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

VATICAN CITY (CNS)—In his latest wide-ranging interview, Pope Francis said that he aimed to make the Catholic Church less “Vatican-centric,” and closer to the “people of God,” as well as more socially conscious and open to modern culture.

He also revealed that he briefly considered turning down the papacy in the moments following his election last March, and identified the “most urgent problem” that the Church should address today as youth unemployment and the abandonment of elderly people.

The pope’s remarks appeared in a 4,500-word interview, published on Oct. 1 in the Rome daily La Repubblica, with Eugenio Scalfari, a co-founder and former editor-in-chief of the newspaper. Scalfari, an avowed atheist, publicly addressed the pope in a pair of articles on religious and philosophical topics over the summer, and Pope Francis replied in a letter that La Repubblica published on Sept. 11. The journalist reported that the two met in person at the Vatican on Sept. 24.

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

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

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

The Curia “has one defect,” he said. “It is Vatican-centric. It sees and looks after the interests of the Vatican, which are still...” See POPE, page 3

Respect Life Month

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

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

By Natalie Hoeter

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

After years in the abortion industry, her life changed instantly when she witnessed, live through an ultrasound, the abortion of a 13-week-old unborn baby in October of 2009.

In that moment, her heart changed from the culture of death to the culture of life. Johnson shared her story at Right to Life of Indianapolis’ 31st Celebrate Life dinner, held at the Indiana Convention Center in Indianapolis, on Sept. 17.

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

It ranges from the horror of what actually happens at Planned Parenthood facilities to the exodus of many working in the abortion industry, from her observation of how apathy has seeped into churches to her mission to rally Christians to do more than just pray for abortion’s end—to “look evil in the face and say, ‘No more!’”

“I was a good kid growing up”

“I was raised in [the Baptist] church, was a good kid growing up. … I wonder how I went from that person to being a person who laid on an abortion table—not once but twice—to take the lives of my unborn children. I can only say it...” See ABBY, page 8

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

VATICAN CITY (CNS)—Recognizing that Blessed John XXIII and Blessed John Paul II have widespread reputations for holiness and that years of studying their lives and actions have proven their exceptional virtue, Pope Francis announced he would declare his two predecessors saints at a single liturgy on April 27.

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

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

The testimonies of their lives, “completely dedicated to proclaiming the Gospel, shine in the Church and reverberate in the history of the world as examples of hope and light,” the cardinal said. Blessed John Paul, known as a globetrotter who made 104 trips outside Italy, served as pope from 1978 to 2005 and was beatified by Pope Benedict XVI on Divine Mercy Sunday, May 1, 2011. Blessed John XXIII, known particularly for convoking the Second Vatican Council, was pope from 1958 to 1963. Blessed John Paul beatified him in 2000.

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

The choice of April 27, which will be Divine Mercy Sunday in 2014, was not a complete surprise. Speaking to reporters... See CANONIZATION, page 5

Columnist Bill Dodds reflects on family caregivers committed to respecting life year-round, page 12.
More adult volunteers needed to assist at NCYC

By John Shaughnessy

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

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

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

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

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

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

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

The event had such an impact on him that he will return as a volunteer again—this time as coordinator this time—viewing his role as an extension of his volunteer efforts in the youth ministry program at St. Matthew the Apostle Parish in Indianapolis.

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

“Eight or nine years ago, I was a confirmation sponsor,” says McNulty, a father of two teenagers. “The next year, the youth minister asked if I would join the confirmation team for the parish. So I did. I went to Catholic grade school, high school and college, but from the time I was 20 to the time I was 40, I really wasn’t engaged in my faith. And I didn’t want that to happen to someone else.

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

McNulty believes that volunteering at the National Catholic Youth Conference will also be rewarding for the 1,000 people who are needed during the event.

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

(To sign up as a volunteer or to get more information about volunteering at the National Catholic Youth Conference, visit the website, www.archindy.org. On the front page of the website, click on the icon for “2013 NCYC” then click on “volunteer page.”)
The United Catholic Appeal: What is it, and who benefits?

