



The

Criterion

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175 years**

Sisters of Providence plan anniversary events to commemorate order's and college's founding, page 6.

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**'Now the
real work
begins'**



Pope Francis carries papers as he arrives for the concluding session of the extraordinary Synod of Bishops on the family at the Vatican on Oct. 18. Walking near the pope are Latin Patriarch Fouad Twal of Jerusalem, center, and Cardinal Raymundo Damasceno Assis of Aparecida, Brazil. (CNS photo/Paul Haring)

Synod ends by affirming tradition, leaving controversial questions open

VATICAN CITY (CNS)—After several days of animated debate over its official midterm report, the Synod of Bishops on the family agreed on a final document more clearly grounded in traditional Catholic teaching. Yet the assembly failed to reach consensus on especially controversial questions of Communion for the divorced and civilly remarried, and the pastoral care of homosexuals.

The synod's last working session, on Oct. 18, also featured a speech by Pope Francis, in which he celebrated the members' frank exchanges while warning

against extremism in the defense of tradition or the pursuit of progress.

Discussions in the synod hall had grown heated after the Oct. 13 delivery of a midterm report that used strikingly conciliatory language toward people with ways of life contrary to Church teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.

The summaries of working-group discussions, published on Oct. 16, showed a majority of synod fathers wanted the final document to be clearer about relevant Church doctrine and give more attention to families whose lives exemplify that teaching.

The final report, which the pope ordered published almost at once after the synod's conclusion, featured many more citations of Scripture, as well as new references to the *Catechism of the Catholic Church* and the teachings of Pope Paul VI, St. John Paul II and Pope Benedict XVI.

Synod fathers voted on each of the document's 62 paragraphs. All received a simple majority, but three failed to gain the two-thirds supermajority ordinarily required for approval of synodal documents.

Two of those paragraphs dealt with a controversial proposal by German Cardinal Walter Kasper that would make it easier for divorced and civilly remarried Catholics to

See SYNOD, page 9

Synod meets its objective, sets agenda for yearlong consultation and discussion

Dear Brothers and Sisters in Christ:

Don't believe everything you read in the newspaper or in the blogs. The



Archbishop Joseph W. Tobin

Catholic bishops who met in Rome this month for an Extraordinary Synod did *not* "reject welcome to gays" as pronounced by a *USA Today* headline on the synod's closing day. Let me say that again: the bishops did no

such thing. *All* are welcome in the one family of God.

The objective of this "extraordinary" synod was to set the agenda for a yearlong process of prayerful discernment in preparation for the "ordinary" synod of bishops a year from now. This year's synod was charged with responsibility for exploring the theme, "The Pastoral Challenges Facing the Family in the Light of Evangelization." Two concepts are crucial for a proper understanding of this mission: First, pastoral challenges facing the family, and second, evangelization.

During the past two months in my column, I have been writing about the first concept—the family and the "lights and shadows" experienced today. The family has always had to deal with moments of joy and sorrow, hardship and success, tragedy and triumph.

Today is no different, but we acknowledge special pressures on married couples and families who strive to live in ways that are faithful to sacred Scripture and the teaching of our Church in today's

See ARCHBISHOP, page 9

Pope Francis beatifies Blessed Paul VI, the 'great helmsman' of Second Vatican Council

VATICAN CITY (CNS)—Beatifying Blessed Paul VI at the concluding Mass of the Synod of Bishops on the family, Pope Francis praised the late pope as the "great helmsman" of the Second Vatican Council and founder of the synod, as well as a "humble and prophetic witness of love for Christ and his Church."

The pope spoke during a homily in St. Peter's Square at a Mass for more than 30,000 people, under a sunny sky on an unseasonably warm Oct. 19.

"When we look to this great pope, this courageous Christian, this tireless Apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks," the pope said, drawing applause from the congregation, which included retired Pope Benedict, whom Blessed Paul made a cardinal in 1977.

See BEATIFY, page 15



A tapestry of Blessed Paul VI hangs from the facade of St. Peter's Basilica during his beatification Mass celebrated by Pope Francis in St. Peter's Square at the Vatican on Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. Blessed Paul, who served as pope from 1963-1978, is most remembered for his 1968 encyclical, "Humanae Vitae," which affirmed the Church's teaching against artificial contraception. (CNS photo/Paul Haring)

Speaker: 'We are winning the war against abortion at the local level'

By Natalie Hoefler

In the drizzle and wind beneath bitter gray clouds, Shawn Carney gave folks a reason for joy.

"We are winning the war against abortion at the local level—we have to continue to remind ourselves of that," he said.

Carney helped found the 40 Days for Life campaign, which seeks to abolish abortion through prayer and presence at abortion facilities for 40 days at a time twice a year. He spoke to campaign participants at the event campaign's mid-point rally on Oct. 10 in front of the Planned Parenthood facility on the northwest side of Indianapolis, the state's largest abortion provider, located at 86th Street and Georgetown Road.

He was invited by Eileen Hartman, executive director of the pro-life Great Lakes Gabriel Project, who brought the 40 Days for Life campaign to Indianapolis.

"I haven't been here since the fall of 2009, which is five years ago," Carney said. "This Planned Parenthood is so saddening nationally because it does half of the abortions in the entire state, and that's rare across the country."

In the 10 years since he helped start 40 days for Life in College Station, Texas, said Carney, the campaigns have expanded to 297 cities in 13 countries. Two campaigns are currently active in the archdiocese, in Bloomington and Indianapolis.

Below are excerpts from Carney's talk, during which he spoke of his interactions with former Planned Parenthood abortion facility director-turned pro-life advocate Abby Johnson, of the impact 40 Days for Life campaign participants have, and of a campaign leader who discovered just how close to home her efforts were having an effect.

'She saw the reality of the atrocities'

"The last time [I was here] was in 2009, which was five years ago. ...

"I returned home and Abby Johnson was in my office

the very next Monday. She had run the Planned Parenthood abortion center in College Station, Texas. That was the birthplace of the first-ever 40 Days for Life campaign back in 2004.

"Abby and I had known each other for eight years on opposite sides of the fence. We had both started volunteering at the same time for opposing organizations, she for Planned Parenthood and I for Coalition for Life. We had a cold, wrought iron black fence between us that Abby built to keep sidewalk counselors away from her facility. That's what divided us for eight years.

"We both became directors of opposing organizations at the same time, and often did media interviews against each other's points, [so it was a shock] to see her after I returned, weeping and broken, as broken a person as I've ever seen, after she was asked to assist with an ultrasound-guided abortion. For the first time, she witnessed her product and she saw the reality of the atrocities that ... went on in her own Planned Parenthood abortion facility in College Station, Texas."

Abortion no-show rate rises during campaigns

"At that time, she was the 26th abortion facility worker to have a change of heart and quit her job during a 40 Days for Life campaign. Just this last spring campaign, we saw the 100th abortion facility worker quit their job after experiencing a change of heart, and just during this fall 2014 campaign, we have already had two abortion facility workers quit their jobs.

"That is significant because they usually don't quit until the end of the campaign. The first week we're out here they just write us off. ...

"By the third and fourth week of the campaign, after they see you in the rain and the cold, the attention goes off of you and inside the walls of the abortion facility, and they begin to reflect and question the reality of the work that they do.

"Because no matter how we word it or phrase it, an abortion is simply unsuccessful unless it ends the life of an innocent life. That is its end goal, and that is what it does 4,000 times every single day in this country that we love so dearly. That's why it is worth us coming out in cold weather in Indiana ... it is worthy of our time and our sacrifices. ...

"Because she was a director, [Abby Johnson] was invited to private meetings in the abortion industry. One of the most encouraging things she ever told me—that Planned Parenthood ... never shared with staff members and certainly never with the public or the media—was that the no-show rate for abortion appointments goes as high as 75 percent when people are out praying in front of a Planned Parenthood abortion facility. Which means that they never show up, they drive by and they see you, or maybe they drive by the day before their abortion appointment and they see you so they don't come in."

'Winning ... at the local level'

"No matter how hard it rains or how cold it gets, we cannot love these children who lose their lives a fraction of the amount that [God] does. Because he knows every single hair on our head, we know he does not forget one aborted child, and that's why we come out here. We have to believe that women and men seeking abortion will come around. And we also have to believe and have confidence in the mercy of our Lord.

"If an abortion facility in southern California in a county that does 1,400 abortions a month can close, then Planned Parenthood in Indianapolis can close. That's what we have to believe when we come out here—that it is not a waste of time. ...

"The reality is that the abortion industry thrives at the local level, so the response has to be a local response. ... When you are here, you represent hope, and you represent mercy, and the inside of



Shawn Carney, co-founder of the 40 Days for Life campaign to end abortion, speaks to a crowd outside of the Planned Parenthood abortion facility in Indianapolis. Carney was the guest speaker for the Indianapolis campaign's mid-point rally on Oct. 10. (Photo by Natalie Hoefler)

this building survives on despair. It survives on fear. ... You represent the many options that are offered to those women. ... We are winning the war against abortion at the local level—we have to continue to remind ourselves of that."

'The first save ... was her flesh and blood'

"This is about family, ultimately. We have to see these children as our brothers and sisters, and we have to see these men and women going in as our brothers and sisters.

"I always said that, but it didn't really hit me until two years ago when [I spoke with] one of our leaders in Helena, Mont.

"Margaret was in her late 60s and near retirement. She wanted to lead the 40 Days for Life campaign because she had recently found out that her sister, whom she was very close to, had had five abortions throughout her life. It broke Margaret's heart to think of the nieces and nephews that were not at Thanksgivings and Christmases all those years. ...

"So she led five 40 Days for Life campaigns outside the Planned Parenthood in Helena. People were going out and praying, but they just weren't seeing any results.

"One Saturday when she was not out there, she got a call

from one of the volunteers on the campaign. And she said, 'Margaret, a teenage mom just turned around and chose life for her baby!' Margaret was ecstatic. ...

"That consolation ended very quickly when she got a call just an hour later from her daughter saying that [Margaret's] granddaughter had scheduled and had an abortion at a different location [than the Helena Planned Parenthood]. ...

"Margaret went into a chapel and asked God for meaning in all of this, that it occurred all in one day.

"She went on about her day and then her daughter called. She was sort of frantic but excited. She said, 'Mom, I wanted to tell you that she didn't go to the other abortion facility. She went to the Planned Parenthood in Helena, but she saw people out there and decided to keep her child, so you're going to be a great-grandmother!'

"Margaret then realized that the first save of her 40 Days for Life campaign was literally her flesh and blood, her great-grandson. ...

"That's how we need to see it, because that's the reality in the eyes of God, that these are our brothers and sisters."

(For more information on 40 Days for Life or to sign up to pray through the campaign, which runs through Nov. 2, log on to www.40daysforlife.com.) †

Share memories, reflections on Mass being celebrated in English for the first time after Second Vatican Council

Nov. 29 will be the 50th anniversary of the initiation of one of the most momentous developments of the Second Vatican Council—the introduction of the use of the vernacular in the Mass.

Prior to the council, Latin had been the principal language of the liturgy in the western Church for centuries. (The various Eastern Catholic Churches have used a variety of languages for their liturgies.)

The change that took place 50 years ago in the life of the Church had a great effect on the life of faith of

many Catholics across central and southern Indiana.

If you would like to share your memories of the change from only using Latin in Mass to also being able to use English (and Spanish, Vietnamese, Korean, etc.), or your reflections on how it affected your life of faith, please contact reporter Sean Gallagher at sgallagher@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. †

Veterans encouraged to share their stories of faith

In advance of Veteran's Day on Nov. 11, *The Criterion* would like to hear from our Catholic war veterans.

How did your faith get you through your time in war?

Did you have any faith encounters, or did prayer take on new meaning for you at that point?

Please send your stories to reporter Natalie Hoefler by e-mail at nhoefler@archindy.org, or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached. †



Phone Numbers

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Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



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Men encouraged to trust God, let him sow seeds

By Mike Krokos

The smile on Mike Dugan's face spoke volumes.

His son, Nick, a senior at Hamilton Southeastern High School in Fishers, Ind. had accepted his father's invitation to attend the eighth Indiana Catholic Men's Conference on Sept. 20 at the Indianapolis Marriott Downtown, and both father and son said the time together was well worth it.

"Both the [morning] speakers were phenomenal," said 18-year-old Mike, who is a member of Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese, during a late-morning break. "I got engaged in both the talks [by Marian of the Immaculate Conception Father Michael Gaitley and Deacon Rick Wagner]. "They were funny, they were interesting, and there were good life lessons."

The elder Dugan, who is the father of three children, was excited his son made the conference a priority as part of his weekend plans.

See more coverage of the men's conference, page 8.

"I am so proud of him," the father said of his son. "He's just developed into such a good man,

thinks for himself and has got such a strong faith."

Like his son, Mike Dugan appreciated the message Father Gaitley shared about "the more broken you are, the more [God] seeks you out. That is such a beautiful way to look at God's love."

"Jesus I Trust In You" was the theme of this year's gathering of more than 400 men from across the state, and several of the speakers touched on how we are called to trust God as we live out our vocations in life.

The day included speakers, the opportunity to receive the sacrament of reconciliation, Mass and time in adoration of the Blessed Sacrament. Father Brian Dudzinski, pastor of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, led a Benediction service at the end of adoration.

A father's example

Archbishop Joseph W. Tobin shared the example of his late father, Joseph Sr., when he discussed a person who played a key role in his life of faith.

"Those who knew him would say he was a man's man—big, strong, chivalrous, caring for my mother and his 13 children," he said during his homily at the Mass.

"He overcame great obstacles," he continued, including losing his leg during the war.

"He never once sent me to church. He took me with him," Archbishop Tobin added. "When I knelt next to him—at Mass, novenas or devotions—I said, 'I want to be a man like him when I grow up. [I] still do.'"

The elder Tobin worked for General Motors, but made sure he kept his work and family life separate, Archbishop Tobin said.

"I said to him [one time], 'I never see you bring home work.' He looked at me and said, 'That's because I married your mother, I didn't marry General Motors.'"

When his father died suddenly in 1977, Archbishop Tobin had to visit General Motors to collect his father's things. Though he was familiar with many of the things that his dad kept in a box of belongings, there was one thing he didn't recognize: a wooden cross that was taped to a calculator.

"Anybody who came into that office saw it. He didn't show it off, but when they got close to him, they couldn't



Archbishop Joseph W. Tobin raises the Eucharist on Sept. 20 during a Mass at the eighth Indiana Catholic Men's Conference at the Indianapolis Marriott Downtown. More than 400 men attended. (Photo by Mike Krokos)

help but see it," Archbishop Tobin said. "It was a symbol of what his faith meant, it meant that he was seeding, sowing where he lived: with his family, with his wife, with his children, in his community, in his parish and in his workplace."

Because 20 percent of the population in Indiana is unchurched, Archbishop Tobin said there is a good chance many of us will come in contact with some of those individuals.

"You will be the seed that God sows," he said, "and keep your heart fit because God will use you—wherever you live, wherever you work—to bring an abundant harvest." †

Men pray before the Blessed Sacrament on Sept. 20 at the eighth Indiana Catholic Men's Conference at the Indianapolis Marriott Downtown. (Photo by Sean Gallagher)



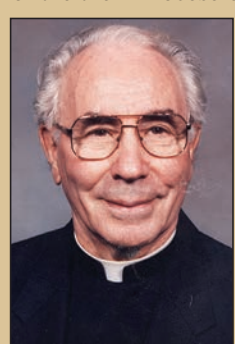
'You will be the seed that God sows, and keep your heart fit because God will use you—wherever you live, wherever you work—to bring an abundant harvest.'

