember Hölderlin for the man hold fast to what the child has proclaimed salvation and teaching morality.

“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—all 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 said, “It is not ready for his public ministry to begin, yet Jesus obeyed Mary and changed water into wine.” We have been taught 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, go to church and (1) go to confession within eight days before or after the first Saturday of the month;
• receive holy Communion;
• recite five decades of the rosary; and
• keep Mary’s requests, and join her army to bring about world peace.

The power of the holy rosary and the First Saturday Devotion will conquer evil and restore God’s peace in the world.

This is the Holy Father’s promise. Let’s do our part by saying Mary’s requests, and join her army to bring about world peace.

Rhonda Bramhan
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 to foster a more personal, and a more familiar, more supportive relationship.

“Let’s not forget the power of prayer and fasting, so highly recommended by Christ, when he said they can shut hell’s gates.” —John F. Fink

Letters Policy

Letters from readers are published in The Criterion as part of our newspapers’ commitment to “the responsible exchange of freely-held and expressed opinion among the People of God.”

(Comunita di Proposito, 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 be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be used.

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 questions to e-mail may send letters to criterion@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 sanctity 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 or dogma 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, profit, power, 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 welcome “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 of 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,” said the pope. “If personal and social sensitivity in welcoming a new life is lost, other forms of welcome useful to social life will no longer be found.”

“Evangelization that often requires against the tide, paying a great price, going against the tide, paying a great price, going against the tide, paying a great price, going against the tide, paying a great price,” Pope Francis wrote.

“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

As immigration 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 against immigrants unaccustomed to living in their new countries.

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

“Contemporary movements of migrants 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.”

St. Nicholas Turtle Soup Supper

October, Friday, April 13, 2013
Serving 5:00 PM to 9:00 PM in the St. Nicholas Multipurpose Room.

Featuring:
• St. Nicholas Famous Turtles
• Vegetable Soup
• Chicken Noodle Soup
• Fish and Grilled Chicken Sandwiches
• Carry out available
• Beer Gardens
• Games for the whole family

Directions:
• I-74 to the Sunset-Milan exit 85-6
• Turn south on SR 101 to Sunman (approx. 4 miles)
• After RR tracks turn right and follow signs to St. Nicholas Church (approx. 3 miles)

Contact the parish office with any questions (812)623-2964.
St. Mary-of-the-Rock Parish in Indianapolis, will not have their annual festival on Oct. 13 due to the closing of the parish. †

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 6:30-8 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 elizabeth@maryjanece.com †

Correction


St. Malachy School Gym, 330 N. Green St., Brownsburg. Longaberger Bingo fundraiser, hosted by St. Malachi 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 jillmillikin59@gmail.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: 317-629-2694.

October 4-5

St. Rita Church, 1400 W. Odon Avenue, Columbus. Fall Festival, 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-370-1189.

October 5

St. Mary Parish, 7575 Holliday Drive, E., Indianapolis. One in Christ Marriage Renewal, kick-off meeting, 7:30 p.m., $40 per couple. Information: 317-495-1901 or info@1indru.com.
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 Services’ (HHS) contraceptive, sterilization and abortion-objects 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 to 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 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 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

Dane DeDecker was clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad on Aug. 6. He now begins a year of monastic formation, including study of the Rule of St. Benedict and monastic history.

Novice Dane, 36, is from Genesee, 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.
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 Guerin 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 for his presence on campus.” She added, “The archbishop’s visit has been 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.

“I think about how blessed I’ve been. I’ve been swimming against the tide of 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 led a very full life.”

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

“Swim against the tide. It’s good for the heart, but it takes courage.”

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 anywhere 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.”

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

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“In one of Benedict’s sayings is, ‘Listen with the ear of your heart.’ Everyone has a story. I try to listen to others with a listening ear 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.

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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 her. But because of the vision of her parents, many countries 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 Hispanics," she said. She laughed and giggled all the time. She worked very hard at maintaining friendships. "People that know my name to help young people go abroad to help people in need like Brooke did much during her young life through her mission work and care for those in need."

Father Lucian's eyes, not just an expression of her being a person, but more deeply of honoring their human dignity. "I just think that they were magnificent," Father Lucian said.

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 had with the people they served were, in the words of her mother and father, "our little brothers and sisters."
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 long-time 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.

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

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.

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 McAuley; alumnu 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.
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 Mass or on parish councils. Some are catechists, youth ministers or extraordinary ministers of holy Communion. Many help in church soup kitchens or befriended 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 “do not 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, 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 Catholic groups 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.

Do not reject 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 choose, a vocation.

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Whatever the case, single adult Catholics are not defined by what they choose, a vocation.