By Natalie Hoefer

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

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

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

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

Moore: “One of the best ways I heard it explained is by Bishop [Christopher J.] Coyne. He said that the UCA is like the archdiocese’s Sunday collection. It’s rare that the archdiocese has the opportunity to go out and solicit funds. As we work toward a three-fold mission, those funds are necessary to fulfill our ministry. The United Catholic Appeal is a once-a-year occurrence when we can go out and solicit for the greater Church.”

Greulich: “That three-fold mission consists of celebrating the sacraments, proclaiming the Good News through education, and exercising the ministry of charity. That comes from Pope Benedict’s first encyclical, Deus Caritas Est (‘God is Love’).”

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

Moore: “Proclaiming the Word of God really focuses on fostering Catholic education and faith formation—looking to our youth, and to some degree our adults and how we educate them about our faith. ‘Celebrating the sacraments’ consists of caring for active and retired priests, and deacon formation. For instance, we receive funds to help deacons go through deacon formation and serve in our parishes.”

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

Greulich: “We talk about ‘shared ministry.’ These are things that can’t be paid for by any one parish, but together we can cover them, like Catholic Charities, religious education and all the things Jolinda mentioned.”

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

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

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

Q. Does UCA affect the Catholic family that owns the two nonexempt religious entities, and provide contraceptive coverage through a third-party administrator who must ensure that payments for contraceptive services come from outside the objecting organization’s premiums.”

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

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

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

[For more information on the United Catholic Appeal, log on to www.unitedcatholic.org or contact the Office of Stewardship Development at 317-236-1425 or 800-382-9830, ext. 425.]
Pope Francis accepts a gift of a 1984 Renault at the Vatican on Sept. 7. The silver-white four-door vehicle with 188,000 miles was donated by Father Renzo Zocca of Verona, Italy.

Pope Francis’ simple lifestyle

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

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

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

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

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

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

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

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

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

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

For example, on Sept. 13 the Gospel reading for Mass during his day included Christ’s telling his audience that they should stop judging (Lk 6:37-42).

Pope Francis said: “Those who judge their neighbors, speaking badly of them, are hypocrites because they don’t have the strength, the courage to look at their own defects. When we judge our brothers and sisters in our heart, and worse, when we talk about it with others, we are killer Christians,” imitating Cain who committed “the first homicide in history.”

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

—John F. Funk

Letter to the Editor

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

I would like to respond to the letter from the editor of the Chicago Tribune, published in the Sept. 13 issue of The Criterion.

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

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

I am third-generation American, and when my grandfather was asked why they didn’t speak Italian, as most of their people did, his response was, “We are American, and we will speak the language of our country.” I wish I could have met him.

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

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

As far as “restoring due process protections,” I believe our immigration laws are not now and have not been enforced for almost five years. Not only are Mexicans crossing across the border, but there have been occasions when terrorists come through Nicaragua to Mexico and into the U.S. That is not good.

May I suggest a book by the late Father Patrick Haggan, OP, The Immorality of Illegal Immigration: A Priest Poses an Alternative Christian View. He believed that “illegal” was a derivative of illegitimate and that every undocumented immigrant has the right to have a family. I hope you will decide this time to support the legal process and not to create legal problems for those who need to work to support their families.

—Barbara L. Mannon

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. They will be edited for clarity, relevant, well-expressed and from as many people and representing as many viewpoints as possible. Letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Content (particularly less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2567.

Readers with access to e-mail may send letters to criterion@archindy.org
by Brandon A. Evans

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

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

• Pope’s opening council talk hailed as Church milestone

“VATICAN CITY—In an address marking another major milestone in the new age of the Catholic Church, Pope Paul VI opened the second session of the Vatican Council II. His words, said, were a ‘praeludium not only to the council but also to our pontificate,’ and an anticipation of the encyclical that he will issue ‘once these toilsome days are past.’

• ‘Nature of Church’ first topic for council study

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

• Jews ‘remember’ John XXIII

Pope Paul VI opened the second session of Vatican II under revised rules

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Events Calendar

October 4

October 4-5

October 5
St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. One in Christ Marriage Renewal, kick-off noon, 7:30 p.m. Information: 317-495-1901 or info@OFCindy.com.