—Archbishop Joseph W. Tobin

Father James Rogers, ordained for Indy diocese, later served in Evansville Diocese

By Sean Gallagher

Father James Rogers, a priest of the Evansville, Ind., Diocese, who was ordained in 1939 as a priest of the then-Diocese of Indianapolis, died on Oct. 1



Fr. James Rogers

at the St. Paul Hermitage in Beech Grove. He was 100.

The Mass of Christian Burial was celebrated on October 8 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

Bishop Charles C. Thompson of Evansville was the principal celebrant and homilist at the Mass.

Burial followed at St. Joseph Cemetery in Indianapolis.

Although he spent nearly all of his priestly life and ministry before retiring as a priest of the Evansville Diocese, he lived in retirement starting in 1979 in Indianapolis.

Up until 2005, when he became a resident of the St. Paul Hermitage, he frequently provided sacramental assistance at St. John the Evangelist and St. Mary parishes, both in Indianapolis.

He often heard confession and celebrated the 12:10 p.m. daily Mass at St. John and celebrated liturgies in Spanish at St. Mary.

Father Dennis Duvelius had been ordained only a few

years when he became the associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis in 1999. He came to know Father Rogers, sought out his spiritual advice and found his priestly witness admirable.

"He had such a lively spirit, a love for life and the priesthood," said Father Duvelius, now pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City. "He was a man who loved his priesthood and really took joy in it. It showed."

James H. Rogers was born on Aug. 25, 1914, in Beech Grove to Ora and Elizabeth (Gill) Rogers.

Beginning as a high school freshman, he received priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. Then-Bishop Joseph E. Ritter ordained him a priest on May 30, 1939.

Father Rogers celebrated his first Mass on June 4, 1939, at Most Holy Name of Jesus Church in Beech Grove.

His first pastoral assignment was as assistant pastor of Holy Name Parish from 1939-41. From 1941-43, he served in the diocese's Motor Missions, in which he traveled from town to town to preach on Catholic faith and practice.

In 1943, Father Rogers began ministry as assistant pastor of Sacred Heart Parish in Evansville. It was during his time in this assignment that the Evansville Diocese was established and he became a priest of that diocese.

He was assigned as administrator of Holy Angels Mission in New Harmony, Ind., in 1946. When that faith community became a parish two years later,

Father Rogers was named its pastor.

He served as administrator of St. Matthew Parish in Mount Vernon, Ind., from 1950-52. From 1952-69, he ministered as the pastor of St. John the Baptist Parish in Newburgh, Ind.

Beginning in 1969, he served for two years as a missionary in South America in Bolivia and Ecuador.

Father Rogers returned to the Evansville Diocese in 1971, serving as pastor of Christ the King Parish in Evansville and overseeing the diocese's Spanish-speaking apostolate.

Before retiring from active ministry in 1979, Father Rogers ministered as pastor of Holy Name Parish in Bloomfield, Ind., beginning in 1977.

He resided in Indianapolis during his retirement and volunteered as a chaplain for the Indianapolis Metropolitan Police Department from 1979-81.

From 1982 until 2005, Father Rogers provided sacramental assistance at St. John the Evangelist and St. Mary parishes.

He is survived by his sister, Rita Luellen, and several nieces and nephews.

Memorial contributions can be made to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577, or to St. Paul Hermitage, 501 N. 17th Ave, Beech Grove, IN 46107.

(Tim Lilley, editor of The Message, newspaper of the Evansville, Ind., Diocese, contributed to this article.) †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate PublisherMike Krokos, Editor
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Editorial

The voice of moderation, the voice of the Church

Just as things seemed to be reaching a fever pitch, with liberals championing reform and conservatives digging in their heels, a moderate voice was heard urging calmness and clarity. The occasion was the Third Extraordinary Synod of Bishops which met in Rome to discuss "The Pastoral Challenges Facing the Family in the Light of Evangelization."

The "hot issues" were widely reported in the media. Divorce and remarriage, cohabitation and homosexual unions were on everyone's list of discussion topics.

Liberal cardinals were urging that the Church change its approach to those who do not follow Church teaching. Conservative cardinals publicly disagreed. The pope stayed out of the argument until the synod's final session, listening carefully and urging all to speak freely and openly without fear of reprisals.

Then came the voice of moderation. Louisville Archbishop Joseph E. Kurtz, who currently serves as president of the U.S. Conference of Catholic Bishops (USCCB), was asked by the Vatican to comment.

The Synod's midterm report, which appeared to support a dramatically different approach to Church teaching on these controversial issues, "is an important moment," Archbishop Kurtz said.

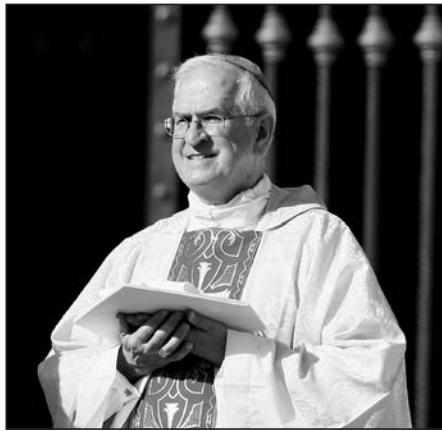
But he stressed that it was just a draft subject to review and revision by more than 200 bishops and lay delegates who are Synod participants. "My focus is going to be on the [final] document that will be the fruit of the whole process and that includes our amendments."

As it turned out, the final document omitted several paragraphs that were considered too controversial. The majority of bishops who participated in the synod were not comfortable with changing the Church's discipline with respect to divorce and remarriage. Nor did they want to appear to equate "welcoming" gay people with approval of same-sex unions.

Church history contains many similar moments. From the days of the early Church, throughout all the major councils up to and including Vatican II, tensions have flared between those who are seen to be "hard-liners" determined to stick to the letter of the law, and "accommodators" who want maximum flexibility in adapting Church teaching to contemporary situations. In every case, there is some truth on both sides of the argument. The challenge is to find the balanced center, the place of wisdom and compassion where the Church's teaching and its pastoral practice meet.

Pope Francis seemed to reflect this search for balance in his remarks at the close of the synod. He described the conservative position as "rigid" and the liberal position as "deceptive mercy."

What's more, the pope made it clear that fundamental truths about marriage and human sexuality will not be changed. And yet, the pope clearly wants to change the way pastors, including the pope, relate to Catholics and others who do not live in ways that



Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, arrives in procession for the beatification Mass of Blessed Paul VI celebrated by Pope Francis in St. Peter's Square at the Vatican on Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. Archbishop Kurtz said the 2015 world Synod of Bishops should return to the practice of previous synods in publishing participants' interventions. (CNS photo/Paul Haring)

conform to Church teaching. A pastor's first duty is to nourish the flock, the Holy Father says, and "to go out and find" the lost sheep in order to care for them "with fatherly care and mercy and without false fears."

On the last day of the synod, Archbishop Kurtz was still seeking the balanced middle way. In an interview published by Catholic News Service, the archbishop acknowledged that the synod's participants failed to reach consensus on how to meet the pastoral needs of divorced and civilly remarried Catholics, cohabitating couples, and those in same-sex unions.

But he emphasized the Church's commitment to be open and welcoming to all. "As I take my breath at the end of two blessed weeks of work," the archbishop said, "I see three movements that converge as the gift of this extraordinary synod: One, the pastoral urgency to restore confidence and give hope to men and women who seek to be faithful witnesses to their sacramental marriages and their families; two, the urgency to accompany those who struggle in this world, meeting them where they are and walking with them more deeply into the light of Christ; and three, the continued witness to the beauty of the authentic, timeless teaching of Jesus, conveyed through the centuries by the Church and the call of Jesus to true joy and deeper conversion."

This is the voice of moderation, a voice that speaks of joy and compassion and of the commitment to welcome and "walk with" everyone as Jesus did. "*In medio stat virtus.*" ("Strength is in the middle.") In the balanced center, we find the truth of Christ and the true mission of the Church.

According to Pope Francis, the goal of the yearlong journey of discernment begun by this extraordinary synod is "to find concrete solutions," and "to give answers to the many discouragements that surround and suffocate families." May the Holy Spirit guide us along the way!

—Daniel Conway

Letters to the Editor

Take responsibility as faithful citizens seriously, oppose intrinsic evils

Ever since the Affordable Care Act was passed more than four years ago, pro-life members of Congress and many others have tried to warn us that funding for abortion will be greatly expanded due to the law.

Their warnings were confirmed recently when the Government Accountability Office released a report indicating that more than 1,000 health care plans offered under Obamacare contain funding for abortion.

In addition, everyone enrolled in such plans is required to pay into a special fund to be used exclusively for abortion, regardless of their religious objections.

In response, Cardinal Sean O'Malley of Boston, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities, issued a statement confirming the abortion-related abuses. (The statement can be found on the USCCB's website, www.usccb.org).

To combat this issue, the U.S. House of Representatives has passed numerous bills that would remove taxpayer funding for abortion from the health care law.

However, the Senate has never voted

on any such legislation. In the meantime, federal funding for abortion on demand continues.

With the election approaching on Nov. 4, what can we do to stop this?

First, find health care coverage that doesn't fund abortion. Consider enrolling in a pro-life, cost-sharing plan.

Next, contact your representatives in Congress and urge them to support legislation that will permanently remove abortion funding from health care.

Finally, and most important, it is imperative that we vote for pro-life candidates. The Catholic voter guide, "Forming Consciences for Faithful Citizenship," available on the USCCB website, is a good resource.

As the bishops have reminded us, it is our responsibility as faithful Catholic citizens to vote for candidates who oppose actions which are intrinsically evil.

If we fail to resist when the government forces us to pay for other people's abortions, are we truly faithful?

Julia Oelker
Indianapolis

When it comes to wages, is government intervention really the right answer?

In his Oct. 3 opinion column in *The Criterion*, Stephen Kent makes an impassioned argument for raising the minimum wage to \$15 per hour. He claims that this is the moral thing to do, and argues that it would only cut into corporate profits and that consumers would have to pay a little more for fast food.

From this very simplistic perspective, who among us would not be in favor of people in low-paying jobs making more money?

However, as in most "solutions" that depend upon government intervention, there is far more to it if we look further.

The Congressional Budget Office—a non-partisan group—estimated that more than 500,000 jobs would be lost if the federally mandated minimum wage were raised to \$10.10 per hour. One can only imagine how many would be lost if it were almost 50 percent higher than that.

Large corporations may be able to adapt to a modest increase in the minimum wage by raising prices and cutting other benefits to employees. Many small "mom-and-pop" businesses who currently employ millions of Americans and form the backbone of our economy would not survive and lead to job loss for the

employees and the employers.

A higher minimum wage leads to greater automation of jobs and the attraction of overqualified individuals to those jobs. Both of these actually displace the lesser qualified people who depend upon those jobs.

Simple economics would predict that higher prices would lead to less spending on goods and services. Fewer employed

people and less spending would lead to a lower tax base that would be called upon to support a greater number of individuals dependent on government assistance.

A more sustainable solution that many economists have suggested is to make a change to the earned income tax credit, which was specifically put into place to help

those who are struggling with low wages. This seems like a far better approach than artificially dictating wages that are more naturally set by supply and demand.

It is very dangerous for us to look to the government to make things "right" by intervening in the free market and dictating what is "moral." Our government has a very bad track record in both of these areas.

Dr. Stephen O'Neil
Indianapolis

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Families are source of life, schools of love and joy

“We are called to acknowledge how beautiful, true and good it is to start a family, to be a family today. ... We are called to make known God’s magnificent plan for the family ... as we accompany them amidst so many difficulties.” (Pope Francis)

I’ve been writing about the family for the past two months, but I feel like I’ve only scratched the surface. There are so many things to be talked about, so many challenges facing families today!

As I look back on what I’ve written about the family, I worry about how successful I’ve been at meeting the challenge issued by Pope Francis earlier this year to “acknowledge how beautiful, true and good it is to start a family, to be a family today.” Have I fallen into the trap of focusing too much on the problems families face? Have I said too little about the laughter, joy and goodness of family life?

Now that the synod of bishops and lay experts on “The Pastoral Challenges of Families in the Context of Evangelization” led by Pope Francis this month has concluded, this will be

my final article in this series. But before I move on to other topics, I want to make sure I call attention to the beauty and the joy of family life without in any way denying (or minimizing) the real challenges that contemporary families face.

Families are God’s instrument for the generation of human life. What could be more beautiful? They are the foundation for all human community. What could be more important? Families are also “domestic Churches” which means they are the place where we first come to know, love and serve God. What could be greater, or more *awesome* in the fullest sense of that word, than a family blessed by God!

Families are schools of love and joy. It is in the family that we should first learn what it means to be loved (which is why the absence of love in a family is so devastating). We also learn to laugh, to sing and dance, and to play in the family. Not all families are happy—for a variety of reasons—but most of us first experience happiness in our families. Indeed, there is an intimate connection between experiencing the fullness of life

(its meaning and purpose) and learning what it means to be truly happy in a good family.

To start a family, to be a family, is a huge commitment, a risky undertaking today. It requires great sacrifice and a radical unselfishness. But it is also a source of great joy and fulfillment.

When a married couple is open to life (to being a family), they participate directly in God’s work of creation. Mothers tell me that in spite of the pain of childbirth, there is no greater joy than the birth of a child. Fathers say that their anxious cares about the future all dissolve the moment they behold their child. There are tragic exceptions, of course, but goodness and beauty, life and love, are the very essence of what it means to be a family.

Young people who hesitate to make the commitment to marry and start a family are depriving themselves of (or at least delaying) the opportunity to experience the happiness that can only come from the genuine self-giving that is at the heart of marriage and family life. When a woman and a man love each other so much that they fully commit

themselves to each other and to the children who will be the fruit of their union, something absolutely wonderful happens. A family is born! A community of life and love is established, and a domestic Church is formed to praise God, to teach the truth, and to serve the needs of others. This is truly a beautiful thing, a magnificent gift of God to this couple and to the entire human family.

Let’s embrace Pope Francis’ invitation to celebrate the beauty and goodness of family life. While working hard to address the many challenges that families face, let’s never lose sight of what a wonderful, joy-filled gift the family is to each of us and to our world.

We Christians revere the Holy Family (Jesus, Mary and Joseph) as the model for family life. Their openness to God’s will even when they didn’t understand it, their devotion to one another in good times and bad, and their compassion and service to others, including strangers, are all signs of what authentic family life should be.

May we follow their example and, so, find real happiness and joy.

May God bless the family! †

Las familias son fuente de vida, escuelas de amor y de alegría

“Estamos llamados a reconocer lo hermoso, lo verdadero y lo bueno de empezar una familia, de ser una familia hoy en día. ... Estamos llamados a dar a conocer el magnífico plan de Dios para la familia. ... Al mismo tiempo que la acompañamos en medio de todas las vicisitudes” (Papa Francisco).