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Slowing down and really listening: A lesson in love

Emmas Walk/Debra Tomassli

“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 service, came to him and said, Lord, do you not care that my sister has left me to do the serving? Tell her to help me.” The Lord said to her in reply, “Martha, Martha, you are anxious and troubled about many things. There is need of only one thing. Mary has chosen the right thing, and it will be7

(see Mt 24:45-51 and Lk 12:41-48).

but he did both that day. He knew this fellow was up to no good. Nevertheless, dummy let me the man into the house and show him to the kitchen phone. In those days, we were used to trusting the honesty of service people and would never have bothered to check their credentials. Many people never locked their doors, even out in remote areas. We’d not been treated to the parade of evil movies about evil strangers invading the homes of women who were home alone. We didn’t expect rapists, robbers, and generally being scared out of our wits.

Finally, Fred’s continually threatening behavior and some outer light bulb prompted me to go immediately to the back door and stand outside, waiting for the man to follow. Reluctantly but as far as he could from the dogs, Fred lurched and strained at his leash, snarled, and reached as far as he could from the door, as he passed as far as he could from the door.

Then a man knocked on the door and took off, and I never heard later from any of the women.

We’ve been the beneficiaries of what constitutes Christian virtue and its living consequences. For example, we can’t walk out welfare checks without proof of need because cheating will diminish the money available to those who need it most. We can’t gloss over suspicious behavior in adult friends when we have children to protect.

I promise, you’ll see the love of God in the face of God’s avatar, manifestations of God’s presence, and come to an end quickly, “in the twinkling of an eye,” as St. Paul described it (1 Cor 15:52).

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

Many passages in the New Testament and in 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 his kingdom while waiting for his return.

He wanted them to be like this because he knew that just 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; I was so sure my wife, Cindy, gave birth on Sept. 9 to the newest addition to our family: Colin. He is the fourth older brothers: Michael, 11, Raphael, 8, Victor, 6, and Philip, 4. He was born at 6:57 a.m. on Sept. 9 (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. “You have to come,” she told me. “I need to get to the hospital soon.”

I came home and we put the various waiting room chairs and cribs into the newborn's room. 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."
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 hidden 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 earthily 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!}

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.)

A 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 ‘un veil 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” (De 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 demons, conjuring up the dead or other forces, or 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.

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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 priests 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 the opportunity. Most priests, though, would instead say this: If women can be a local pastor winds up setting the altar in the future.”

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

Readers may submit prose or poetry for column

The Criterion invites readers to submit original prose or poetry relating to faith or spirituality. Submit your work for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, and phone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to criterion@archindy.org.

Despite the seeming power of Rome, the reading meetings of Paul and the 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 leadership. As his life unfolded, he became a leader in his own right, destined to be one of the major figures in the development of Christianity. The epistles written to him, known as Second Timothy, supplies the second reading for this weekend’s Liturgy of the Word.

There is light in all delusions, for He is always there. There is hope in every inspiration, for He is always there. Never have fear—Peace in disburdening, for He is always there. There is peace in prayer, for He is always there. God tests, but never tempts. A glow is enkindled in our souls. Hope in every moment we allow. Hope in every progression, for He is always there. Never have fear—Peace in disburdening, for He is always there. There is peace in prayer, for He is always there. God tests, but never tempts. A glow is enkindled in our souls. Hope in every moment we allow. Hope in every progression, for He is always there.

My Journey to God

Restoring Foundations
By Natalie Butler

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

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SUMMER, Anna Mae, 83, St. Martin of Tours, Martinsville, Sept. 14.


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 which we understand the truth, that the Ten Commandments exist, that the Ten Commandments are the right way to live.”

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 stable points of reference for our behavior. ... they are our life ‘with tenderness, with affection, with love,’ as a moral compass that doesn’t enslave us, but remembers God, to respect our conscience but call now, these programs expire soon.

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Pope Francis

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Glenn Tebbe, ICC executive director.

In the interest of all, immigration policy needs to be revised in a manner that is humane, realistic and respectful. That is the public policy voice of the Church in Indianapolis. The Indiana Catholic Conference (ICC), which is the public policy voice of the Church in the state.

"We need immigration reform. It is the humane, realistic and respectful policy needs to be revised in a manner that is for all people."—Glenn Tebbe, ICC executive director.

Our nation has welcomed immigrants, refugees and exiles seeking safety, security and opportunity. Those from the past.

"The dream of a better life stands in the heart of every immigrant. The dream is a common bond, a common understanding that the future can be better for all if we vote for a path to American citizenship for the estimated 11 million undocumented immigrants in the country, led by 5,000 deportations, and a third of them have been on the verge of deportation, even though they’re not a threat to the country. The fear of being deported and stopped is big in the community."

Another concern for immigration reform advocates is that the immigration policy fulfills this precedent for the recent immigrants, and not only those from the past.

The bishops outlined the elements of their proposal for immigration reform, including six points: 

• 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 parent-children, which 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. 

• 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 placement of U.S. workers, and family unity. 

• 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 immigrants who travel to the United States. The bishops also believe that by increasing lawful immigration, increasing the number of family visas available, and reducing family reunification waiting times. The U.S. Catholic Bishops accept the legitimate role of the U.S. government in intercepting unauthorized immigrants who travel to the United States. The bishops also believe that by increasing lawful immigration, increasing the number of family visas available, and reducing family reunification waiting times.