Cardinal Ritter High School, 3560 W. 39th St., Indianapolis. Class of 1973 Reunion, Mass, 4 p.m., tour of school, dinner, 7 p.m., Slovenian National Home, 2717 W. 10th St., Indianapolis. Information: 317-632-0619 or sloveninindy@gmail.com.

October 6

Holy Family Parish, 3027 Pearl St., Oldenburg. Fall Festival, 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-1013.

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

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Respect Life Mass and Life Chain, Mass 1 p.m., Life Chain from 2nd Street to 16th Street along Meridian Street, 2-3:30 p.m. Information on Life Chain: Angela Walker, 317-823-0859.

October 8
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild meeting, 12:30 p.m. Information: 317-885-5098 or gfdvanvelse@archindy.org.

October 9
St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. Hope and Healing Services of Suicide support group. 7 p.m. Information: 317-851-8344.

tour/.

October 11-12
Oldenburg Academy, 1 Twister Circle, Oldenburg. Alumni Homecoming, Fhil, Hillcrest Golf and Country Club, 650 N. Walnut St., Oldenburg, distinguished alumni event, 5:40 p.m. per person, Sat., registration 9 a.m., Mass 11 a.m., lunch. Information: www.oldenburgacademy.edu/alumni/alumnihomecoming.html.

October 11-13

October 12
St. Roch Parish, Family Life Center. 3690 N. Meridian St. Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Andrew the Apostate Parish, 4052 E. 38th St., Indianapolis. “St. Andrew Fest,” homecoming, dinner, entertainment, 5:30-8 p.m. Information: 317-546-1571.


St. Vincent de Paul Parish, 1723 S. 7th, Bedford. “America Needs Fatima” rosary rally, noon. Information: 812-275-6539, ext. 227 or candevo1114@comcast.net.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Haiti Ministry family social, 5-9 p.m., free-will donation. Information: 812-214-1534 or saintanthonyhaitimlm@indy.gov.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette), Ind. Knights of Columbus and Respect Life Committee, Mass, 5 p.m., chill support, 6 p.m. Kristi Donahue, founder of the O’Connor House, a nonprofit organization for homeless women in crisis pregnancies and their children, speaker, free-will donation. Information: 317-294-5555 or kristidonahue@yahoo.com.

October 13
West Newton Friends Church, 6880 Muncie Road, Fishers. Respect Life presentation, Journey of Hope tour, 7 p.m., light dinner and discussion, 6-15 p.m. Information: 317-856-5967.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Rd., Greenwood. Memorial service for those who have lost children during pregnancy and early infant death, 12:30 p.m. following 11:15 a.m. Mass. Information: 317-859-4873.

October 15
Central Christian Church, 701 N. Delaware, Indianapolis. Respect Life presentation, Journey of Hope tour, 7 p.m. Information: 317-899-2113.

October 16

Columbus Bar, 322 Fourth St., Columbus. Theology on Tap, “Why do you call him ‘Father?’” 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9153, ext. 241 or trineugel@ubanks.fhtn.com.

October 17
Our Lady of Peace Cemetery, Mausoleum Chapel, 901 N. Hawthorn Drive, Indianapolis, Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.com.

St. Susana Church, 1210 E. Main St., Plainfield. Respect Life presentation, Journey of Hope tour, 7 p.m., pitch-in dinner, 6 p.m. Information: 317-859-1618.

October 18

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

October 19
St. Charles Borromeo Parish, 213 W. Ripley St., Milam, 10th Annual “Harvest Dinner,” 4-7 p.m., $10 adult, $4 children 5-12, dinner, 4 and younger no charge, pony rides, Mass, 5 p.m. Information: 812-654-2009.

St. Nicholas Parish, 6641 E. St. Nicholas Dr., Sunman. Support of Governor Ministries, Evangelization Conference, Peter Herbeck, presenter, 9 a.m.-4 p.m., free-will offering, bring a sack lunch, drinks provided, attendees 16-years-adult. Information: 812-623-4540 or svanvem@cod.edu.