En el transcurso de los dos meses anteriores he estado escribiendo acerca de la familia, pero mi apreciación es que solo he tocado el tema superficialmente. ¡Hay tantos aspectos que explorar y son muy numerosos los desafíos que enfrentan las familias hoy en día!

Al repasar lo que he escrito acerca de la familia, cuestiono si he logrado estar a la altura del desafío presentado por el papa Francisco a principios de este año de “reconocer lo hermoso, lo verdadero y lo bueno de empezar una familia, de ser una familia hoy en día.” ¿Acaso he caído en la trampa de concentrarme excesivamente en los problemas que enfrentan las familias? ¿He hablado muy poco acerca de las risas, la alegría y lo positivo de la vida familiar?

Ahora que ha concluido este mes el sínodo de los obispos y expertos seculares, titulado “Los retos pastorales de la familia en el contexto de la evangelización,” bajo la batuta del Papa Francisco, este será mi

último artículo de esta serie. Pero antes de adentrarme en otros temas, quiero cerciorarme de darle la debida atención a la alegría y la belleza de la vida familiar, sin que esto niegue (o minimice) en modo alguno los verdaderos desafíos que enfrentan las familias contemporáneas.

Las familias son el instrumento de Dios para la generación de la vida humana. ¿Qué podría ser más hermoso? Ellas constituyen los cimientos de toda la comunidad humana. ¿Qué podría ser más importante? Las familias también son “las iglesias domésticas,” es decir el primer lugar donde conocemos, amamos y servimos a Dios. ¿Que podría ser más inmenso o maravilloso, en todo el sentido de la palabra, que una familia bendecida por Dios?

Las familias son escuelas de amor y de alegría. En la familia es donde primero aprendemos lo que significa ser amados (y es por ello que la ausencia de amor en una familia resulta tan desoladora). También aprendemos a reír, a cantar y a bailar, y a jugar en familia. No todas las familias son felices, por distintos motivos, pero la mayoría de nosotros vive la experiencia de la felicidad por primera vez en el seno familiar. En efecto, existe una conexión íntima entre la experiencia de vivir la vida a plenitud (su significado y su finalidad) y aprender lo que significa

ser verdaderamente felices en una buena familia.

Empezar una familia, formar una familia, es hoy en día un compromiso enorme y arriesgado que requiere grandes sacrificios y una abnegación radical. Pero también constituye una fuente formidable de alegría y de realización.

Cuando una pareja de casados se abre a la vida (a formar una familia) participan directamente en la obra creadora de Dios. Las madres me dicen que, a pesar de los dolores del parto, no existe una alegría más grande que el nacimiento de un hijo. Los padres dicen que todas sus preocupaciones acerca del futuro se disuelven en el momento en que tienen en sus brazos a sus hijos. Por supuesto, existen excepciones trágicas, pero la bondad y la belleza, la vida y el amor, son los elementos esenciales de lo que significa ser una familia.

Los jóvenes que titubean en cuanto a asumir el compromiso de casarse y comenzar una familia se están privando (o al menos retrasando) de la oportunidad de vivir un tipo de felicidad que solamente puede provenir de la entrega genuina que es el quid de la vida matrimonial y familiar. Cuando un hombre y una mujer se aman tanto que se comprometen completamente el uno con el otro y con los hijos que serán fruto de su unión,

sucede algo maravilloso. ¡Nace una familia! Se funda una comunidad de vida y amor, y se forma una iglesia doméstica para alabar a Dios, enseñar la verdad y atender las necesidades de los otros. Esto es algo verdaderamente hermoso, el magnífico obsequio de Dios para esta pareja y para toda la familia humana.

Aceptemos la invitación del papa Francisco a celebrar la belleza y la bondad de la vida familiar. Mientras nos esforzamos arduamente por solucionar los numerosos desafíos que enfrentan las familias, jamás perdamos de vista el maravilloso obsequio colmado de alegría que es la familia para cada uno de nosotros y para nuestro mundo.

Los cristianos veneramos a la Sagrada Familia (Jesús, María y José) como el modelo para la vida familiar. Su disposición a aceptar la voluntad de Dios, a pesar de que no la comprendían, la devoción que se tenían el uno al otro, en las buenas y las malas, y su compasión y servicio a los demás, inclusive con los extraños, son señales de lo que debe ser una familia auténtica.

Que podamos seguir su ejemplo y, al hacerlo, encontremos la felicidad y la alegría verdaderas.

¡Que Dios bendiga a la familia! †

Traducido por: Daniela Guanipa

Events Calendar

October 25

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Saint Mary-of-the-Woods, Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Open House for new shrine of St. Mother Theodore Guérin**, 1-4 p.m., prayer service, 4 p.m. Information: 812-535-2952 or provctr@spsmw.org.

October 26

Church of the Holy Cross, Gymnasium, 125 N. Oriental, Indianapolis. **Craft Bazaar and Bake Sale**, needlework, plants, herbs, soaps, lotions, pictures, jams, jellies, baked goods, 10:30 a.m.-1 p.m., free, but goodwill offering accepted for breakfast. Information: 317-432-6479.

November 1

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, craft room and attic, Christmas cookies by the pound, bake shop, food available, 9 a.m.-3 p.m.. Information: 765-342-4504.

Huber's Orchard and Winery, 19816 Huber Road, Borden. **St. Elizabeth Catholic Charities Reverse Raffle**, dinner, silent auction, bingo pull tabs, more than \$12,000 prize money, doors open 5:30 p.m., dinner 6 p.m. Information and reservations: 812-949-7305.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Italian Gala and silent auction**, following 4 p.m. Mass, \$30 per person. Information: 812-923-8817 or mountsaintfrancis.org.

St. Louis de Montfort, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Texas Hold 'Em for Women's Care Center**, chili supper and Women's Care Center speaker 6:15 p.m., Texas Hold 'Em 9 p.m., proceeds benefit Women's Care Center next to Planned Parenthood abortion facility in Indianapolis. Information: Rosie Zatkulak, 317-294-5553.

November 1-2

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Craft show and chicken dinner**, Sat. craft show and lunch, 9 a.m.-4 p.m., Sun. craft show and chicken dinner, 11 a.m.-5 p.m. Information: 812-575-4302 or allsaintscatholic.net.

November 2

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **40 Days for Life, closing event**, 3 p.m.

November 3

Calvary Cemetery, chapel, 435 W. Troy, Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, chapel, **All Souls Day Mass**, noon. Information: 317-574-8898.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **All Souls' Day Latin Mass featuring the singing of Mozart's Requiem**, 7 p.m.

November 4

St. Susanna Church, 1210 E. Main St., Plainfield. **Stand in the Gap**, evening of prayer to end abortion and for healing of our culture, 7 p.m. Information: Elizabeth Ricke at 317-236-1551 or e-mail ericke@archindy.org.

November 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

November 7

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

November 8

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

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Workshop for experienced readers, cantor/psalmists, and Gospel proclaimers**, Charlie Gardner, presenter, 9 a.m.-3 p.m., \$60 per person includes lunch. Registration form: www.archindy.org, select Offices then Office of Worship. Information: 317-236-1483, 800-382-9836, ext. 1483 or ctuley@archindy.org.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, "The Five Love Languages," Larry and Nancy O'Bryan presenting, food, fellowship, inspiration for Christ-filled marriages, \$35 per couple includes dinner and one drink ticket per person. Information/registration: www.stluke.org. †

Retreats and Programs

November 8

Oldenburg Franciscan Center, Oldenburg. **"Growing Up With Fairy Tales,"** Franciscan Sister Olga Wittekind and Claire Sherman, Ph.D. presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch, \$65 includes CEU. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

Saint Mary-of-the-Woods, Providence Hall, 1 Sisters of Providence, St. Mary-of-the-Woods. **Grieving Gracefully...into a Future Full of Hope**, Providence Sister Connie Kramer, presenter, 9 a.m.-3 p.m., \$35 per person includes lunch. Information: 812-535-2952 or provctr@spsmw.org.

Monastery Immaculate Conception, Kordes Center, 802 E. 10th St., Ferdinand. **"Forgiving What We Cannot Forget,"** Benedictine Sister Jane Becker, presenter, 9:30-11:30 a.m., \$30 per person, registration due Nov. 5.

Information: 812-367-1411, ext. 2915 or thedome.org/programs.

November 9

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: "Gifts You Are Given, Give As Gift,"** Franciscan Sister Olga Wittekind presenting, 10:45 a.m.-noon, freewill offering accepted. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

November 10

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis. **Mondays at the Mount**, Franciscan Brother Bob Baxter, 10 a.m. and 7 p.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

(For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats.) †

Sisters of Providence plan year of events for 175th anniversary of order's and college's founding

On Oct. 22, the Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College, both in St. Mary-of-the-Woods, began a celebration of 175 years since their founding.

On Oct. 22, 1840, St. Mother Theodore Guérin and five sister companions arrived in the wilderness of St. Mary-of-the-Woods, establishing a Catholic women's religious congregation. Less than one year later, Mother Theodore Guérin established what is now known as Saint Mary-of-the-Woods College.

The Sisters of Providence and Saint Mary-of-the-Woods College joined together to begin the celebration on Foundation Day, Oct. 22, with a yearlong theme of "Rooted for Tomorrow."

The anniversary year began with the celebration of Mass in the congregation's Church of the Immaculate Conception.

Several other events will take place throughout the year, including:

- Oct. 25: The official opening of the Shrine of St. Mother Theodore Guérin. Tours and light refreshments will be available to all from 1 to 4 p.m., ending with a prayer service at 4 p.m.
- Dec. 3: Official ribbon cutting for the Jeanne Knoerle Sports and Recreation Center
- Feb. 21, 2015: Rooted for Tomorrow: Wine and Design art event
- April 12-18: Rooted for Tomorrow: Planting New Seeds, week promoting local community volunteering
- Sept. 12- Nov. 2015: Works of Sisters of Providence artists to be featured in an exhibit at Swope Art Museum, 25 S. 7th St., in Terre Haute



Providence Sisters Dawn Tomaszewski, left, Mary Beth Klingel, Lisa Stallings (partially obscured) and general superior Sister Denise Wilkinson process with the remains of St. Mother Theodore Guérin on Oct. 3 from the Church of the Immaculate Conception at Saint Mary-of-the-Woods to the saint's new permanent shrine connected to the church by a hallway. The open house for the new shrine is from 1-4 p.m. on Oct. 25. (Submitted photo)

• Oct. 3, 2015: Feast Day of St. Mother Theodore Guérin, Mass at 11 a.m. in the Church of the Immaculate Conception

• Oct. 16-18, 2015: St. Mother Theodore Fest, providing opportunities for prayer and reflection, learning about and sharing the legacy of Saint Mother Theodore

• Oct. 22, 2015: Foundation Day Mass at 11 a.m. in the Church of the Immaculate Conception

In addition, the year's events will also include an exhibit during the spring of 2015 at the Indiana State Museum in Indianapolis featuring artifacts from the Sisters of Providence and Saint Mary-of-the-Woods College.

For more information, log on to www.SistersofProvidence.org or www.SMW.C.edu. †

Six Divorce and Beyond sessions scheduled from Nov. 17-Dec. 22

The annual holiday session of Divorce and Beyond has been scheduled at St. Mark the Evangelist Church, 535 Edgewood Ave., in Indianapolis from 7-9 p.m. for six consecutive Mondays from Nov. 17- Dec. 22.

The emphasis will be on getting through the holidays with discussions on the process of divorce, self-image, stress, anger, blame, guilt, loneliness and

forgiveness. All separated and divorced people are invited to attend. The cost is \$30, which includes a book. Please register before the session begins so materials are available.

For more information or to register, contact the Deb VanVelse at 317-236-1586 or 800-382-9836, ext. 1586, or e-mail her at dvanvelse@archindy.org. †

Workshop and celebration on Nov. 1 to focus on black Catholic saints

"Walking with the Saints," a workshop on black Catholics and their journey to sainthood, will be held at Holy Angels School, 2822 W. Dr. Martin Luther King Jr. St., in Indianapolis, from 9 a.m.-2 p.m. on Nov. 1.

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, will lead the workshop.

That evening, an All Saints Day Celebration will be held in Assembly

Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis at 7 p.m. The event will include prayer, music, food and fellowship. Participants are asked to come dressed in white.

For more information, contact Franciscan Sister Jannette Pruitt at 317-236-1774 or 800-382-9836, or by e-mailing her at jpruitt@archindy.org. †

Seasons of Hope bereavement group sessions offered in Indianapolis

St. Simon the Apostle Parish, 8155 Oaklandon Road in Indianapolis, will offer daytime and evening Seasons of Hope bereavement group sessions during the holiday season.

The Seasons of Hope program consists of Christ-centered faith sharing groups offering prayer, Scripture, faith sharing and fellowship to those in need of consolation after losing a loved one.

The evening group will meet in the

St. Claire Room at 7 p.m. on Thursdays from Nov. 13-Dec. 18.

The day group will meet in the St. Claire Room on Tuesdays at 10:30 a.m. from Nov. 18-Dec. 23.

The day and evening groups are not interchangeable.

To register, contact Mona Lime at 317-371-8993 or by e-mailing monalime@att.net, or Sheila Hussey at 812-212-9850 or by e-mailing rewhuss@hotmail.com. †

Christians and Hindus must seek 'culture of inclusion,' Vatican says

VATICAN CITY (CNS)—Despite its many positive advancements, globalization also has brought about greater indifference, exploitation and suffering, said the leaders of the Pontifical Council for Interreligious Dialogue.

Christians and Hindus must work together urgently to help foster a "culture of inclusion for a just and peaceful society," they said in a written message.

Cardinal Jean-Louis Tauran and Father Miguel Ayuso Guixot, respectively the president and secretary of the council,



Cardinal Jean-Louis Tauran

extended their best wishes to the world's 1.1 billion Hindus for the feast of Diwali, a three-day religious festival, which was to begin on Oct. 23 in most parts of the world. The festival focuses on the victory of truth over lies, light over darkness, life over death and good over evil.

The message to Hindus was released on Oct. 20 by the Vatican.

"In the face of increasing discrimination, violence and exclusion throughout the world, 'nurturing a culture of inclusion' can be rightly seen as one of the most genuine aspirations of people everywhere," the message said.

Despite globalization's many positive developments—like better educational and health care facilities, a greater awareness of the values of democracy and social justice—it has brought big problems, too, it said.

"Globalization has contributed significantly to many peoples losing their socio-cultural, economic and political identities," it said.

Society has experienced greater "fragmentation" and relativism, as well as an extreme "privatization of religion."