October 20
St. Isidore the Farmer Parish, 6501 St. Isidore Road, Browns. Fall Festival, 11 a.m., food, games, shooting match. Information: 812-483-5713.

John Michael Talbot

Deacon John and Patti (Dailey) Thompson, members of St. Augustine Parish in Jeffersonville, celebrated their 50th wedding anniversary on Sept. 28. The couple was married on Sept. 28, 1963, at St. Augustine Church in Jeffersonville. They are the parents of four children, Megan Coughlan, Kelil Duttlio, Erin Scruggins and Jonathan Thompson. They also have three grandchildren.

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

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

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

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

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

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

Space is limited, so register soon at www.stlink.com. For more information, contact cjeanbelly@mhb.com.

VIPS

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

A Divorce and Beyond support group will meet at St. Monica Parish, 6313 N. Michigan Road in Indianapolis, has been scheduled for consecutive Mondays from 7-9 p.m. on Oct. 14-Nov. 18.

The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt and loneliness.

For more information or to register, contact Deb VanVels at 317-518-586 or at dvanvelse@archindy.org. Registration forms can be downloaded at www.archindy.org/family/divorce.html.

From the Little Portion Hermitage in Indianapolis, where he is the founder and General Minister of the Brothers and Sisters of Charity and the organization for homeless women in crisis from engaging speakers and support one, the Church, is coming to the St. Paul Catholic Center, 1413 E. 176th St. in Bloomington on the IU campus, to offer a mission starting each evening at 7 p.m on Oct. 14-16.

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

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

Talbot leads his very active ministry from the Little Portion Hermitage in Indianapolis, where he is the founder and General Minister of the Brothers and Sisters of Charity and the organization for homeless women in crisis from engaging speakers and support one.
Editor emeritus’ latest book offers lessons in faith

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

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

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

As our editor emeritus points out in the book’s preface, the title is a play on another respected author’s book dealing with faith. “C.S. Lewis’ masterpiece of Christian apologetics, Mere Christianity, was about Christianity in general, carefully refraining from teaching the doctrine of any particular denomination.” Fink writes.

“When the Catholic Church teaches and practices, for people who might be attracted to the Catholic Church, perhaps precisely because of its doctrines and devotions.”

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

“Heavily, the Catholic Church now has excellent catechisms, including the Catechism of the Catholic Church and United States Catholic Catechism for Adults, both of which I quote frequently—and conspicuously even momentarily if I didn’t actually quote from them.

“Both of those catechisms, though, are lengthy, and I though relevances, and those considering Catholicism, should have something a bit more manageable, I hope the length of this book to suit them.

“We believe it is, and we also think the book would be a great resource to share with teenagers hoping to grow in their lives of faith, people considering joining the faith, and Catholics—young or old—who are looking for digestable answers to what our faith teaches and why.”

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis. To order Mere Catholicism: That the Catholic Church teaches and practices, contact Xlibris Corp. by phone at 888-795-4274 or visit the website www.Xlibris.com. The book is also available through Amazon, Barnes and Noble, Amazon is selling the printed paperback for $11.74 and a Kindle edition for $3.99. Because of a printing error, the printed paperback is also $11.74. Its Nook Book edition is $3.49. The book will also be sold at the Roman Catholic Gift Shop, 1512 W. 86 St., Indianapolis.)

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October events in states and Washington to push for immigration reform

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

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

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

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

In the southwestern corner of Arizona, people who want to make a stand for immigration reform plan to meet at the Catholic church in Douglas, Ariz., on Oct. 5, 5 a.m. to board buses to Phoenix, where there will be a statewide “March for Dignity and Respect” through the streets of the capitol city.

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

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

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

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

In a 68 to 32 vote on June 27, the Senate passed S. 744, the Border Security, Economic Competitiveness, and Immigration Modernization Act, which would massively ramp up enforcement on the southern border, adding 700 miles of fencing and doubling the number of Border Patrol agents, to the tune of $46.3 billion.