"Religious fundamentalism and ethnic, tribal and sectarian violence in different parts of the world today are largely manifestations of the discontent, uncertainty and insecurity among peoples, particularly the poor and marginalized who have been excluded from the benefits of globalization," it said. †



Remembering lives lost

A display of crosses stands on the grounds of St. Ann Parish in Jennings County, 4570 N. County Road 150 E., in memory of the more than 56 million lives lost to abortion since the procedure became legal after the *Roe v. Wade* and *Doe v. Bolton* Supreme Court decisions in 1973. The display contains 700 crosses, one for every 80,000 babies aborted in the last 41 years. The display is an annual pro-life project of St. Ann, St. Joseph and St. Mary parishes in Jennings County during Respect Life Month. (Submitted photo by Carolyn M. Coxsee)

What was in the news on October 23, 1964? Vatican II deals with the modern world, Pope Paul VI to India and a date is set for the Mass in English

By Brandon A. Evans

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

Here are some of the items found in the October 23, 1964, issue of *The Criterion*:

- **Vatican II comes to grips with modern world issues**

"VATICAN CITY—In an attempt to understand the modern world and to interpret the Church message to that world, the council Fathers began discussion of one of the most talked-about and long-awaited schemes on its agenda. Eight cardinals took the floor [on Oct. 20], and all but one expressed general satisfaction with the text of schema 13 on the Church in the modern world. They asked the council to accept it as a basis for discussion. Cardinal Francis Spellman of New York hailed it as 'representing the basic hopes of the Second Vatican Council,' and asked that in recommending changes, council Fathers take care not to weaken but rather to strengthen the text and improve its clarity."

- **Editor comments from Rome: Excitement 'disrupts' smooth-running council**

"VATICAN CITY—Pope Paul VI has announced he

will go to India for the International Eucharistic Congress being held in Bombay from November 28 to December 6. The announcement was made at the end of his address during the canonization of 22 African martyrs of Uganda in St. Peter's basilica [on Oct. 18]."

- **Archdiocese to observe Youth Week**
- **Ratify date for start of vernacular**

"ROME—The Bishops of the United States at a meeting here formally approved November 29, the first Sunday of Advent, as the official date for the introduction of English in the Mass. This date, the first day of the new Church year, had been widely anticipated as the day that the new English use would go into effect in the Mass throughout the United States. In some American dioceses, however, English was introduced in the Mass last summer."

- **Liturgy 'instruction' issued by the Vatican**
- **Musical comedy star: Tells how priest at St. Meinrad helped launch her singing career**
- **Donovan bequests are announced**
- **Little Sisters' drive tops goal**
- **New joint translation of Bible makes debut**
- **Scenes at recent Serra Club Religious Vocations Exhibits**
- **Charities Bureau opens drive for foster homes**
- **More missionaries in Latin America**

- **4th council session seen 'unavoidable'**
- **St. Roch's wins Cadet kickball championship**
- **Ex-editor named to missions post**
- **Family Clinic: The single life is also a true vocation**
- **Russian praises return of relic**
- **Speaker urges changes in school designation**
- **Pope Paul decides to take helicopter to Montecassino**
- **'Pieta' will remain at NY fair grounds**
- **Connersville parish sets Cana Conference**
- **During Fifth Week: Priesthood, Eastern churches come under council discussion**
- **New ventures urged for DePaul Society**
- **Bishop announces 120 lay consultors**



Read all of these stories from our October 23, 1964, issue by logging on to our archives at www.CriterionOnline.com. †

Pastoral musicians invited to be a part of St. Cecilia Sing, Mass on Nov. 23

All pastoral musicians—music directors, cantors, choir members, ensemble members and other people who are interested—are invited to gather on the

Solemnity of Christ the King and in celebration of the feast of St. Cecilia to give thanks for the gift of music and music ministry. The event is sponsored by the Indianapolis chapter of the National Association of Pastoral Musicians and the Archdiocese of Indianapolis.

Participants will gather at 1:30 p.m. on Nov. 23 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, to rehearse the music they will

sing during the Mass that will follow at 4 p.m. The liturgy will feature a blessing of pastoral musicians by Father Patrick Beidelman, pastor-rector of the Cathedral Parish and executive director for the archdiocesan Secretariat of Spiritual Life and Worship.

Participants are asked to pay a \$10 donation (payable at the door) to help defray the cost of the event and a reception that will follow the Mass.

Pre-registration is required for the event. Contact the archdiocesan Office of Worship by Nov. 7 at worship@archindy.org, by calling 800-382-9836, ext. 1483 or 317-236-1483 or logging on to indysaintceciliasing.eventbrite.com. †

All Saints Day is not a holy day of obligation this year

When All Saints Day, Nov. 1, falls on a Saturday or a Monday, the obligation to attend Mass is removed. Since Nov. 1 is a Saturday, All Saints Day will not be a holy day of obligation this year. †

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but you can put it to work

Generosity to those we love is a basic yearning of the loving heart. Is your scope of generosity wide enough to include the Society of St. Vincent de Paul and those who depend on us?

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Won't you consider a tax-deductible bequest or gift to the Society of St. Vincent de Paul-Indianapolis Archdiocesan Council from your estate?



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Consecrate yourself to Jesus through Mary to obtain holiness, priest says

(Editor's note: The three stories on this page continue our coverage of the Indiana Catholic Men's Conference that began on page 3.)

By Mike Krokos and Sean Gallagher

Marian of the Immaculate Conception Father Michael Gaitley admitted he didn't always want to be a priest.

A native of southern California, he noted that becoming a professional beach volleyball player was his first career aspiration as a teenager.

Father Gaitley said his family did not regularly practice the faith, but his mother had a conversion experience and, a few years later, "a fire started growing in his heart."

As a young adult, he started reading books about the lives of the saints and later attended Franciscan University of Steubenville in Steubenville, Ohio.

After arriving on campus, he read a book about St. Louis de Montfort and consecrated his life to Jesus through Mary. He began praying more and became open to a vocation to the priesthood.

Still, the college student struggled with trusting that God was calling him to a life of ordained ministry, and whether he was worthy of becoming a priest.

During that time, his father was diagnosed with a serious form of cancer.

The college student prayed the chaplet of Divine Mercy many times that his dad would be cured. His dad, "who virtually had no faith," returned to the Church after his diagnosis and was healed, he noted.

"The Divine Mercy stuff is true," Father Gaitley said. "I wanted confirmation. I tested it out, and it was true. It doesn't always work out that way, right, when we pray. In my case, I needed some type of confirmation because I wanted to believe in God's love. I had real issues with accepting God's love for me—I thought I was too weak, broken and sinful."

God couldn't have confirmed his love for all people in a better way than through his dad, Father Gaitley said.

"What's amazing for me is that Divine Mercy ... went to the black sheep, my dad," he said, "which is the confirmation of the very thing I was looking for. The heart of Jesus loves the weakest, most broken souls the most because that is the nature of his heart."

The truth about Divine Mercy, Father Gaitley continued, is "the more weak, broken and sinful [we are], the more his merciful love goes out to us," Father Gaitley said.

Following lunch, Father Gaitley expanded his reflection from the morning sessions on how consecrating oneself to Jesus through Mary is the "quickest, easiest



Marian of the Immaculate Conception Father Michael Gaitley asks a question on Sept. 20 during the eighth Indiana Catholic Men's Conference at the Indianapolis Marriott Downtown. (Photo by Sean Gallagher)

way to holiness."

He noted that such a consecration is not a shield against suffering in the life of faith. However, growing in one's relationship with Mary can change a person's experience of suffering.

He went on to explain that this was the mission that Jesus gave to Mary in her relationship with his followers.

"Jesus gave us a spiritual mother who is

perfect, and who will always be there for us at the moments of deepest darkness," said Father Gaitley. "That's what he wanted us to have with consecration to Mary. Just as Mary was to Christ when he was dying on the cross, a drop of consolation in the midst of an ocean of bitterness, similarly he wants her to be for us a consolation in terms of our sufferings. That's the Marian consecration." †

'The new men of God' called to be good husbands, fathers, leaders and friends

By Mike Krokos

Men today are called to be husbands, fathers, leaders and friends, which means they must be proactive in living out these vocations.

"Many men live their lives as bystanders or as observers," said Deacon Rick Wagner, principal and vice-president of mission and ministry at Bishop Chatard High School who also ministers at St. Pius X Parish, both in Indianapolis. "They are not truly engaged with other people, with their faith or with the world."

Deacon Wagner cited a recent homily by Pope Francis, in which the Holy Father noted, "the Christian life does



Deacon Rick Wagner shares the challenges of being "the new men of God" on Sept. 20 during the eighth Indiana Catholic Men's Conference at the Indianapolis Marriott Downtown.

(Photo by Mike Krokos)

not allow for navel-gazing. It is a life in which one gets out of oneself in order to give oneself to others. It is a gift, it is love—and love does not turn in on itself, it is not selfish, but self-giving."

Marriage is a unique communion of persons, Deacon Wagner said, and a husband's vocation includes helping his wife get to heaven, while a wife's vocation includes helping her husband get to heaven.

"Once you are married, life ceases being about you," he said.

Remember why you married your wife, Deacon Wagner noted, adding that it took him a few years to realize what attracted him to his wife, Carol.

"It was because I knew she was a loving, giving person."

He also encouraged men to "pray together as a couple" with their wives.

In men's role as fathers, we need to make sure our children come to know God, Deacon Wagner said.

"Parents are the primary educators [of their children when it comes to the faith]," he noted.

The deacon also reiterated a message that Archbishop Tobin shared with fathers at a recent Dads' Day breakfast at Bishop Chatard: "Don't send your children to church, take them to church."

"Instruct them in the faith, and then, let them live the faith," Deacon Wagner said. "You can't do that as an observer. You can't do that as a navel-gazer. You must be engaged in the process."

A father is no longer required to be the bread winner and the disciplinarian, he added, because their role has changed.

"Dads are challenged to be more loving, nurturing, comforting and supporting," Deacon Wagner said.

When it comes to our children, we need to tell them

we love them, that they have value and that they are never alone, he added.

"Your kids also need to know there is nothing they could ever do to make you or God love them less," Deacon Wagner said.

In our role as leaders, men need to be willing to be witnesses to their faith, he noted. Fear is one of the biggest stumbling blocks.

"We are afraid of putting ourselves out there, we have feelings of doubt, based on our unworthiness," he said, citing the Gospel of Matthew where Peter asks Jesus to help him walk to him on the water, but Peter falls in because of his doubt (Mt 14:22-33). "Yes, we're going to doubt, yes we're going to stumble sometimes, we're not always going to be sure. But we need to take the risk, knowing that if we do fall, Jesus will be there to pull us back up."

In our role as friends, Deacon Wagner said, we need to ask ourselves two questions: One, do we hold our friends accountable? Two, do we reach out to friends in need?

When it comes to holding friends accountable, "You have to be a good enough friend to risk losing that friendship," Deacon Wagner said.

"How many selfish things do you put in front of helping a friend?" Deacon Wagner asked. "When you do help, do you do it with a servant's heart, or are we just going through the motions?"

A person with a servant's heart, he added, does things out of love, not a feeling of obligation.

Being "the new men of God" who are good husbands, fathers, leader and friends, is challenging, Deacon Wagner said, but not impossible.

"These things may be out of your comfort zone, but they are not your skill set," he said. "It's what we are called to do as 'the new men of God.'" †

Rise up to live your call to holiness and be a saint, speaker says

By Sean Gallagher

In the final session of the conference, Hector Molina reflected on how each of the participants was called to holiness and to be missionaries.

"Each and every one of us has been created for holiness, to be a saint," said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. "There are two groups of people in this world—the saints and the ain'ts. To which group do you belong? It's a fundamental question."

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one's family is important, but not enough, Molina said.

"That pales in comparison to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven," he said. "Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your babies to heavenly glory, to show them the way to the Father, to show them who God is, to show them who they are in him."

Beyond the family home, Molina exhorted his listeners to consider the role that they, as Catholic men, can play in renewing the world at large.

"The world is on fire, and it's not with the fire of God's love," Molina said. "It's with the fire of hatred, the anti-fire. Our job is to counter that hate with love, to counter all the evils of society with the Good News of Jesus Christ."

"It's time for us to rise up as men of God and to live out the full meaning of our creed, to live out our baptismal promises, to live for God. It's never too late to do that."

'Iron sharpens iron'

During a break at the conference, one young adult attendee spoke about the power the event had on him when he first attended four years ago after being invited by his father.

"At the time, I was not going to church," said Paul Hengesbach, 34, a member of St. Bartholomew Parish in Columbus. "Father Larry Richards [of Pennsylvania] was speaking at that time. And what he said during that day really, really touched my heart. I really, truly felt the Holy Spirit at that moment."

"And it was at that moment that I re-dedicated myself in my faith journey. And that's where I am today."

Hengesbach referred to Proverbs 27:17 when explaining why it was important for Catholic men to



Hector Molina enthusiastically addresses participants on Sept. 20 during the Indiana Catholic Men's Conference at the Indianapolis Marriott Downtown. (Photo by Sean Gallagher)

gather together in renewing their faith.

"I think about the proverb, 'Iron sharpens iron,' he said. "I think it's really important for men to be around other men to witness their faith and our unique nature, what makes us men. Maybe it's important for us to spend one day out of the whole year to be around other men to grow a little bit deeper in their faith." †

Synod on the family's dynamics recalls the Second Vatican Council

VATICAN CITY (CNS)—Even before the start of the Oct. 5-19 Synod of Bishops on the family, observers were likening it to the Second Vatican Council of 1962-65.

In both cases, an innovative and charismatic pope called an assembly in the first months of his pontificate, seeking to preach the Gospel in terms of contemporary culture and apply Catholic teaching with what St. John XXIII called the “medicine of mercy.”

As it turned out, history also repeated itself in the institutional dynamics of this year's event, as bishops from around the world asserted their collective authority, leading the assembly's organizers in Rome to revise some of their best-laid plans.

A classic history, *The Rhine Flows into the Tiber*, recounts the first tumultuous week of Vatican II, when bishops rejected the Vatican's handpicked candidates for the commissions that would write the council documents.

“It was not a revolutionary act, but an act of conscience, an act of responsibility on the part of the council fathers,” recalled Pope Benedict XVI in 2013. Then-Father Joseph Ratzinger attended Vatican II as a theological adviser to Cardinal Josef Frings of Cologne, Germany, one of the leaders of the bishops' resistance.

More than 50 years later, bishops at the synod on the family reacted strongly after the Oct. 13 presentation of an official midterm report by Hungarian Cardinal Peter Erdo of Esztergom-Budapest.

Cardinal Erdo's report, which was supposed to summarize the assembly's first week of discussions, made headlines with its strikingly conciliatory language toward people with ways of life contrary to Catholic teaching, including divorced and remarried Catholics, cohabitating couples and people in same-sex unions.

Immediately after the cardinal spoke, 41 of the 184 synod fathers present took the floor to comment. A number objected that the text lacked certain necessary

references to Catholic moral teaching, particularly regarding homosexuality and cohabitation. Bishops also remarked on the midterm report's scarce references to the concept of sin.

“Three-quarters of those who spoke had some problems with the document,” Cardinal George Pell, prefect of the Vatican's Secretariat for the Economy, told Catholic News Service. He called the report tendentious, skewed and without sufficient grounding in Scripture and Church doctrine.

At a news conference on Oct. 13, Cardinal Erdo distanced himself from the midterm report, identifying Italian Archbishop Bruno Forte of Chieti-Vasto, the synod's special secretary, as responsible for a particularly controversial passage on same-sex unions.

Later that afternoon, the synod fathers divided into 10 working groups to discuss the midterm report and suggest amendments for the synod's final document.

The midterm report was “seen by many as not being as balanced as it should have been,” Cardinal Donald W. Wuerl of Washington told CNS.

Cardinal Wuerl, one of 11 members of a team that drafted the synod's final report, said one common objection was to the theological concept of “graduality,” which the midterm report used, among other ways, to suggest the positive value of “irregular” relationships such as cohabitation.

“You don't see that in the final document because the small language groups said, ‘Yes, it was said, but it didn't garner support,’” the cardinal said.

The synod's leadership, under Cardinal Lorenzo Baldisseri, who served as general secretary, planned not to publish the working groups' individual reports but provide them only to the drafters of the final report, along with their approximately 450 suggested amendments.



Cardinal Donald W. Wuerl of Washington talks with Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, before the morning session of the extraordinary Synod of Bishops on the family at the Vatican on Oct. 9. (CNS photo/Paul Haring)

But on Oct. 16, the bishops insisted that the working-groups' reports be made public.

“We wanted the Catholic people around the world to know actually what was going on in talking about marriage and the family,” Cardinal Pell said.

On the same day, the drafting committee was expanded to increase its geographic diversity, with the addition of Cardinal Wilfrid F. Napier of Durban, South Africa, and Archbishop Denis J. Hart of Melbourne, Australia. Just as bishops from a cluster of northern European countries had been leaders of change at Vatican II, some of the more outspoken synod fathers this year were from the English-speaking countries and Africa.

The synod's final report, which the pope ordered published almost immediately after the assembly finished its work on

Oct. 18, featured many more citations of Scripture, as well as new references to the *Catechism of the Catholic Church* and the teachings of Blessed Paul VI, St. John Paul II and Pope Benedict XVI.

Synod fathers voted on each of the document's 62 paragraphs. All received a simple majority, but three—on especially controversial questions of homosexuality and Communion for the divorced and civilly remarried—failed to gain the two-thirds supermajority ordinarily required for approval of synodal documents.

“What I think Pope Francis succeeded in doing was letting the synod fathers, letting the synod participants, actually come to a real consensus, even though it's a weak consensus in some areas,” Cardinal Wuerl said. “The process worked, even though there were bumps along the way.” †

SYNOD

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receive Communion. The document noted disagreements on the subject and recommended further study.

The document's section on homosexuality, which also fell short of supermajority approval, was significantly changed from its counterpart in the midterm report.

The original section heading—“welcoming homosexuals”—was changed to “pastoral attention to persons with homosexual orientation.”

A statement that same-sex unions can be a “precious support in the life of the partners” was removed.

The final report quoted a 2003 document from the Congregation for the Doctrine of the Faith: “There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family.”

Jesuit Father Federico Lombardi, the Vatican spokesman,

told reporters that the absence of a supermajority indicated a lack of consensus and a need for more discussion, but stressed that none of the document carried doctrinal weight. The synod's final report will serve as an agenda for the October 2015 world synod on the family, which will make recommendations to the pope.

Pope Francis said he welcomed the assembly's expressions of disagreement.

“Personally, I would have been very worried and saddened if there hadn't been these temptations and these animated discussions,” the pope said, “if everybody had agreed or remained silent in a false and quietistic peace.”

“So many commentators, or people who talk, imagined they saw the Church quarreling, one part against the other, even doubting the Holy Spirit, the true promoter and guarantor of unity and harmony in the Church,” he said.

While reassuring the assembly that the Church's unity was not in danger, Pope Francis warned against several temptations that he said had been present during the two-week synod.

called to preach the Gospel, share the joy of faith in Jesus Christ, show mercy and compassion, instruct and heal—while refusing to judge people whose beliefs, opinions, and ways of living may be contrary to what we firmly believe?

Pope Francis' celebrated response to a journalist's question regarding homosexuality, “Who am I to judge?” did not represent a shift in the Church's teaching. It was a pastor's response to the challenge of reaching out to all those entrusted to his care.

In his closing remarks at the synod's end, Pope Francis offered some reflections on his role as pope, which he sees as guaranteeing the unity of the Church, reminding the faithful of their duty to follow Christ's Gospel, reminding pastors to nourish their flock, and seeking “to welcome—with fatherly care and mercy, and without false fears—the lost sheep.” Then the Holy Father corrected himself. “Welcome” can imply a passive waiting for others to come; the pope's responsibility as a good pastor is “to go out and find them.”

This attitude is crucial in understanding the Extraordinary Synod. We should resist all temptations to be either too rigid or too lax, but we must not sit and wait for people to come to us. As missionary disciples of Jesus Christ, we should go out to today's families, bringing them the joy of the Gospel. As Pope Francis teaches us, “without ever putting into question the fundamental truths of the sacrament of marriage: the indissolubility, the unity, the faithfulness, the fruitfulness, that openness to life,” we must

One of the temptations he cited was that of “hostile rigidity” that seeks refuge in the letter of the law, “in the certainty of what we know and not of what we must still learn and achieve.” This temptation, he said, is characteristic of the “zealous, the scrupulous, the attentive and—today—of the so-called traditionalists and also of intellectuals.”

Another temptation for the synod fathers, the pope said, was that of “destructive do-goodism, which in the name of a misguided mercy binds up wounds without first treating and medicating them; that treats symptoms and not causes and roots. It is the temptation of do-gooders, of the timorous and also of the so-called progressives and liberals.”

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, said in a statement that he was “grateful that the clarifications and deepening of scriptural and theological reflection shine consistently” through the final report. “Now the real work begins!” †

reach out to everyone, especially all who are hurting in any way.

No one is ever rejected by Christ or his Church. All are sought after and welcomed by the Church that Pope Francis said has “the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect!”

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all her children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

No one is rejected. All are welcome. May the Holy Spirit guide us as we spend the coming year searching for “concrete solutions to so many difficulties and innumerable challenges that families must confront today.” May God bless the Family.

Sincerely yours in Christ,

+ Joseph W. Tobin, CSs.R.

Most Rev. Joseph W. Tobin, CSs.R.
Archbishop of Indianapolis

ARCHBISHOP

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world. That is why Pope Francis has asked all of us to spend a significant amount of time during the coming year in paying prayerful attention to the needs of families.

Media reports on the synod have focused on a couple of “hot-button issues,” especially the relationship of the divorced and remarried with the Church, and the Church's position on homosexuality.

As is predictable, the news media loves to divide people into opposing camps and then fuel the tensions that exist among those with different points of view. Pope Francis acknowledged this polarizing tendency in his remarks last week at the close of the Synod.

He referred to the “temptations” of both rigid hard-liners, who insist on what they regard as the “letter of the law,” and progressive “do-gooders” who in the name of a “deceptive mercy” want to bind wounds without first curing or healing them. According to the Holy Father, both temptations lead away from the authentic mercy of Jesus, who reached out to everyone and who came not to destroy the law but to fulfill it. (Mt. 5:17)

The second concept that deserves our consideration is *evangelization*. This is the framework for the synod's discussions. We all know that families face many challenges today. Given these realities, how is the Church

Teacher, coach and school in archdiocese earn national recognition



(Editor's note: The Criterion once again offers its monthly salute to the success stories of Catholic schools in the archdiocese.)

Compiled by John Shaughnessy

During the past 18 years, James Ratliff has proudly watched his students win an annual national architectural design competition 10 times.

Yet in September, the spotlight shined on Ratliff, who has been teaching for 49 years at Roncalli High School in Indianapolis.

The National Association of Women in Construction—which sponsors the national contest—honored Ratliff for the “extraordinary achievement of 10 national winners” during their national convention in September in Indianapolis. They also asked him to speak with their group about his program that has led to his students’ stunning success.

In sharing his approach to teaching with the female architects, engineers and contractors, Ratliff also gave a glimpse of his sense of humor when he said, “Why couldn’t this be in Honolulu in January instead of in Indianapolis?”

In the classroom, Ratliff combines a personable, hands-on approach with a professional demeanor that quietly insists that students focus on details. It’s a combination that has earned him the nickname, “The Captain.” His students even sometimes wear T-shirts emblazoned with “The Captain’s Crew.”

“About 20 years ago, one student said, ‘You know, Mr. Ratliff, you run a really tight ship,’” he recalls. “And another student said, ‘We should call you The Captain.’”

During Spirit Week—when Roncalli students were allowed to dress in a more

relaxed style—senior Matthew Payne wore his “Captain’s Crew” T-shirt to class and shared this view of his teacher, “He’s very good at what he does. His approach is very personalized. He comes to each student and teaches us what we need to know.”

While the nickname has lasted, so has Ratliff’s commitment to Roncalli and its students.

“I’ve always thoroughly enjoyed working with teenagers,” says Ratliff, who also works professionally as an architect. “I enjoy seeing them progress. We have so many kids who have become architects, engineers and designers who say they got their start with us. That makes you feel good.”

He also takes pride in the national and state awards that nearly fill one wall of his large classroom—awards that honor designs for banks, churches, offices and handicapped-accessible homes. Still, the awards are a minor part of the experience for him.

“This has truly been a dream job for me, especially having the honor of working with our students and watching them learn, grow and succeed in our program. It also gives me a chance to speak to the kids about our religion, our faith and how we live our lives. This is my love.”

Hurrle wins Power of Influence Award

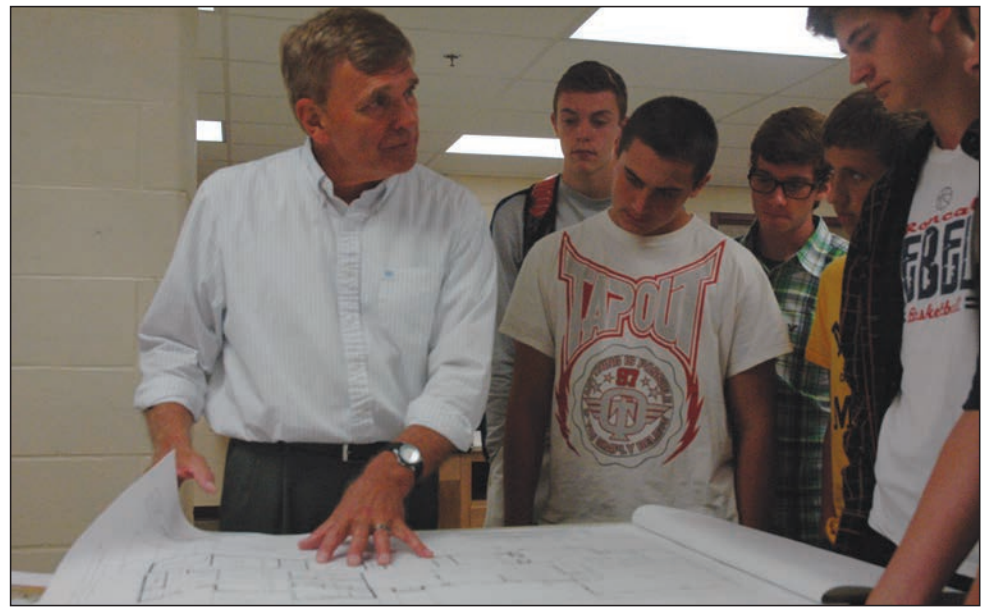
When Ott Hurrle learned that he had received national recognition as the 2014 Power of Influence Award recipient, the head football coach at Father Thomas Seccina Memorial High School in Indianapolis immediately thought of all the people who have influenced him.



Ott Hurrle

“I attribute it to all those people who had an impact on me starting with my parents, the coaches I’ve had,

and also the game of football itself. It has always reinforced all those lessons people were teaching me—to treat people with respect, to have a strong work ethic, to be responsible for others, to do the things you’re responsible for, and a little more.”



Roncalli High School teacher James Ratliff shows a blueprint to students during one of his architecture classes. Ratliff’s students have won a national architectural design contest 10 times in the past 18 years. (Photo by John Shaughnessy)

In living and sharing those lessons in 41 years of coaching, Hurrle became the first Indiana coach to receive the national honor from the American Football Coaches Association and American Football Coaches Foundation.

The award honors coaches for their impact on the student-athletes who play for them, and for the influence they have on their school and their community. Hurrle’s 37 years of coaching at Seccina have always made those desired impacts.

He has also had success on the field, leading Seccina’s football teams to state championships in 1990 and 1991 while reaching the state championship game in 2011 and 2012.

Hurrle was “very humbled” that he had been nominated for the national award by the Indiana Football Coaches Association. “With the quality of people coaching football in the state, it was just an honor to be nominated.”

School earns Catholic Education Honor

Bishop Chatard High School in Indianapolis has been named a 2014 School of Excellence by the Catholic Education Honor Roll.

The Honor Roll, part of The Cardinal Newman Society, “celebrates Catholic education throughout the United States.” It gives its School of Excellence recognition to schools that are “marked by the integration of Catholic identity throughout all aspects of their programs and excellence in academics.”

Bishop Chatard is one of 71 Catholic schools in the country and just three in Indiana to receive the 2014 recognition. St. Theodore Guérin High School in Noblesville and St. Joseph High School in South Bend are the other Indiana schools that were honored.

“The recognition affirms that we are who we say we are, as evidenced by our focus on faith formation, the academic rigor we offer, and our attention to the development of the whole child,” said Deacon Rick Wagner, principal and vice president for mission and ministry at Bishop Chatard, the archdiocesan high school for the Indianapolis North Deanery. Officials of The Cardinal Newman Society noted that less than 5 percent of the

Catholic schools in the country received the honor.

The blessings of Providence

Thanks to the generosity of donors, sports teams at Our Lady of Providence Jr./Sr. High School in Clarksville are benefitting from recent improvements in athletic facilities.

The football team and the girls’ soccer team have already christened the school’s new synthetic turf field—known as Gene Sartini Field—while the girls’ volleyball team has enjoyed playing in the renovated Larkin Center.

Both facilities also feature the school’s updated athletic logo—“a Pioneer looking toward the future in the school colors, blue and white, with gold as an accent color,” noted Christa Hoyland, a member of the school’s advancement office.

Football coach Larry Denison shared this view of the field and the generosity of the donors who made it possible: “The guys love playing on it. They realize we are truly blessed, and they are truly appreciative of it.”

Volleyball coach Terri Purichia said the newly-painted floor and the new, blue, plastic-molded bleachers make the Larkin Center seem “like a brand new gym.”

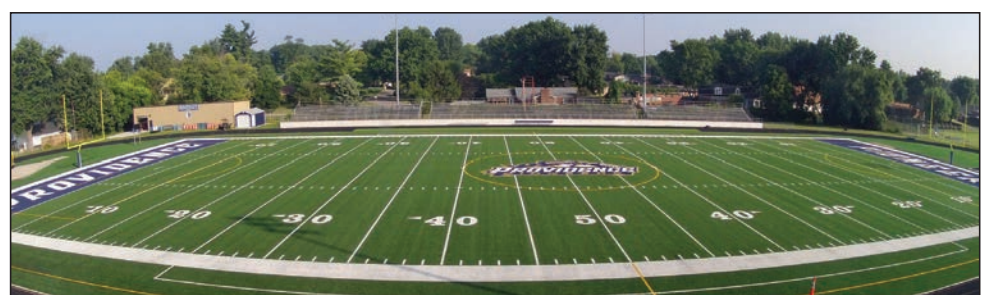
“I love the new bleachers and how you can see PHS [Providence High School] spelled out. It just looks fantastic.”

Gifts for orphaned children

As part of their “Faith in Action” project for September, students and staff members at SS. Francis and Clare of Assisi Parish in Greenwood filled 114 boxes with Christmas gifts that will be shipped to orphan children in Eastern Europe.