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

House Speaker John Boehner has said he wouldn’t put the Senate bill on the floor agenda unless a majority of House Republicans support it. Instead, some piecemeal bits of immigration legislation, focused on security, have been introduced.

A bipartisan negotiating group that had been working for months at crafting a House comprehensive bill has fallen apart in mid-September. Analysts said that potentially could clear the way for the Senate bill to get a new push in the House from supporters who have now been released from their commitment to seek a compromise bill.

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

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

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

He urged the House to “debate and pass a bill that gives these undocumented men and women a path to citizenship and full membership in our society.”

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

Early in the month, a handful of dioceses held immigration reform-themed events, also including educational sessions and coordinated preaching on the subject. And the last week in September, Jesuit higher education institutions organized a Fall Call for Humane Comprehensive Immigration Reform, with events including more than 30 Masses and devotions, educational programs and legislative lobbying.

Loyola Marymount University in Los Angeles scheduled a student Mass at the Mexican border.

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

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

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

Details of the speakers and performers hadn’t been announced, but sponsoring organizations included several Catholic organizations, the National Hispanic Foundation for the Arts and numerous Spanish-language media outlets, including El Pregonero, the Spanish-language newspaper of the Archdiocese of Washington.

(For information about the Oct. 5 or Oct. 8 events, go to www.occultberimmigration.org.)
Respect Life Month

Celebrated Life dinner announces 'bannner year' honors award winners

By Natalie Stover

Abby Johnson, a former facility director for Planned Parenthood who turned pro-life four years ago, travels throughout the U.S. promoting the pro-life cause. She would know which milesentina in the movement.

According to Johnson, Indiana is one of them.

“While a great state you have, some of the largest pro-life events I’ve been to have been in the state of Indiana,” said Johnson, the keynote speaker to more than 1,000 attendees at the Right to Life of Indiana’s 31st Celebarte Life dinner at the Indiana Convention Center on Sept. 17. “The best idea for selecting someone that I heard was from my husband, Marc Tuttle, president of Right to Life of Indianapolis. Also pictured in Joe Schaedel, pastor of the Equestrian Order of the Holy Advocate, an organization for Catholic corporate professionals located throughout seven states, it provides an option. Women come, hearts broken, and they learn there is another way. We’ve found with [our other five Women’s Care Centers, log on to www.attwn.org] that we can help parents welcome an unborn child as a ‘miracle of God’s creation,’ visiting the elderly or aiding the sick and suffering, praying and fasting for life, addressing elected officials as advocates for life-affirming policies and laws; and assisting in parochial educational efforts.

The full text of Cardinal O’Malley’s message is online at http://www.catholicnews.com/1/04751301/1

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

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

The cardinal, the chairman of the U.S. Bishops’ Committee on Pro-Life Activities, said any work on behalf of life must be grounded in “love that seeks to love as many as much as possible the personal cost.”

“The Church is greatly involved in legislative fights. We now have more than three times the amount of pro-life centers than abortion centers in our country.”

“God was always reaching out to us”

“The majority of women who have come to see us have practiced Catholics. Getting them to a point where they are back in the confessional, recognizing that forgiveness, getting active in the Church, relocating what the Church teaches—it’s beautiful.”

Johnson shed tears as—for the first time during a Respect Life Month message—she announced that the Respect Life Month message is online at http://www.catholicnews.com/1/04751301/1

Field of Crosses

The Catholic community of Jennings County, which includes St. Ann, St. Joseph, and St. Mary parishes, has installed a “Field of Crosses” in observance of Respect Life Month on the grounds of St. Mary Parish in North Vernon. For the past five years, this beautiful display has rotated around the three parishes. On Sept. 28, members of the Jennings County Pro-Life group, Teens for Life, and parishioners of the three parishes gathered to install this moving display. Although the statistics on the above ages are outdated, the National Right to Life Committee now reports more than 15 million lives have been lost through abortion since 1973.