“Grade school children decorated the boxes and wrote personal greetings,” noted Andrea Barger, the school’s communications coordinator. “Middle school students organized and packed the boxes, which were filled with hats, mittens, coloring books, toys and toiletries.”

(Send short summaries of your school’s success stories to assistant editor John Shaughnessy by e-mail to jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN, 46202. Please include a contact person for your school’s story and a phone number where he or she can be reached.) †



Our Lady of Providence Jr./Sr. High School in Clarksville christened the school’s new synthetic turf field for football and soccer earlier this year—one of the school’s recent improvements in its athletic facilities. (Submitted photo)

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God's kingdom transcends contemporary political labels

By Marcellino D'Ambrosio

Liberal and conservative.

The definitions of these terms are seldom precisely spelled out. Usually they are presumed. Typically, people call "conservative" those who prefer old-fashioned ways, and "liberal" those who favor the latest ideas and trends.

Using those terms, contemporary Christians sometimes find and promote strife against one another.

There are some news channels and publications that cater to those we would call liberals, and others exclusively to those called conservatives. This is the case in society in general and examples of this can be seen easily in TV shows, websites, social media, radio shows and podcasts.

But for the Christian, the ultimate question is not of personal preferences, politics or whether something is old or avant-garde. It is rather whether a particular thing is compatible with the kingdom of God, which calls on us to love one another.

Since the proclamation of the kingdom of God was the central theme of Jesus' public ministry, we do well to examine it. To discern what fits with the kingdom, we first need to know what that kingdom is all about.

First of all, the Lord's Prayer teaches us something important about the kingdom of God in its first petition: "Thy kingdom come, Thy will be done."

The kingdom of God is where God's truth reigns and his commands are observed. To be a good "fit" with the kingdom, things must be in accord with God's will as expressed in Scripture and tradition, but not by attacking each other.

We also know that God's will is for our good. He loves us more than we love ourselves and wants more for us than we want for ourselves. Even here and now, in this "valley of tears," he wants us not just to survive, but to thrive.

Jesus said in the Gospel of John, "I came so that they might have life and have it more abundantly" (Jn 10:10). He is speaking here of sharing with us his divine life which transforms every aspect of our human lives and will last forever.

A salient characteristic of this divine life is love. In the Gospel of John, Jesus says, "This is my commandment: love one another as I love you" (Jn 15:12). The kingdom of God then is where there is intense vitality, freedom and joy; there is togetherness because a loving Father is in control.

And that loving Father puts the Spirit he shares with his Son into our hearts and brings forth marvelous fruits when we let him have his way: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal 5:22-23). It doesn't include attacking one another over political and other preferences.

In the early Church, there was a lot of debate about whether Christians could eat certain things, particularly meat sacrificed to pagan idols.



A woman prays during Mass at St. Andrew's Church in New York on March 5. Political labels are often attached to faithful Christians, but the terms "liberal" or "conservative" don't necessarily fit when it comes to matters of religious belief. (CNS photo/Carlo Allegri, Reuters)

St. Paul's response was clear: "The kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit" (Rom 14:17). In their squabbles over how far to go in maintaining certain religious traditions, disciples on both sides of the issue were taking their eyes off the ball.

If Paul were speaking today, he might instead insist that the kingdom does not consist in either Latin or the vernacular, novenas or prayer meetings, organ or guitar music.

The person who understands the kingdom of God, says the Lord Jesus, "is like the head of a household who can bring from his store both the new and the old" (Mt 14:46).

Archbishop Fulton J. Sheen was a great example of this. He loved the age-old traditional faith and piety of the Church, but proclaimed it by what was at the time the new means of television.

Another great example was St. John Paul II.

He was devoted to the centuries-old devotion of praying the rosary, but enriched it anew with the luminous mysteries. He defended the long-held sexual morality of the Church, but expressed that morality in a fresh and intriguing way through his "theology of the body."

In our time, some attack Pope Francis, calling him a

liberal because he advocates for the poor or calls out certain forms of capitalism. But he sometimes is attacked by those who are liberal for any number of statements.

There are a given number of forms of behavior or views on the world that just can't fit into the kingdom, and we have to look toward religious leaders, texts and documents to examine them. But fierce attachment to expressions, based on anything that causes strife and tension among people, signals that there is something wrong.

We have to recognize that there is a difference between the pearl of great price and its packaging. The pearl always comes in a wrapper. But if we love a particular wrapper so much that, in clutching it, we let go of the pearl, it doesn't matter if we are liberal or conservative. We're being just plain foolish.

Together with Solomon, let us pray for the wisdom needed in every situation to correctly identify the kingdom of God, the peace and love it promotes, and hold fast to it.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

Complexity in faith and Scripture defy clear-cut ideologies

By Janelle Alberts

I feel incredible reverence for God. And I love the Bible. But let's face it. Someone could've made things a little clearer for us modern folks.

This is the moment where you move down the park bench away from me if we're sitting too close. Not that you believe in lightning striking but scoot, scoot, just in



Franciscan Brother Juan Turios of Action Network prays on Nov. 30, 2013, with immigration reform advocates taking part in "Fast for Families" in a tent on the National Mall near the U.S. Capitol in Washington. Though people of faith often pray for their national political leaders to vote in a way that reflects their morals, it doesn't necessarily mean they are endorsing a particular ideology. (CNS photo/Jim West)

case. A few things I would like cleaned up?

Let's start with this list:

How should I vote?

Parochial school or public?

Do I pray before meals in the drive-through or sit-down restaurants only?

Generally speaking, these decisions are handled according to our view of life, influenced by background, family and many other factors. Unfortunately, there is an unimaginably strong pull to believe that, even for Christians, there are only two choices: conservative or liberal.

We are enticed to commit to and value one of those inclinations at the expense of any inclination to the contrary. The temptation comes with proclamations cloaked in endearing wisdom and seemingly impressive critical thought.

The Bible's revelation? People are not like that. They're more complicated. And yet, they're still people of faith, and some we greatly admire.

Take Jacob's son, Joseph. After the business with the multicolored coat, then Potiphar's wife and then the king's cup-bearer who forgot about him for years, what some would consider a conservative and stalwart Joseph comes into one of the highest ranking offices and does what?

Raises taxes. A lot.

Would some say he is a Bible hero who is a liberal Democrat?

In the Bible, we see protagonists similar to us,

experiencing what we sometimes believe or experience. Even St. John the Baptist seemed to have had a moment of doubt. Sitting in prison, he sent word to Jesus asking, "Are you the one who is to come, or should we look for another?" (Mt 11:3; Lk 7:19).

Really?

This, after eating bugs and prophesying on Jesus' behalf? John asked the question, just to be super, super sure he hadn't picked the wrong guy.

Yes, our lives as Christians in a modern world might have been easier if certain views had been spelled out.

On the contrary, the protagonists in the Bible, like us, are all so multidimensional and real. David was what could be considered conservative—pro-arms, promoter of a robust foreign policy—while also being capable of being called a bleeding heart where Saul was concerned. He said, "The Lord forbid that I should do such a thing ... to lay a hand on him." (1 Sm 24:7).

If we were marionettes, we could easily parrot this or that, but life as a Christian is also complicated, and sometimes we want specifics. We want to get personal. What is certain is that we keep the reassurance that God gave John, the insight he gave Joseph.

When you feel forced into an either-or situation, consider that there may be a third option. And that option is to be loving, respectful and to love God above all.

(Janelle Alberts, who lives in Chagrin, Ohio, is a freelance writer and media relations specialist.) †

From the Editor Emeritus/John F. Fink

Old Testament: The popular story of Tobiah and Sarah

(Forty-second in a series of columns)

Before allowing the Jews to return to Judah from Babylon, which they do in the Books of Ezra and Nehemiah, I'm going to write about the Books of Tobit, Judith and Esther because the events in those books were supposed to have occurred before or during the exile in Babylon. They are listed in the Bible as historical books after Nehemiah, but they are not historical.

The Book of Tobit is a fascinating religious novel set after the fall of the Kingdom of Israel to the Assyrians in 721 B.C. The principal characters are Tobit, his son Tobiah, Sarah who has had seven husbands, each of whom died on their wedding night, and the archangel Raphael.

I'll summarize the story, but I hope you'll read its 14 chapters this week if you haven't done so before. It has long been a popular book among both Jews



and Christians. Tobit was a wealthy Israelite who was taken from Samaria to Ninevah by the Assyrians. We learn that he was a devout man, performing charitable acts and risking his life to bury the dead Israelites killed by Sennacherib. He once had to go into hiding when Sennacherib learned who was burying the dead.

and Christians.

Tobit was a wealthy Israelite who was taken from Samaria to Ninevah by the Assyrians. We learn that he was a devout man, performing charitable acts and risking his life to bury the dead Israelites killed by Sennacherib. He once had to go into hiding when Sennacherib learned who was burying the dead.

But then he suffered financial reverses, contracted cataracts and eventually went blind. He prayed to God, begging him to let him die.

At the same time, in Ecbatana in Media, Sarah was despairing because of those seven husbands who were killed by the demon Asmodeus on their wedding nights. She, too, prayed for death.

God heard both prayers, but did not grant them. Instead, he sent Archangel Raphael to heal both Tobit and Sarah.

Tobit remembered that he had left a large sum of money in Media, so he sent his son Tobiah to get it. Tobiah met Raphael, disguised as a man, and they traveled together. On the way, Tobiah was attacked by a large fish and Raphael told him to grab it, kill it, and remove its gall, heart and liver.

Arriving in Media, they stayed at the home of Raguel, Sarah's father, who was Tobiah's closest relative. At Raphael's urging, Tobiah married Sarah. During the wedding night, Tobiah used the fish's heart and liver to drive out Asmodeus.

After a wedding feast, Tobiah recovered Tobit's money and Tobiah, Sarah and Raphael made the return trip. On their arrival, Tobiah rubbed the fish's gall into Tobit's eyes and cured his blindness. Raphael revealed his true identity and returned to heaven. Then Tobit composed a lengthy, joyful prayer.

Tobit died at age 112, by which time Tobiah and Sarah had seven sons. Before he died, Tobit told Tobiah to leave Ninevah because the Lord was going to destroy the city. The whole family moved to Media, where they learned later that Ninevah had been destroyed.

Within the story, the author included numerous maxims and teachings including fidelity to the law, reverence for the dead, the role of angels, honor toward parents, the purity of marriage, and the value of almsgiving, prayer and fasting. †

Cornucopia/Cynthia Dewes

Have we missed something along the way?

A priest told us of being asked to counsel a young man whose life was a mess. The man had related his

problems, including impregnating two women outside of marriage and then abandoning them and the resulting children. He actually could not figure out what to do or where he'd gone wrong.

Then I read a book called *The Map Thief*, the true story of a respected antique map dealer who went criminal after some 20 years in the business. He stole hundreds of irreplaceable early maps of the known world while doing authentic research in university libraries and rare book collections.

Then he sold the maps to other dealers and collectors, trying to make as much money as possible as fast as possible in order to finance his extravagant lifestyle. Among his expenses were the restoration of an entire small town, including houses and businesses, in northern Maine. He was also involved in the construction of a luxurious home on Martha's Vineyard. When he was finally caught, convicted and jailed, he too wondered why his life



had taken this turn. Really? This is extremely hard for someone of my generation to understand, especially concerning the map thief who was about our age. We think it's a given, probably tattooed on our souls, that we are responsible for the decisions we make.

had taken this turn.

Really? This is extremely hard for someone of my generation to understand, especially concerning the map thief who was about our age. We think it's a given, probably tattooed on our souls, that we are responsible for the decisions we make.

And we know that the decisions we make need to be considered beforehand, not jumped into with abandon. We've learned over time that there are consequences, good or bad, to our actions.

Personally, I think this phenomenon is often the result of bad, or virtually no, parenting. Apparently no one ever said "no" to some of these people, or told them specifically what was right and what was wrong. They were diverted from bad behavior, not by knowledge of the rules or unpleasant results, but rather by being sympathized with, distracted or rewarded in some way.

Now, I'm not advocating beating up on kids. I think the pro football player who hit his 4-year-old with a stick that caused cuts and bruises should not have kids. But to me, a swat on the behind with one's hand, or some other mild wake-up call would not be amiss. My mom's weapon of choice was a fly swatter, which was effective but harmless.

Then, there's the motivation of plain old greed or warped values, as in the case of the map thief. There's good reason for insistence on trust and honesty in our dealings with other people and situations because they save us from our worst selves and our creative rationalizations.

But neither am I in favor of rules just for their own sake. Rules must be based upon concern for the welfare of ourselves and others. The "others" is the operative word here because we live today in a time of "me." Rules should exist because they show us how to live in a way that works for everyone. That is the answer the young man with the messy life and the failed map dealer were looking for.

Somehow, common sense has been lost in the shuffle of time. The young man might have known his girlfriends would be devastated and his children abandoned by his actions. The map dealer should have remembered that his thefts would deprive others of enjoying the antiquities he loved so much.

All the pain could have been avoided. Maybe not avoided easily because sin is so profitable and fun, but you get the idea.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

The Human Side/Father Eugene Hemrick

Don't procrastinate, make the most of life's opportunities

According to the American Psychological Association, about 20 percent of Americans can be described as chronic procrastinators.

Physically, it manifests itself in laziness, idleness, indifference and nonchalance. It also shows itself in indifference to improve one's character, distaste

for the spiritual and failure to cultivate new virtue.

Becoming indifferent and not cultivating new virtue is a deadly disease of postmodernism because it deprives our spirit of its zest and zeal.

What best counters this vice?

It is diligence, which is decisiveness in fulfilling the responsibilities of our vocation or state in life. Diligence combats spiritual laziness by keeping us focused and paying attention to the work at hand—be it work of employment or

the work of God.

As a teacher, I have experienced procrastination and diligence. Many students with good academic credentials would start the year enthusiastically but then become unduly distracted, spending exorbitant time on the Internet—time better spent on studies.

Some would flunk out because they waited until the last minute to study for an exam. They learned the hard way that procrastination is opportunity's assassin. It is like a credit card: It's a lot of fun until you get the bill. Its toll on success and happiness is extremely heavy.

On the other hand, there were students who diligently applied themselves to their studies and made the high cost of a college education worth it. They learned the fruits of this wisdom attributed to Philip Stanhope, Earl of Chesterfield: "Know the true value of time; snatch, seize and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till tomorrow what you can do today."

The first type of student I mentioned

mirrors much of what we find today: office workers idling at their desks; parents putting off timely lessons they should be teaching their children; lawmakers dawdling on vital issues needing immediate action for millions of afflicted people; political leaders covering their backs instead of looking ahead.

The second type of student mirrors those who decisively apply themselves to the responsibilities of the moment and enjoy the success this produces.

Avoiding procrastination requires two vital principles. First, time must be valued as a precious gift from God because it has been bestowed on us as an opportunity for making the best of our lives.

Second, happiness is experienced best when addressing pressing issues immediately and avoiding the temptation to wait "until later."

Often, later is too late.

(Father Eugene Hemrick writes for Catholic News Service.) †

Our Global Family/Carolyn Woo

A sisterhood built on grace

This year marks a big "birthday" for me and a group of classmates. Over the years, we have been having class reunions across the globe, wherever we are scattered.