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

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

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

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

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

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

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

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

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

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

In an earlier audience with catechists, the pope said the Christian catechist is like a priest, who love Christ, live out the Gospel in their lives and courageously go to the margins of society to share the gift of faith with others.

"Let us follow him, imitate him in his dynamic of love, of going to others, and let’s go open, open doors, have the audacity to strike out new paths to proclaim the Gospel," he said on Sept. 27, in a talk that was both "like the old-time Jesuits used to do: one, two, three," he said to laughter.

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

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

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

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

But this gift of faith must be total, 100 percent. "You don’t take a cut for yourself," he said.

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

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

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

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

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

"Even though it may seem too far away "and perhaps we are a little hesitant, in reality, he is already there. Jesus is waiting for us in the heart of that brother, in his wounded flesh, in his oppressed life, in his soul that lacks faith."
The power of a pilgrimage includes its special grace

By Marcellino D’Ambrosio

The power of a pilgrimage includes its special grace that I could not overcome. I had been pleading the Holy Spirit. I had been struggling with a holier-than-suggestion as ridiculous. I was broke, like most college students, to make a pilgrimage to Rome. Initially, I brushed off the plenary indulgence to all those who answer the call.

The ultimate goal is not recreation, but re-creation. It is a journey of devotion, undertaken by the prompting of the Holy Spirit.

What is the purpose of a pilgrimage? It is to worship God, do penance and be transformed. A pilgrimage to a holy place is so spiritually powerful that under the Old Covenant it was commanded. Though not commanded today, it is so highly recommended that the Church offers a penitential pilgrimage, seeking the grace to change.

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

But pilgrimage is about more than the place. It is about God, about a personal connection with him. God is not just in the distant past or far away. God is present, here and now, in the present moment. We can connect with God in the present moment, reach out toward it. It is a rare gift to imagine, this is quite a distraction. Nevertheless, there is always a special moment when God touches me in a very deep and new way, and I go from pilgrimage director to pilgrim.

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

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

Salvation history is the story of a journey. Abram goes from civilization to the desert, Moses from Pharaoh’s palace to a mountaintop. The people of Israel repeat. And yet all through their months of trekking, they had something you want to reach toward, something that they were looking for a goal, a sense of purpose, something I could move toward.

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

Pilgrimage to Santiago de Compostela is a memorable journey

By Father David O’Rourke, O.P.

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

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

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

For more than 1,000 years, pilgrims have been making their way through it from all corners of Europe and the world, for this village marks the start of the long climb over the Pyrenees, and the beginning of the historic Way of St. James, the pilgrim’s road to Santiago de Compostela.

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

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

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

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

And yet all through their months of trekking, they knew that they were going somewhere. They were not wanderers. They might be walking side by side with wanderers, but they were learning what it meant to be pilgrims, to be going somewhere. I see them grasping the pilgrimage’s great insight—that life is lived on the road.

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

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

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

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

(Dominican Father David O’Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.)
**From the Editor Emeritus/Fr. John F. King**

**Year of Faith: The rosary, the perfect prayer**

October is traditionally observed as the Month of the Rosary. The rosary has been called the perfect prayer because it combines prayer, meditation and Scriptural meditation of prayers is meant to create an atmosphere in which one meditates on the mysteries of our salvation as revealed in Scripture.

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

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

The rosary was begun in the late 12th century when Mary prayed about the mysteries of the Christ. She is the Virgin Mary, the mother of God. She is the LGBT, the human rights, the humanity of the hungry; it calls for the protection of the right to life and the right to health; for the promotion of the rights, which enhance life—demanding tradition.

During this time when so many of those who call themselves Catholic are waging war on the born and unborn, the followers of God, the Catholic Church for the suffering of the world is not limited to any one group of people—born or unborn, the poor and orphans, prisoners and the sick. For many Catholics, respect life means they have a personal and a professional commitment to work to protect unborn babies from murderous abortion.

With the brutal dismemberment of more than 40 million children and sisters annually in the United States, and the millions of babies worldwide every year, our efforts to end this evil grave should be maximized and ongoing.

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

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

The year 2013 marked the 150th anniversary of the birth of Pope Pius XI, and it is a year the Church has declared as a Year of Faith.