Many of us went to school together from first to 12th grade at the Maryknoll Sisters School in Hong Kong. No matter how old we get, we still are known as "Maryknoll girls," and the pride

from our student days there has morphed into lasting affection for one another. It is part of our identity and an abiding sense of gratitude for our teachers, particularly the Maryknoll sisters.

In our most recent reunion, along the shores of Lake Michigan, one of the "girls" designed and ordered mugs for the group with the loving sentiment "Sisters Forever."

Clearly, our friendships, fueled by an almost daily exchange of e-mails, deepened because of the Internet. But the seeds that led to this bond were sown a long time ago.

What is always puzzling to me is that we grew up in an extremely competitive academic system. In Hong Kong, public examinations, after sixth and 11th grade eliminated most students—75 percent and 90 percent, respectively—from advancing to the next levels in top schools such as Maryknoll.

Thanks to the Maryknoll sisters, instead of turning our energies against one another, we looked out for one another, tutored one another and cheered on others. The Hong Kong school system was so intense, its evaluation so demanding, that we developed empathy for one another.

By our mid-teens, having spent countless hours together at school each day, we were no longer competitors but cherished friends. We had different gifts, struggles, dreams. Our competition was not with one another, but against unrelenting pressures.

The sisters moderated what could have been a one-dimensional obsession with academics. They provided fun activities, and encouraged different gifts to be recognized, appreciated and nurtured.

In the mid-1990s, when there was a special anniversary of the Maryknoll Sisters School, nominations were sought for distinguished alumnae. Most entries featured women with soaring careers and top job titles. The sisters recognized that while the education they provided led to impressive achievements, the primary objective was different.

They simply wanted us to know our worth, imagine our choices, use our voices, develop skills to pursue our dreams, know God and serve others. It was important to recognize the stay-at-home mom, the community volunteer, the piano teacher, the daughter who took care of elderly parents, etc.

They changed the format of the program from distinguished alumnae awards to honoring the different ways by which "Maryknoll girls" found meaning and purpose.

My Maryknoll experience is a prism by which each of the many beams of reflected light can be a story. Each reflection casts attention on the possibility of grace, even in a hypercompetitive culture. It is a reminder of the transcendence of friendship and a caution not to sacrifice it for material glitter, human vanity and petty hurts.

My friends have affirmed, laughed, encouraged and carried one another in ways that give a glimpse of what is in store for us when Christ calls us "friend." It is a manifestation of his promise that we do not make our journeys on our own.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, October 26, 2014

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides this weekend with its first reading. Exodus is among the first five books of the Bible, the books attributed in ancient Jewish tradition to Moses. For Jews, therefore, it is a book that is especially close to God.



Moses represented God and was the link between God and the Chosen People.

It continues to be an important book for Christians.

Through Moses, God gave directions for every aspect of life. This weekend's reading from Exodus addresses certain very specific realities in life, such as the lending of money.

The details, of course, are important, but the underlying spirit is also key to understand. Not even aliens can be exploited or mistreated. Every person has the right to be respected and treated justly. To break this law, or any law of God, unleashes a flood of misfortune. Human sin brings bitter consequences.

The lesson was basic for the Hebrew religion. From the beginning, it stressed respect for each person because God is the Creator of each person and the final governor of human lives.

For the second reading, the Church presents a reading from St. Paul's First Epistle to the Thessalonians. Paul's advice is firm. Follow Jesus. He offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists.

Bearing witness to Christ, evangelization to use a theological term employed in modern times, is an opportunity for Christians. Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia. He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many. Bearing witness to Christ is a service to others.

St. Matthew's Gospel supplies the last reading. It is a familiar and beloved text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses, and always calling others to obey this law. Reducing any teaching to a good, succinct summary can be a good educational technique.

(Even so, good will cannot be assumed without any other possibility. After all, Jesus was not the favorite religious teacher for every Pharisee.)

Regardless, the Lord's reply is obvious. It is not novel, or a departure from or a repudiation of Jewish religious tradition. It echoes ancient and fundamental Jewish belief.

God is supreme. The true disciple must balance every decision against the standard of love for God. As God creates all and loves all, true discipleship necessarily means active respect for every other person.

In the words of Jesus, God's law is one and inseparable. Love for the Father cannot be removed from love of others, and indeed all others. Every human being is God's treasured creation.

Reflection

True Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life.

Pursuing the Christian way of life means more than lip service, more than an attitude of good will to others. It means a very conscious and determined life of caring for others and resisting any effort to belittle or exploit others. First Thessalonians reminds us Christians of the need to bear witness to God's love and justice far and wide—as a service.

The message is especially important today, in a world in which so many are exploited—even in advanced, free societies. Free, advanced societies can be clearly guilty of offenses committed against God and against vulnerable people.

Well-meaning people in these free societies can fail by not asserting influence on policy and customs, and by serene indifference to wrongs that occur all around them. †

Daily Readings

Monday, October 27

Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Wednesday, October 29

Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, October 30

Ephesians 6:10-20
Psalm 144:1b, 2, 9-10
Luke 13:31-35

Friday, October 31

Philippians 1:1-11
Psalm 111:1-6
Luke 14:1-6

Saturday, November 1

All Saints
Revelation 7:2-4, 9-14
Psalm 24:1b-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Sunday, November 2

Commemoration of
All the Faithful Departed
(All Souls' Day)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
John 6:37-40

Question Corner/Fr. Kenneth Doyle

Sanctuary lamps should be solely dedicated to honoring Christ's presence

The parish I attend was recently assigned a new pastor. He has introduced a stewardship practice about which I am concerned.



Parishioners are now able to give donations dedicated to the sanctuary lamps in our church and adoration chapel in memory of their

deceased loved ones.

This seems to me akin to the selling of indulgences prior the Protestant Reformation. Am I wrong to feel this way?

Your question has caused me to examine my conscience. In our parish, at Christmas and Easter time, we offer people the opportunity to purchase flowers for the sanctuary in honor of departed family members.

The names of the deceased are then published in the parish bulletin with the hope that parishioners will think to pray for them. To my knowledge, no parishioner has ever objected to this practice and many are grateful for it. No profit comes to the parish, since the donation is simply a pass-through to the florist for the poinsettia or lily plant.

But flowers are a whole lot different from a sanctuary lamp. You are correct as to its purpose. Following the Church's Code of Canon Law (#940), the "General Instruction of the Roman Missal" provides in #316 that "in accordance with the traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should shine permanently to indicate the presence of Christ and honor it."

To offer that candle for another purpose—even to honor a departed loved one—just doesn't have the right "feel" and strikes me as compromising something very sacred. I think you would do well to make your feelings known to your pastor or to a member of your parish council.

I am grateful for your column and excited to see what issues you will be tackling that particular week. But as an owner (and reader) of the *Catechism of the Catholic Church*, I am sometimes

surprised at the level of the questions; perhaps the catechism should be prescribed reading for the laity—but then you would be out of a job!

That having been said, I do have a question myself. (Pride goeth before the fall!) I am a member of the Apostleship of Prayer and the Militia of the Immaculata. Both groups provide a morning prayer of dedication—offering all my thoughts, words and deeds of the day. But one directs this dedication to Jesus, and the other to Mary. Isn't that mutually exclusive? How can I offer myself totally to both of them? (Craigsville, Virginia)

I think you would do best to relax and let Jesus and his Mother sort this out. Both practices—offering the day's activities to Jesus or to Mary—are noble and good. (Technically, I suppose, in the second instance what you're really doing is offering the day to the Lord through Mary's intercession.)

You should be comforted by the memory of one of our most recently canonized saints, St. John Paul II. His papal coat of arms displayed a prominent Marian symbol and his apostolic motto referred to Mary with the Latin words "*Totus Tuus*," meaning "totally yours." The saintly pontiff had no hesitation in offering his day and his papacy to Our Lady.

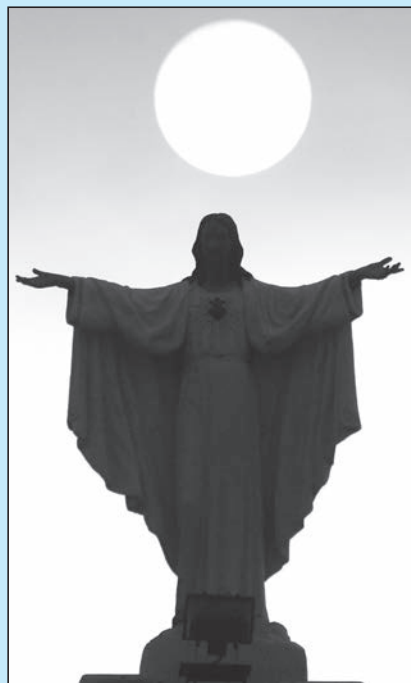
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God

Where Peace Resides

By Gayle Schrank

I will not run after one chasing the world,
so as not to grow weary and tired.
Instead, I will cling to my God and Savior.
His Holy Spirit assures to inspire.
I cannot become distracted,
or forget the war has been won.
Life's battles must never drive me,
lest within Christ's work is undone.
Rather, I trust in prayer to the Lord.
It's in Him truth and light remain.
Christ conquered darkness once and for all.
His love and goodness are here to stay.
Therefore, I shall not run nor hide.
I will stand with Christ,
Where peace resides.



(Gayle Schrank is a member of St. Mary Parish in Navilleton. A statue of Christ is seen in silhouette during sunrise at Resurrection of Our Lord Church in Paranaque, outside Manila, Philippines, on Feb. 23, 2010.) (CNS photo/Erik de Castro, Reuters.)

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 nhoefler@archindy.org. †

Rest in peace

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

ABNEY, Danny V., 63, Our Lady of the Greenwood, Greenwood, Oct. 8. Husband of Ruth (Freije) Abney. Father of Jeremy Abney. Son of Edith (Branham) Abney. Brother of Janet Abney Gibson.

ALVEY, Mary Bernadine, 85, St. Paul, Tell City, Oct. 10. Mother of Julie Bellamy, Mona Goffinet, Pat Huffman, Susan Hughes, Beth James, Jackie Witvoet, Bill, Byron, Chris, David, Kevin, Paul, Ralph and Terry Alvey. Sister of Dorothy Collins, Delores Hahus, Anita and Jenny White, Don and Larry Froehlich. Grandmother of 42. Great-grandmother of 57.

BLANCHARD, Louis H., 85, St. Therese of the Infant Jesus (Little Flower), Oct. 2. Husband of Freda Blanchard. Father of Robin Ambegia, Carol Hinds, Karen Morris, Susan Walker, Diane Wirey and Guy Blanchard. Brother of Eva Fountain and Edna Taylor. Grandfather of 14. Great-grandfather of three.

BOMAR, Patricia M., 76, Holy Family, New Albany, Oct. 7. Mother of Bonnie Cotner, Deborah Drescher, Suzanne, Robert and Robin Bomar,

Grandmother of nine. Great-grandmother of four.
BORN, James L., 89, St. Luke the Evangelist, Indianapolis, Oct. 5. Husband of Anne Born. Father of Charlotte Cake, Marilyn Osburn, Barbara Pankow, Carol Wells, Bradley, James Jr., Joseph, Lawrence and Thomas Born. Brother of Mary Louise Ashburn, Harold and Robert Born. Grandfather of 26. Great-grandfather of eight.

BREITENBACH, Aliene F. (Sachleben), 95, Prince of Peace, Madison, Oct. 4. Mother of Mary Jane Bayne, Robert and Timothy Breitenbach. Grandmother of eight. Great-grandmother of 10.

FRESHOUR, Clyde J., 88, Our Lady of the Greenwood, Greenwood, Aug. 20. Father of Diane and David Freshour.

HILBERT, Mary Eileen, 86, St. Andrew, Richmond, Oct. 2. Mother of Sharon Cope, Karen Long and Bonnie Schwehn. Grandmother of eight. Great-grandmother of four.

HOSEY, Harry Edward, 92, St. Therese of the Infant Jesus (Little Flower), Sept. 28. Father of Sharon Kruse, Mary Schroeder, Dan and Vince Hosey. Grandfather of three. Great-grandfather of one.

HUMPHREY, Jeffrey Mark, 52, SS. Francis and Clare of Assisi, Greenwood, Oct. 9. Father of Jessicka, Jacob and Jeffrey Humphrey Jr. Son of James and Suzanne Humphrey and Judy Kent. Brother of James, John and Josh Humphrey.

KEEFE, JoAnn (Grady), 85, St. Pius X, Indianapolis, Oct. 3. Mother of Susan Kenney, Jennifer, Andrew and Richard



Rosary rally

Archbishop Salvatore J. Cordileone of San Francisco speaks to crowd gathered for the fourth annual rosary rally on Oct. 11. Holy Cross Father Patrick Peyton drew half a million people to a rosary rally in San Francisco in 1961. Beginning in 2011, the archdiocese reinstated the rally to bring public expressions of faith into the public arena. (CNS photo/Dennis Callahan, Catholic San Francisco)

Keefe Jr. Sister of Joyce Bell, Jeanne Davis and Joseph Grady. Grandmother of six.

KING, Georgia Eva, 88, St. Michael, Brookville, Oct. 5. Mother of Lacey Pence. Sister of Dale Allen. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of two.

LANDRUM, Thomas Kenneth, 95, St. Augustine, Jeffersonville, Oct. 1. Husband of Mary Rose Landrum. Father of Linda Wetzel. Grandfather of two. Great-grandfather of five.

MORRIS, Robert M., PhD, 75, Our Lady of the Greenwood, Greenwood, Sept. 13. Husband of Judith (Mandabach) Morris.

Father of Maria Gillum, Monica and Bryce Morris and Russell Schaub. Grandfather of 13.

SCHOETTNER, Isabella E., 92, St. Mary, Greensburg, Oct. 13. Mother of Sharon Hillyer, Deborah Hinds, Suzanne Nicholas, Donald, James and Thomas Schoettner. Grandmother of 11. Great-grandmother of seven.

SERGESKETTER, Imogene, 83, St. Pius V, Troy, Oct. 11. Mother of Lynn Goss, Kathy McDaniel, Cheryl Wetzel and Danny Sergesketter. Sister of Arlene Mulzer and Arcene Foerster. Grandmother of nine. Great-grandmother of four.

SHIDLER, Valeria Cecilia, 82, St. John the Baptist, Starlight, Oct. 11. Mother of Susan, Geoff, Greg and John Shidler. Grandmother of five. Great-grandmother of three.

TRIMPE, Norma Ruth, 80, St. Ambrose, Seymour, Oct. 6. Mother of Brian and Greg Trimpe.

UNRUE, Marianne T. (Hassey), 71, Our Lady of the Greenwood, Greenwood, Aug. 13. Mother of Curtiss and Tommy Unrue. Grandmother of four.

WERLE, James W., 21, Holy Cross, Indianapolis, Sept. 8. Son of Joseph and Patricia (Thoman) Werle. Brother

of Angela, Benjamin, Michael and Nicholas Werle. Grandson of William and Audrey Werle.

WISE, Claire Louise, St. Michael, Brookville, Oct. 5. Mother of Mary Ann Castner, Jeannine Surguy, Caroline, Nancy and Karl Wise. Grandmother of 11. Great-grandmother of three.