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

And when I say the rosary, I mean the Scriptural Rosary. It includes a Scripture text before each Hail Mary. The rosary became the perfect prayer because it offered help in so many ways, they’re doing what the pope describes and encourages. Life is changed.

My daughter, Margaret, will soon be turning 6 years old. As a typical 6-year-old girl, she consumes her mom’s birthday wish list. And I don’t use the word “lights” lightly.

She recently asked for an “Andrew Luck football helmet” and “light-up princess shoes.” I laughed at how much she looks like my daughter, Margaret, who is pretty much a tomboy.

Margaret is completely uncanny—presence.

That’s the way God made her, and I love the “you” that God has made.

Remaining true to the person God has made her to be is a matter of faith. Inspired by the Holy Spirit, I dug out a book by Dr. Seuss and read this quote aloud: “Today, you are true. That is true enough. No one is who you are.”

I love the “you” that God has made.
God Gave Us Hands

By Thomas J. Rillo

Have you really looked at your hands?

God gave them to you to embrace life.

They are the tools upon which we stand.

God gave them to you to embrace life.

We fold our hands in reverent prayer.

They are the tools upon which we stand.

God gave them to you to embrace life.

Hands sure and deft in times of needs

God gave them to you to embrace life.

Hands that held our rosary beads

God gave them to you to embrace life.

They are not just a work of art

God gave them to you to embrace life.

Have you really looked at your hands?

God gave them to you to embrace life.

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

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

Like the other prophets, Habakkuk appealed to his contemporaries to call to God for protection in the uncertain international situation. The prophet insists, however, that the “just” will survive Paul’s second Epistle to Timothy gives us the second reading. In this letter, the Apostle Paul reminds Timothy of the strength available to him as a bishop. Indeed, the reading refers to the ancient gesture of laying on hands, on the head of the candidate, still an essential and primary act in the ordaining of deacons, priests and bishops, not only for Roman Catholics, but also for Episcopalian and Orthodox.

Furthermore, Timothy is instructed not to preach his own mind, but instead to preach the Gospel of Christ. St. Luke’s Gospel is the source of the third reading. This Gospel was read during the liturgies of recent preceding weekends. Therefore, what has already been heard in these earlier readings forms an umbrella over what is read this weekend.

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

In this scene comes this weekend’s reading. As have been the other recent Gospel readings, this passage is aparable. Scholars cannot agree on the term used to describe the servant. Is he “worthless,” or “useless,” or “unprofitable,” or “unproductive?” One ancient Greek text has “owning nothing.” It is clear, however, that the servant is not so worthless as to be beyond God’s love.

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

Reflection

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

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

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

Habakkuk lets us know that there are many detours and obstacles lying ahead. We are many detours and obstacles lying ahead.

As sinning so well demonstrates, we are not as successful in finding heaven as we might think we are. We need God to show the way.

Habakkuk, let us know that there are many detours and obstacles lying ahead. We live in a world of sin and selfishness. Temptations are rampant. We must be strong in our resolve to follow Christ.†

Question Corner

Fr. Kenneth Doyle

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

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

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

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

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

Q

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

A

I would guess that you continued to attend Mass even after your 1979 marriage, and that was the right choice. Far too often, someone who has been married outside the Church gives up going to Mass at all, feeling that it is pointless since they have separated themselves from participating fully. But being present at the Eucharist, besides offering comfort and guidance in life’s challenges, can also prompt people to regularize their status in the Church so as to be eligible to take Communion.

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

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

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

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.†

God gave us hands

By Thomas J. Rillo

Have you really looked at your hands?

God gave them to you to embrace life.

They are the tools upon which we stand.

Weathered hands enduring all strife.

God gave us hands.

Hands that held our rosary beads.

Hands that opened Bibles with care.

Hands sure and deft in times of needs.

We fold our hands in reverent prayer.

God gave us hands.

Hidden in them is the true art of living Hands that are a chronic of our life.

They cradled children in thanksgiving.

Hands that gave comfort during strife.

God gave us hands.

Hands that are not just a work of art

They are an extension of our inner soul.

Hands that tell of a deeply thankful heart.

Hands that do God’s work make us whole.

God gave us hands.

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

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

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

A native of New Albany, Klein was a lifelong member of St. Mary Parish and was active in its Men’s Club. He was the father of five children, including Father Klein, who died in 1997 at age 47.

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

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

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

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

Sister Mildred was later involved in the care of her family in Indianapolis beginning in 1996. She retired to Nazareth Living Center in 2008. Memorial contributions may be made to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Avenue, St. Louis, MO 63111-2899.

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

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

Sister Mildred, formerly known as Sister Mary Ephrem, was born on May 8, 1921, in Indianapolis. She entered the Sisters of St. Joseph on Sept. 15, 1940, and professed final vows on Aug. 15, 1946.

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


IRONS, Beverly, 64, St. Simon the Apostle, Indianapolis, Aug. 27. Mother of Anne Andrews, Kacey Robey, Meredith, Peter and Ryan Griffin. Grandmother of 12.


OLDHAM, June Denise, 59, St. Lawrence, Indianapolis, Sept. 5. Sister of Noema Florence, Shucky Russell, Annie Sadler and Sylvia Oldham.


Rain fails to dampen spirits at rosary rally for religious freedom

By Sean Gallagher

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

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

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

Slaughter also emphasized a broader goal for the rally.

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

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

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

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

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

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

Left, Father Michael O’Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, blesses the rosary rally participants during Benediction.
Humility, service attract people to Church, not power, pride, pope says

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

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

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

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

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

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

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

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

In the day’s Gospel reading from St. Luke, Jesus rebuked his disciples for wanting to “call down fire from heaven” (Lk 9:54) on those who did not welcome him, the pope said.

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

The so-called “Group of Eight” cardinals are: Cardinals Sean P. O’Malley of Boston; George Pell of Sydney; Francisco Javier Errázuriz Ossa, retired archbishop of Santiago, Chile; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; Laurent Monsengwo Pasinya of Kinshasa, Congo; Oscar Rodríguez Maradiaga of Tegucigalpa, Honduras, who coordinates the group; and Giuseppe Bertello, president of the commission governing Vatican City State.

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

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

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

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

The Assisi gathering 27 years ago “should not and could not be an isolated event,” Pope Francis told the leaders—Cardinals Sean P. O’Malley of Boston; George Pell of Sydney; Francisco Javier Errázuriz Ossa, retired archbishop of Santiago, Chile; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; Laurent Monsengwo Pasinya of Kinshasa, Congo; Oscar Rodríguez Maradiaga of Tegucigalpa, Honduras, who coordinates the group; and Giuseppe Bertello, president of the commission governing Vatican City State.

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

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

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

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

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

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

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

Guida added, however, the North Carolina Council of Churches has taken positions contrary to Catholic teaching on marriage, and the council does not formally oppose abortion.

Catholics believe marriage is a covenant only between one man and one woman, and that the evil of abortion must be opposed in every instance. Catholic scholars believe marriages that were unable to agree on a way they could remain members while continuing to uphold Catholic teaching would become so “unions” and their memberships effective on Dec. 31, when the first year of the two-year term of the council’s president, Alberta Hairston, ends. Hairston will step down in accordance with the bishops’ decision.

Hairston, a member of St. Pius X Parish in Greensboro, has represented the Charlotte Diocese on the council for about 16 years. She said she is disappointed that the council and the bishops could not find a way they could remain members, but the issue has been something they have all been struggling with for “four to five years.”

“It was given quite a bit of consideration,” Hairston said, adding, “For me as a Catholic, it’s been a very difficult time. I hate to see that there is an organization that we have proposed remaining with the organization in a covenant only and that’s not agreeable, either.”

Diocesan officials.

Both Catholic bishops supported the 2012 constitutional amendment and encouraged Catholics to do the same, and North Carolina voters also will withdraw from the council, said its pastor, Msgr. Anthony Marcaccio.

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

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

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

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

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

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