ZUR SCHMIEDE, Joseph C., 89, St. Luke the Evangelist, Indianapolis, Oct. 3. Husband of Marilyn Zur Schmiede. Father of Ann Hilgert and Marilyn Zur Schmiede. Grandfather of six. Great-grandfather of four. †

Praise the Lord by remembering everything he has done for us, pope says

VATICAN CITY (CNS)—Do not forget to praise God for all he has done and how he is there to guide people, lowering himself like a loving father who bends down to help his child learn to walk, Pope Francis said in a morning homily.

Giving the Lord praise “brings us joy, to be happy before the Lord,” and find safety and comfort in his “paternal and tender” embrace, the pope said on Oct. 16 during his morning Mass in the Domus Sanctae

Marthae where he lives. When people pray, they usually know quite well how to ask God for things and how to give him thanks, he said. But prayers that give God praise are “a little more difficult for us; it’s not quite customary to praise the Lord,” he said, according to Vatican Radio. Giving praise comes easier when people think about all “the things that the Lord has done in our lives,” and remember how God

has been holding everyone in his heart since before the beginning of time, he said. As St. Paul says in the day’s reading from the Letter to the Ephesians (Eph 1:1-10), the pope noted, God “has blessed us in Christ” and “chose us in him, before the foundation of the world, to be holy and without blemish before him.” It’s hard to understand or even imagine how God “chose me before the creation of the world,” the pope said, “how my name was in the Lord’s heart.” But “this is the truth. This is revelation” that each person’s identity is embedded

deep within him “like a child in his mother’s womb. This is our joy of being chosen. “If we don’t believe this we are not Christians, you know! Perhaps we may be imbued with a theistic religiosity,” believing a god exists, but it’s not the God of Christ, the pope said. “The Christian is one who is chosen, the Christian is one chosen in the heart of God before the creation of the world. This reflection, too, fills our heart with joy: I am chosen! And it gives us assurance,” he said. †

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BEATIFY

continued from page 1

“Facing the advent of a secularized and hostile society, [Blessed Paul] could hold fast, with farsightedness and wisdom—and at times alone—to the helm of the barque of Peter,” Pope Francis said, in a possible allusion to “*Humanae Vitae*,” the late pope’s 1968 encyclical, which affirmed Catholic teaching against contraception amid widespread dissent.

The pope pronounced the rite of beatification at the start of the Mass. Then Sister Giacomina Pedrini, a member of the Sisters of Holy Child Mary, carried up a relic: a bloodstained vest Blessed Paul was wearing during a 1970 assassination attempt in the Philippines. Sister Giacomina is the last surviving nun who attended to Blessed Paul.

In his homily, Pope Francis did not explicitly mention “*Humanae Vitae*,” the single achievement for which Blessed Paul is best known today. Instead, the pope highlighted his predecessor’s work presiding over most of Vatican II and establishing the synod.

The pope quoted Blessed Paul’s statement that he intended the synod to survey the “signs of the times” in order to adapt to the “growing needs of our time and the changing conditions of society.”

Looking back on the two-week family synod, Pope Francis called it a “great experience” whose members had “felt the power of the Holy Spirit who constantly guides and renews the Church.”

The pope said the family synod demonstrated that “Christians look to the future, God’s future ... and respond courageously to whatever new challenges come our way.”

The synod, dedicated to “pastoral challenges of the family,” touched on sensitive questions of sexual and medical ethics, and how to reach out to people with ways of life contrary to Catholic teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.

“God is not afraid of new things,” Pope Francis said. “That is why he is continually surprising us, opening our hearts and guiding us in unexpected ways. He renews us; he constantly makes us new.” †

Sister Giacomina Pedrini carries a relic of Blessed Paul VI during his beatification Mass celebrated by Pope Francis in St. Peter’s Square at the Vatican on Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. Blessed Paul, who served as pope from 1963-1978, is most remembered for his 1968 encyclical, “*Humanae Vitae*,” which affirmed the Church’s teaching against artificial contraception. (CNS photo/Paul Haring)



Terrorism in Mideast has reached ‘unimaginable proportions,’ pope says

VATICAN CITY (CNS)—The Middle East, especially Iraq and Syria, are experiencing “terrorism of previously unimaginable proportions” in which the perpetrators seem to have absolutely no regard for the value of human life, Pope Francis said.

“It seems that the awareness of the value of human life has been lost; it seems that the person does not count and can be sacrificed to other interests. And all of this, unfortunately, with the indifference of many,” he said during a special meeting at the Vatican on the Middle East.

The pope met on Oct. 20 with cardinals gathered for an ordinary public consistory to approve the canonization of new saints, and to discuss the current situation in the Middle East.

The pope announced during the Oct. 5-19 extraordinary Synod of Bishops on the family that he would include a discussion on the Middle East at the Oct. 20 consistory in order to let the region’s seven patriarchs, who were taking part in the synod, also attend the proceedings. It was the second such high-level summit the pope convened at the Vatican. The first was an Oct. 2-4 meeting of the region’s apostolic nuncios and top Vatican officials.



Pope Francis

Pope Francis told those gathered that, in the wake of the closing of the extraordinary synod, he wanted to focus attention on “another issue that is very close to my heart, that is, the Middle East, and in particular, the situation of Christians in the region.”

“Recent events, especially in Iraq and Syria, are very worrisome,” he said.

“We are witnessing a

phenomenon of terrorism of previously unimaginable proportions. Many of our brothers and sisters are persecuted and have had to leave their homes, in a brutal manner, too.

“This unjust situation demands, beyond our constant prayers, an adequate response from the part of the international community as well,” he said.

The Church is united in its “desire for peace and stability in the Middle East and the desire to promote the resolution of conflicts through dialogue, reconciliation and political efforts,” he said.

However, “at the same time, we want to offer the Christian communities the most help possible to support their presence in the region,” he said.

As hundreds of thousands of Christians have been forced to flee because of increased violence, “We cannot resign ourselves to imagining a Middle East without Christians, who for 2,000 years have been professing the name of Jesus.”

The pope said he was certain the day’s meeting would produce “valuable reflections and suggestions to be able to help our brothers and sisters who suffer and also to respond to the tragedy of the decreasing Christian presence in the land where Christianity was born.”

Lebanese Cardinal Bechara Rai, Maronite patriarch, was among the seven patriarchs representing the Latin-rite and Eastern Catholic Churches at the meeting.

The cardinal said the pope’s concern and calls for coordinated action represent “real moral support, but also real diplomatic support because the Holy See also has its role, its important influence on an international level,” he told Vatican Radio on Oct. 19.

Just as the Vatican has endorsed sanctioned force according to international law in order to stop unjust aggression, Cardinal Rai said, something must be done to stop the violence.

“It is not possible that in the 21st century we have reverted to primitive law, where an organization shows up, uproots you from your home and your land, and says, ‘You are out of here,’ and the international community watches—inert and neutral. It is not possible.”

He said what is really painful is knowing that there are “many countries in the East and West that support these fundamentalist organizations and terrorists for their own interests—political and economic—and support these terrorist organizations with money, with arms and politically.”

When the Church says the international community has a responsibility to act and do something to stop the violence, he said they are not pointing to some nameless entity, but rather specifically to “the United Nations, the [U.N.] Security Council and the International Criminal Court” to take on their responsibilities.

“They must act, otherwise where do we go? The United Nations loses its reason to exist. This assembly of nations was created to protect peace and justice in the world, right? However, now it has become a tool in the hands of the great powers. It is impossible to accept that.”

Cardinal Pietro Parolin, the Vatican’s secretary of state, told the Oct. 20 assembly that the United Nations must act “to prevent possible and new genocides and to help the numerous refugees.”

While it is licit to use force within the framework of international law to stop unjust aggression and protect people from persecution, he said it is clear that a complete resolution of the problems in the region cannot be found in “just a military response.”

In his talk, which was a summary of the Oct. 2-4 meeting with Vatican diplomats and officials, the cardinal said the international community also “must go to the root of the problems, recognize past mistakes” and work to promote peace and development in the region. †

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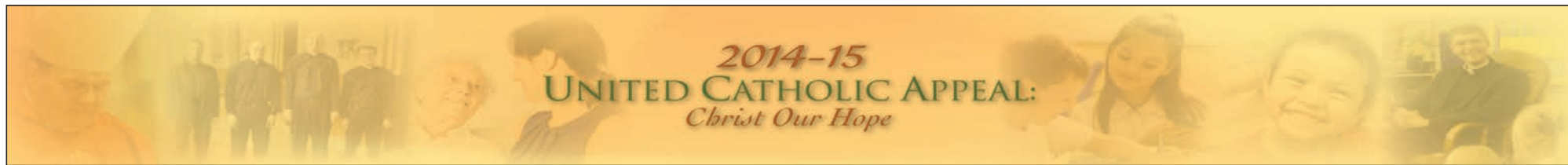
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With United Catholic Appeal funds, donors help ensure quality vocations throughout the archdiocese

By Natalie Hoefler

The *United Catholic Appeal: Christ Our Hope* (UCA) annual effort seeks to raise funds for three primary purposes throughout the archdiocese: providing charity, proclaiming the word of God, and celebrating the sacraments.



Fr. Eric Augenstein

While each person plays some role in all of these areas, the archdiocesan Vocations Office is tasked in a special way with promoting the last of those three goals.

Archdiocesan vocations director Father Eric Augenstein is out

of the country working on a project, so *The Criterion* spoke with Elizabeth Escoffery, associate director of vocations, about the office's mission and how that mission is aided through donations made by members of the archdiocese to the annual United Catholic Appeal.

Q. What is the goal of the Vocations Office?

A. "Our goal is to have a visible presence and to always put the question of, 'How is God calling to give your life for him?' at the forefront of Catholics' minds. Knowing that 'man cannot fully find himself except through a gift of self'

("Gaudium et Spes," #24), we want to assist all Catholics in grappling with the often difficult questions of vocation, and equip priests, parish leaders, parents, teachers and others to encourage vocations as well with those they minister to.

"We are excited to offer the archdiocese a new vocations curriculum called



Elizabeth Escoffery

Vocation Lessons that is available for grades K-12 [in parish catechetical programs], schools and families, and have been spreading the word about this exciting material that is comprehensive and engaging, focusing on the vocations of marriage,

priesthood and religious life, as well as the topic of discernment."

Q. What are some of the other ways the Vocations Office promotes vocations?

A. "In terms of vocation promotion, we put on the Called By Name program twice a year in the spring and fall, traveling among the 11 deaneries in the archdiocese. This program focuses on asking parishioners to nominate people in their parish and to invite them to consider a priestly or religious vocation.

"We are in the midst of preparing for our fall Called By Name dinner [which was held on Oct. 21 at St. Agnes Parish

in Nashville]. The archbishop generously joins us for these dinners. More than 225 people were nominated as having the characteristics that would make good priests, religious brothers and religious sisters. Can you imagine the gifts each of these people will bring to the Church?

"This spring's Called By Name program won't focus on a particular deanery, but rather place an emphasis on our Catholic high schools and campus ministry programs on the college level. High school and young adult parishioners who may attend public schools or be in the workforce will also be included. There will be two dinners, one for men and one for women, in April [of] 2015.

"In addition to Called By Name, we also offer a Day of Discernment program at the archbishop's residence during winter break for men 18 and older [who are] open to the possibility of priesthood. This year, it will take place from 9 a.m.-3 p.m. on Dec. 20.

"This program took place for many years, went on a hiatus, but now is back for the second year in a row. Four of the participants from last year's Day of Discernment are now in seminary for the archdiocese, so this program is bearing visible fruit by bringing men the chance to have camaraderie with seminarians, the archbishop and other discerners, hear talks on discernment and priesthood, and have some silence and prayer amid the busyness of life.

"We also make an effort to be present at events that are already taking place such as the Bishop's Bash, ICYC (Indiana Catholic Youth Conference), NCCY (National Catholic Youth Conference), Theology on Tap, Senior Retreat for high school students, college campus Masses, Bishop Bruté Days, Catholic Schools Week events, and other events where young Catholics gather.

"We enjoy a strong relationship with the [Indianapolis] Serra Club and their initiatives to foster vocations in our parishes as well as with parish vocation committees, of which we are seeing an increase in number. It's exciting to see the laity take on a strong role in praying for and supporting vocations on the parish level."

Q. How do you reach out in regard to other vocations besides the priesthood?

A. "Although much of our focus is on priesthood and religious life, we support the work of the Office of Pro-Life and Family Life in whatever capacity we can because there is a clear complementary connection to the vocations.

"Out of holy marriages and families come priestly and religious vocations. Those who are priests and religious serve families and witness by their lives to the unity that God wants with each one of his children. So our work very much supports

and fosters all vocations with a special emphasis on diocesan priesthood and religious life.

"As a side note, we meet quarterly with the vocation directors of religious communities in the archdiocese to collaborate on programs such as the annual Indy's "Got Sisters" event, which will be on Feb. 20-21 [2015]. This is a 24-hour experience to meet, pray and serve with the sisters who live and minister in Indianapolis.

"We are also looking forward to being involved with the Year of Consecrated Life [set for 2015, as declared by Pope Francis] on the local level."

Q. How do donations to the United Catholic Appeal help in your mission?

A. "The United Catholic Appeal funds are critical for two important arms of our ministry.

"First, they allow our seminarians to receive the highest quality education and formation for the Roman Catholic priesthood from the three seminaries that we send men to: Bishop Simon Bruté [College Seminary in Indianapolis], Saint Meinrad [Seminary and School of Theology in St. Meinrad], and the Pontifical North American College [in Rome].

"We are blessed to have 26 men in formation. Between their education, room and board, and summer experiences such as summer language study, CPE [clinical pastoral experience] in a hospital, and the Institute for Priestly Formation [in Omaha, Neb.], this is a large financial undertaking. The United Catholic Appeal makes this possible.

"Secondly, we are able to host our discernment events and have as many attendees come as are interested.

"It's not necessarily true that young people interact with priests and religious on a daily basis, so to have events where men and women can meet and interact with priests and religious that have different interests and personalities is crucial.

"Young people need to have the ability to envision themselves as possibly having a call to the priesthood or religious life. Many times, we also have parents of high schoolers attend our events, which helps vocations become an ongoing topic of conversation in the daily life of these families."

(For more information on the *United Catholic Appeal*, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †



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Called By Name program connects those possibly having religious vocations

Criterion staff report

For the last two years, the archdiocesan Vocations Office has offered a program titled Called By Name, through which Catholics submitted the names of young men and women in whom could be seen a possible calling to religious life.

Those nominated were invited to a deanery or combined deanery dinner to learn more about religious vocations.

Below are the results of those efforts:

- New Albany Deanery, summer of 2012 at Our Lady of Perpetual Help Parish in New Albany, about 30 attendees (called a "Discernment Dinner" at that time).

- Indianapolis North and West deaneries, spring of 2013 at St. Monica Parish (West) and St. Lawrence Parish (North), both in Indianapolis, 75 total attendees.

- Connersville and Batesville deaneries, fall of 2013 at St. Teresa Benedicta of the Cross Parish in Batesville, 44 attendees.

- Indianapolis South and East deaneries, spring of 2014 at St. Jude Parish (South) and Most Holy Name of Jesus Parish (East), both in Indianapolis, 110 attendees.

- Bloomington and Seymour deaneries, fall of 2014 at St. Agnes Parish in Nashville, 51 attendees. †